

KALYANA BALPARU



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Manasa Number—I

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Sri Ramacharitamāṇasa

Descent I

(Bālakāṇḍa)

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The Beloved of Devotees

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्चते । पूर्णस्य पूर्णमादाय पूर्णमेवाचिष्ठते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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August 1949

[No. 1

दूर्वादलयुतितनुं तरुणाब्जनेत्रं
हेमाम्बरं वरविभूषणभूषणाङ्गम् ।
कन्दर्पकोटिकमनीयकिशोरमूर्तिं
पूर्तिं मनोरथभुवां भज जानकीशम् ॥

Adore the Lord of Jānakī, whose swarthy form possesses the hue of the Dūrvā grass, whose eyes resemble a pair of full-blown lotuses, who is clad in yellow garments, whose limbs lend charm to His lovely ornaments, whose youthful person attracts the mind of millions of Cupids and who fulfils the objects of one's desire.

Tributes from Contemporary and other Mediaeval Poets

Sacred to the Hindu and the Muslim alike

The holy *Rāmacharitamānasa* is the very life-breath of saints. It is like Veda to the Hindu and the holy Koran itself to the Muslim.

Ibdur Rahim Khan-i-Khana

A Source of Incomparable Joy

The story of Rama sung by Tulasidasa grants all one's desires like the celestial cow. It is a mine of the fourfold rewards of human existence (viz., religious merit, prosperity, sensuous enjoyment and Liberation) and a source of incomparable delight and gladdens the heart by its very presence. It shines forth as a wreath of basil leaves, so charming to the bee-like hearts of holy men, and has thus served, says Tosha, as a bridge for men intending to cross the ocean of mundane existence.

Tosha

Sweeter than Nectar

The poetry of Goswami Tulasidas is as it were the fourfold fruit (in the form of religious merit etc.) appearing on the celestial creepers; nay, it is endearing as the stream of milk flowing from the udders of the celestial cow. To put it otherwise, the poet bears on his broad bosom and round his neck a shining string of wish-yielding gems as it were. Nay, by its association with the story of the Lord the poet's mellifluous composition delights even liberated souls and is pleasing to the poet Raskhan. It mocks sugar, derides hardened sugar, chides sugar candy and makes nectar itself blush as it were.

Raskhan.

Tributes from Modern Admirers

[Messages were received from some leading men of this country in the year 1938 for the "Mānasa Number" of the Hindi 'Kalyan', and some opinions were culled from other sources. They are reproduced below, some having been translated from Hindi and others in original. It is sad to think that most of those gentlemen are no longer in our midst. Their opinions are nonetheless valuable now and will be of absorbing interest to the reader.

—Editor]

The Best Work on Devotion

Tulasidas had a marvellous faith. His faith has bequeathed to the Hindus a precious book like the Ramayan. The Ramayan is a literary masterpiece; but its literary merit pales into insignificance before the charm of its devotional spirit. The realms of faith and intellect lie apart. Faith leads to the development of subjective knowledge or spiritual insight and is therefore conducive to internal purity as a matter of course. The intellect helps the growth of objective knowledge or the knowledge of the world. But no such relation as that of cause and effect exists between this latter knowledge and self-purification. Intellectual giants are found to be moral rakes too. But faith and immorality can never co-exist. The reader can understand from the above that a child can develop the highest faith and yet continue to possess a puny intellect. How can man attain this faith? An answer to this is found in the Gita, in the Ramacharitamanasa.....I regard the Ramayan of Tulasidas as the best volume on the cult of Devotion.

M. K. Gandhi.



A Source of Ineffable Joy and Solace to Humanity

The *Mānasa-Rāmāyaṇa* of Goswami Tulasidas is a unique work of its kind in the literature of the world. It is a scripture epitomizing the teachings of the Vedas, Smṛtis and Purāṇas for all the four castes, viz., the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, and for all the four religious orders, viz., students, householders, anchorites and recluses. The threefold current of Jñāna (spiritual knowledge), Bhakti (Devotion) and Vairāgya (Dispassion) is ever flowing there like the holy Trivenī (the triple stream of the Gangā, Yamunā and Sarasvatī) at Prayag. It has been the be-all and end-all of the life of innumerable souls. Millions of devotees have drunk from it to their heart's fill the nectar of Jñāna, Bhakti and Vairāgya; and till the end of this creation many more millions will continue to derive unique joy and solace from this volume.

The world has not yet fully recognized the merits of this incomparable work. But my conviction is that even as its merits come to light more and more during the coming years, its rendering will appear in numerous languages of the world. This work is a source of ineffable joy and solace to the entire human race. Blessed are those who recite or listen to the *Mānasa-Rāmāyaṇa* or *Vinaya-Patrikā* of Goswami Tulasidas. And still more blessed are those who render invaluable service to the public by publishing cheap and beautiful editions of this book and making its

copies available to the humblest man. My prayer is that cheapest and most neatly printed editions of *Mānasa-Rāmāyana* may reach the hands of the largest number and that countless men may be benefited by its holy teachings. Discourses on the *Rāmāyana* are held in a number of towns and villages even to this day. Where no such discourses are held, arrangements should be made to hold them and its sacred teachings popularized more and more from day to day.

Madan Mohan Malaviya.

'Perfect Example of the Perfect Book'

Half a century later, contemporary with our Shakespeare, we find the poet and reformer Tulasidas (died 1623). This extraordinary man, who, if we take for our test the influence that he exercises at the present day, was one of the half-dozen great writers that Asia has produced, deserves more than a brief reference. He is commonly known to Europeans as the author of a history of Rama, but he is far more than that. He occupies a position among the singers of *Rāma-Saga*, peculiar to himself. Unlike the numerous religious poets who dwelt in the Doab, and whose theme was Kṛṣṇa, he lived humbly in Benares, unequalled and alone in his niche in the Temple of Fame. Disciples he had in plenty,—today they are numbered by millions,—but imitators, none. Looking back through the vista of centuries we see his noble figure standing in its own pure light as the guide and saviour of Hindustan. His influence has never ceased, nay, it has ever kept increasing; and only when we reflect upon the fate of Tantra-ridden Bengal or on the wanton orgies that are carried on under the name of Kṛṣṇa-worship can we justly appreciate the work of the man who in Northern India taught the infinite vileness of sin and the infinite graciousness of the Deity, and whose motto might have been—

'He prayeth best who loveth best all things both great and small.'

But Tulasidas did not only teach this elevated system of religion,—he succeeded in getting his teaching accepted. He founded no sect, laid down no dogmatic creed, and yet his great work is at the present day the one Bible of ninety millions of people, and fortunate it has been for them that they had this guide. It has been received as the perfect example of the perfect book and thus its influence has been exercised not only over the unlettered multitude but over the long series of authors who followed him, and especially over the crowd which sprang into existence with the introduction of printing at the beginning of the last century. As Mr. Growse says in the Introduction to his translation of the *Rāmāyana*, of this author, "the book is in everyone's hands, from the court to the cottage, and is read and heard and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old." In fact, the importance of Tulasidas in the history of India cannot be overrated. Putting the literary merits of his work out of the question, the fact of its *UNIVERSAL* acceptance by all classes, from Bhagalpur to the Punjab, and from the Himalaya to the Nerbudda, surely demands more than a polite acknowledgement of his existence. Half a century ago, an old missionary said to me that no one could hope to understand the natives of Upper India till he had mastered every line that Tulasidas had written. I have since learned to know how right he was.

Sir G. A. Grierson in the *Linguistic Survey of India*, Vol. I, Part Introductory 1927 Calcutta.

The Finest Work in any Indian Vernacular

I have read Tulasidas's Ramayana through and through, at least three times, and entertain great respect and love for the poet and this great Work.

Tulasidas was a great devotee of the "Lord" combining in himself (a rare combination) the quintessence of Jñāna and Prema. His saintly life, his wide and tolerant outlook and his insight into the mysteries of existence cannot fail to engage the attention and admiration of even the casual reader. I believe his Ramayana is the finest work in any of the Indian vernaculars and, what is a bold thing to say, excels Valmiki's immortal epic in certain respects. So it is rightly regarded by the Hindi-speaking populations of India as a "gem of purest ray serene". To know Tulasidas's Ramayana is to know all that need be known.

I am glad that in the "Manasa Number" you are giving the authenticated text of the original Work along with its translation in prose. If I may make a suggestion in this connection, you should give an alphabetical Word Index; because, in the reading of the Ramayana, I have found that it contains many words the meaning of which is obscure even to a person well-versed in Sanskrit.

Hirrendranath Datta



Musical Ring of Tulasidas's Poetry

The name of Goswami Tulasidas is quite familiar to the Marathas. He has already occupied a place of honour in the hierarchy of Maratha saints or Santa Malikas. His romantic life-story is a popular theme or "Akhyan" for our Haridasas and his lucid Dohas are relished by all. Years ago, I remember, a Maratha scholar of Jubbulpore, Mr. Jamdar, brought out an edition of "Tulasi Ramayan" for the Maratha public, in which he had given a Marathi translation of the original Hindi text and it was very much appreciated both by scholars and the public at large.

Tulasidas is a past master in simile and metaphor and like a mellow murmuring spring his lucid Dohas are music to the ear even of a Marathi layman, who is not conversant with the Hindi language.

N. C. Kelkar.



Immortal Teachings of the Ramayana

Valmiki in Sanskrit and Tulasidas in Hindi have rendered themselves immortal by their epic works, which will ever live. The whole story of the Ramayana is elevating and inspiring. The loyalty of Rama to his father and his regard for the views and wishes of his subjects; the wifely devotion of Sītā and the brotherly devotion of Lakshmana and Bharata; the wisdom of Shanta; the Bhakti of Hanuman,—these are but a few of the lessons they teach humanity for all time.

C. Y. Chintamani.



Ramayana, a very human Story

The Ramayana is a very human story; and the constant struggles between good and evil which run throughout the tale have a great fascination for me and I love reading it over and over.

Maharajadhiraj Sir Bijoy Chand Mahab Bahadur of Burdwan.



Ramayan, the Bible of Humanity

You will be doing a distinct service in getting a popular edition of the Ramayan out..... The teachings of the book have formed the warp and woof of the life of the Indian villager and anything that will tend to the better understanding of the worthy lessons contained in that book will strengthen adherence to truth and emphasize service of humanity— whether it be as father, mother, son or wife—that an individual has the privilege to render during his life. The book has been rightly described by a well-known French writer—Chateau Briand—as the Bible of humanity and it will continue to be such as long as a reading public, rightly educated, is forthcoming to attend to its lessons.

V. N. Mehta.

An Epitome of all Scriptures and Philosophical Works

Tulasidāsa has rendered a most valuable service to the world by composing the *Rāmacharitamānasa*. The scriptures and philosophical works, that were written in Sanskrit, had become almost a sealed book to the masses because of the waning popularity of that language. Their study was confined to a few scholars alone. People listened to them here and there in the form of religious discourses. Only such hearsay and oral knowledge was available to the masses. At this juncture came Tulasidāsa, who placed before the public in the Hindi language the cream that he had extracted from the whole range of scriptural and philosophical literature. Ever since the *Mānasa* was composed one does not know what an untold number of men and women have derived and still derive spiritual benefit therefrom. Therefore, it will be no exaggeration to say that during the past three centuries the *Mānasa* alone has served the purpose of all the scriptures and philosophical works for the masses of Northern India.

The recitation of the *Rāmāyaṇa* is popular in Northern India. In the morning after completing the daily routine and during the night people recite it either singly or in batches and there are hundreds of thousands of villagers who, though unlettered, have learnt by heart a number of verses from the *Rāmāyaṇa* by hearing and chanting them in groups, and they have occasion to repeat them from time to time. The words of Tulasidāsa possess a charm which is peculiar to the words of a devotee and saint alone. That is the reason why the *Rāmāyaṇa* is sung with

love, devotion and reverence even to this day. And that is why numberless men and women have continued to derive help from this work in crossing the ocean of mundane existence. Tulasidasa wrote the *Mānasa* only as the outpouring of a devotee's heart and it is due to this nature of the work that its words possess such a unique power.

But even to those who are no devotees the book contains such a poetical charm, such mellifluence, such a graceful blending of sentiments and an art so highly developed that it can compete with the greatest epic poems of the world. Those who would enjoy the beauty of poetry alone can and do read it and feel blessed by enjoying the same. I go further and believe that even those who study this masterpiece as a work of poetry cannot but be imbued with the sentiment of devotion to some extent in the long run, to say nothing of those who read it reverently in a devout spirit. An English writer (Addison) wrote in one of his essays that it had been his ambition to cull the most sublime philosophical truths from philosophical libraries and scatter them in the streets for the masses. It is not known whether this ambition of his was realized through his essays or not; but it is unquestionably true that Tulasidasa has been able to scatter the highest truths of religion and philosophy, in a charming, graceful and plain language, not only in the streets but in every village and every home and in such a way that even an ignorant fool could not but be benefited thereby.

Rajendra Prasad.



Spiritual Development through Tulasidas's Ramayan

Ayodhya was a city state which was a model to the states of India and which may well be a model to the modern political India. Sri Rama was a great king who has been not merely idealized by the Hindus but idolized, deified and made example of to all men on earth so that we speak of *Ramaraj* when a state is well administered. He was noted for His three qualities: Hitavak, Priyavak and Madhuravak. It is not enough to be righteous or truthful. Whatever you say in support of truth and righteousness must be said sweetly and pleasantly as far as possible so as to do good to the opposite party. No greater service can be done in the domain of spiritual development than the propagation of literature relating to this great work, Tulasidas's Ramayan.

B. Pattabhi Sitaramayya.



Popularity of the Ramayana

No work of literature is more popular (than the Ramayana) and none commands a greater respect from rich and poor alike. Written centuries ago, it still retains a freshness and charm almost unrivalled in the literature of the whole world. There is no man in India who was not thrilled and inspired in his childhood by the great events and the noble ideas of the Ramayana.

Syamaprasad Mukerjee.

A Rare Masterpiece Dealing with both the Worlds

I read the Ramayan in prison 17 years ago. It had a varied appeal. The mind and soul had enough to feed upon and enrich themselves. The Ramayan can hold the field as one of those rare masterpieces which deal simultaneously and effectively with things of both the worlds.

Jairamdas Daulatram.



Procedure of Reciting the Ramacharitamanasa

Those who undertake to recite the *Rāmācharitamānasa* according to the correct procedure should before commencing the recitation invoke and worship the author, Goswami Tulasidas, the sage Vālmiki, Lord Śiva and Śri Hanumān, and then invoke the Divine Couple, Sītā and Rāma, along with Śri Rāma's three brothers (Bharata, Lakṣmaṇa and Satrughna), offer them the sixteenfold worship, and meditate on them. The recitation should be commenced after that.

INVOCATION

तुलसीक नमस्तुभ्यमिहागच्छ शुचिव्रतः ।
नैर्वर्त्य उपविश्येदं पूजनं प्रतिगृह्णताम् ॥ १ ॥
ॐ तुलसीदासाय नमः ।

“Obeisance to you, O Tulasidāsa; please come here, O saint of holy vow. Taking your seat in the south-west, accept this homage. Obeisance to Tulasidāsa.”

श्रीवाल्मीकि नमस्तुभ्यमिहागच्छ शुभप्रद ।
उत्तरपूर्वयोर्मध्ये तिष्ठ गृहणीष्व मेऽर्चनम् ॥ २ ॥
ॐ वाल्मीकिय नमः ।

“Obeisance to you, O Vālmiki; pray come here, O bestower of blessings. Take your seat in the north-east and accept my homage. Obeisance to Vālmiki.”

गौरीपते नमस्तुभ्यमिहागच्छ महेश्वर ।
पूर्वदक्षिणयोर्मध्ये तिष्ठ पूजां गृहाण मे ॥ ३ ॥
ॐ गौरीपतये नमः ।

“Obeisance to You, O Spouse of Gauri (Pārvatī); pray come here, O mighty Lord. Kindly take Your seat in the south-east and accept my homage. Obeisance to the Lord of Gauri.”

श्रीलक्ष्मण नमस्तुभ्यमिहागच्छ सहप्रियः ।
याम्यभागे समातिष्ठ पूजनं संगृहाण मे ॥ ४ ॥
ॐ श्रीसप्तलीकाय लक्ष्मणाय नमः ।

“Obeisance to you, O Lakṣmaṇa; please come here with your beloved consort (Urmilā). Kindly occupy the southern quarter of the altar, and accept my homage. Obeisance to Lakṣmaṇa with his consort.”

श्रीशत्रुघ्न नमस्तुभ्यमिहागच्छ सहप्रियः ।
पीठस्य पश्चिमे भागे पूजनं स्त्रीकुरुत्व मे ॥ ५ ॥
ॐ श्रीसप्तलीकाय शत्रुघ्नाय नमः ।

“Obeisance to you, O Satrughna; please come here with your beloved consort. Seating yourself in the western quarter of this altar pray accept my homage. Obeisance to Satrughna with his consort (Śrutakīrti).”

श्रीभरत नमस्तुभ्यमिहागच्छ सहप्रियः ।
पीठक्षोत्तरे भागे तिष्ठ पूजां गृहाण मे ॥ ६ ॥
ॐ श्रीसप्तलीकाय भरताय नमः ।

“Obeisance to you, O Bharata; pray come here with your beloved consort (Māṇḍavi). Please sit down in the northe

quarter of the altar and accept my homage. Obeisance to Bharata and his wife.”

श्रीहनुमञ्चमस्तुभ्यमिहागच्छ कृपानिधे ।
पूर्वभागे समातिष्ठ पूजनं स्वीकुरु प्रभो ॥७॥
ॐ हनुमते नमः ।

“Obeisance to you, O Hanumān; pray come here, O mine of compassion. Please occupy the eastern quarter and accept my homage, O Lord. Obeisance to Hanumān.”

अथ प्रधानपूजा च कर्तव्या विधिपूर्वकम् ।
पुष्पाभ्यां गृहीत्वा तु ध्यानं कुर्यात्परस्य च ॥८॥

The principal deity (Śrī Rāma accompanied by His Consort, Sita) should then be worshipped with due ceremony. Taking flowers in the hollow of his palms the reciter should meditate on the supreme Deity (Śrī Rāma) in the light of the following verse:—

रक्ताभ्योजदलाभिरामनयनं पीताम्बरालंकृतं
श्यामाङ्गं द्विभुजं प्रसन्नयदनं श्रीसीताया शोभितम् ।
करण्यामृतसागरं प्रियगणैर्भ्रात्रादिभिर्भावितं
वन्दे विष्णुशिवादिसेव्यमनिशं भक्तेष्टसिद्धिप्रदम् ॥९॥

“I ever adore Śrī Rāma, whose charming eyes resemble the petals of a red lotus, who is clad in yellow raiments and has a swarthy form endowed with a pair of arms, who wears a cheerful countenance, is accompanied by Śrī Sita, and is an ocean of nectar in the form of mercy, who is waited upon even by Viṣṇu, Śiva and others and is meditated upon along with His three brothers and other favourite attendants (Hanumān, Vasiṣṭha and others) and who grants the desire of His devotees.”

आगच्छ जानकीनाथ जानक्या सह राघव ।
गृहण मम पूजा च वायुपुत्रादिभिर्युतः ॥१०॥

“Please come, O Lord of Janaka’s Daughter, along with Janaki, and accept

my homage with Hanumān (son of the Wind-god) and others. O Scion of Raghu.”

सुवर्णरचितं राम दिव्यास्तरणशोभितम् ।
आसनं हि मया दत्तं गृहण मणिचित्रितम् ॥११॥

“Occupy, O Rama, this bejewelled seat of gold, offered by me, and spread over with an exquisite covering.”

The Deity should then be worshipped with the sixteenfold equipage prescribed in the scriptures.*

ॐ अस्य श्रीमन्मानसरामायणश्रीरामचरितस्य श्रीशिव-
काकमुगुणिडयाज्ञवल्क्यगोस्मामितुलसीदासा ऋषयः
श्रीसीतारामो देवता श्रीरामनाम बीजं भवरोगहरी
भक्तिः शक्तिः, मम नियन्त्रिताशेषविद्वत्या श्रीसीताराम-
प्रीतिपूर्वकसकलमनोरथसिद्ध्यवर्थं पाठे विनियोगः ।

“Of this story of Śrī Rāma, known by the name of “Mānasa Rāmāyaṇa”, Lord Śiva, the sages Kākabhuṣundi and Yājñavalkya and Goswami Tulasidas are the seers; Śrī Rāma united with His Consort, Sita, is the deity; the name ‘Rāma’ is the seed; Devotion, which cures the disease of transmigration, is the Śakti (motive force or energy); and the object of this recitation is to ward off all evils and accomplish all one’s desires through the propitiation of Sita and Rāma.”

* The sixteenfold equipage of worship consists of:—

1. Pādyā (water for washing the feet); 2. Arghya (water for washing the hands); 3. Achamanīya (water for rinsing the mouth); 4. Snāniya (water for performing the ablutions); 5. Vastra (raiment); 6. Abhūṣaṇa (ornaments); 7. Gaudha (sandal-paste), 8. Puspa (flowers); 9. Dhūpa (burning incense); 10. Dipa (light); 11. Naivedya (food); 12. Achamanīya (water for rinsing the mouth); 13. Tāmbūla (betel-leaves with other ingredients for cleansing and scenting the mouth); 14. Stava-Pāṭha (singing praises), 15. Tarpaṇa (water for slaking thirst) and 16. Namaskāra (salutation).

Then water should be sipped thrice with the recitation of the following Mantras one after another: श्रीसीतारामाय नमः, श्रीरामचन्द्राय नमः and श्रीरामभद्राय नमः. A Pranayama should also be performed with the recitation of the Bija-mantra sacred to Sita and Rāma.

KARANYASA

Karanyāsa consists in invoking and installing typical Mantras on the various fingers, palms and back of the hands. In *Karanyāsa* as well as in *Anganyāsa* the Mantras are treated as possessing a living form and it is these personified forms of the Mantras that are touched and greeted by citing the names of the particular limbs. Through this process the reciter himself is identified with the Mantra and brought under the full protection of the Mantra-god. He is purified both externally and internally and is infused with divine energy. His spiritual practice runs a smooth course till the very end and proves beneficial to him.

The procedure of 'Karanyasa' in this case is as follows:—

जग मंगल गुनग्राम राम के । दानि सुकृति धन धरम धाम के ॥
अङ्गुष्ठाभ्यां नमः ॥

(The hosts of virtues possessed by Rāma are a blessing to the world and the bestowers of Liberation, riches, religious merit and the divine Abode.)

Uttering these words the thumbs of both the hands should be touched with their index-fingers.

राम राम कहि जे जमुहाही । तिन्हहि न पाप पुंज समुहाही ॥
तर्जनीभ्यां नमः ॥

(Multitudes of sins dare not stand in the presence of those who utter the name 'Rāma' even while yawning.)

Uttering this the index-fingers of both the hands should be touched with their thumbs.

राम भक्त न भवते अधिका । होउ नाथ अघ खग गन बधिका ॥
मध्यमाभ्यां नमः ॥

(May Your appellation 'Rāma'. O Lord, excel all other divine names and play the role of a fowler in respect of birds in the form of sins.)

Uttering this the middle fingers of both the hands should be touched with their thumbs.

उमा दारु जोषित की नाहीं । सबहि न चावत रामु गोसाही ॥
अनामिकाभ्यां नमः ॥

(Bhagavan Śri Rāma makes the whole creation dance like a wooden doll, O Parvati.)

Uttering this the ring-fingers of both the hands should be touched with their thumbs.

सन्सुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहीं तबहीं ॥
कनिष्ठिकाभ्यां नमः ॥

(The moment a creature turns its face towards Me—says the Lord—the sins committed by it through millions of births are dissolved then and there.)

Uttering this the little fingers of both the hands should be touched with their thumbs.

मामभिरक्षय रघुकुलनाथक । धृत वर चाप स्विरकर सायक ॥
करतलकरपृष्ठाभ्यां नमः ॥

(Protect me, O Chief of Raghu's race, holding as You do an excellent bow and a brilliant arrow in Your hands.)

Uttering this the palms and backs of both the hands should be touched one after another each with the other hand.

ANGANYASA

In *Anganyāsa* the heart and other parts of the body are touched with all

the fingers of the right hand joined together.

जग मंगल गुनग्राम राम के। दानि मुकुति धन धरम धाम के॥
हृदयाय नमः ॥

Uttering this the heart should be touched with all the five fingers of the right hand.

Similarly the forehead should be touched after uttering the following line:—

गम राम कहि जे जमुहाहीं। तिन्हहि न पाप पुंज समुहाहीं॥
शिरसे स्वाहा ॥

The tuft of hair on the head should then be touched after uttering the following line:—

राम सकल नामन्हते अधिका। होउ नाथ अध खग गन बधिका॥
शिखायै वषट् ॥

After uttering the following line the right shoulder should be touched with the fingers of the left hand and *vice versa*:—

उमा दारु जोषित की नाहीं। सबहि नचावत रामु गोसाहीं॥
कवचाय हुम् ॥

After uttering the following line both the eyes should be touched with the finger-tips of the right hand:—

सन्मुख होइ जीव मोहि जबहीं। जन्म कोटि अध नासहि तबहीं॥
नेत्राम्बा वौषट् ॥

After uttering the following line the right hand should be taken round the head counter-clockwise from the forehead to the back of the head and back to the forehead, and the palm of the left hand should be struck with the index and middle fingers of the right.

मामभिरक्षय रघुकुलनायक। धृत वर चाप रुचिर कर सायक॥
अस्त्राय फट् ॥

DHYANA

The form of the Lord should then be meditated upon with the help of the following lines:—

मारावलोक्य पंकजलोचन। कृषा विलोकनि सोच बिमोचन ॥
नील तामरस स्थाग काम अरि। हृदय कंज मकरंद मधुप हरि ॥
जातुधान बृथ बलं भंजन। मुनि मञ्जन रंजन अध गंजन ॥
भूसुर ससि नव वृद्ध बलाहक। असरन सरन दीन जन गाहक ॥
भुजबल बिपुल भार महि खंडित। ग्र दूषन विराघ बध पंडित ॥
रावनारि सुखरूप भूपबर। जय दसरथ कुल कुमुद सुधाकर ॥
सुजस पुरान बिदित निगमागम। गावत सुर गुनि संत समागम ॥
कारुनीक व्यलीक मद खंडन। सब बिधि कुसल कोसला मंडन ॥
कलिमल मथन नाम समनाहना तुलसिदास प्रभु पाहि प्रनत जन ॥

(Look at me, O Lord with lotus-like eyes! You rid the devotee of sorrow by Your gracious look. You are swarthy of hue like the blue lotus, O Hari, and a bee as it were drinking in the nectarean love of the lotus-like heart of Lord Śiva (an avowed enemy of the god of love). You crush the might of the demon hosts, delight the sages and saints and wipe out sins. You are a mass of fresh clouds for the crop in the form of the Brahmins (the gods on this earth), the refuge of the forlorn and a befriendeer of the humble. You relieve the burden of the earth by the enormous strength of Your arm and are an adept in killing the demons Khara, Dūṣaya and Virādha. An enemy of the demon king Rāvaṇa and bliss personified, You are the noblest of kings. Glory to You, who are as a moon to the lily-like race of Daśaratha. Your bright glory is known to the Purāṇas, Vedas and Tantras, and is sung by gods, sages and the assemblages of saints. Full of compassion, You crush false pride and are perfect in every way, O Ornament of Ayodhyā. Your Name wipes out the impurities of this sinful age and curbs the feeling of meum. Protect this humble devotee, O Lord of Tulasidāsa.)

N. B. The pauses for a nine-day and thirty-day recitation have been noted in the body of the text itself and have therefore not been separately mentioned,



What does the Ramayana teach us ?

By Nanumprasad Poddar

1. God alone, who is absolute Existence, pure Intelligence and infinite Bliss, is projected everywhere. The whole universe as well as all that is going on in the universe are His manifestation and play.

2. The Supreme Deity bodies Himself forth from time to time with a view to redeeming the virtuous through love and the evil-doers by punishment, and plays the role of an Ideal Man for the good of humanity.

3. Surrender to the Lord is the best means of attaining salvation. Vibhiṣaṇa is a typical example of such surrender.

4. Truth is the highest religion; one should cheerfully renounce power and pelf, nay, one's very life, for the sake of truth. The life of Śrī Rāma is an embodiment of truth.

5. God-Realization is the highest goal of human existence and this can be attained by dedicating oneself to the Lord and performing one's duties for Him alone, without attachment to the fruit and in a spirit of renunciation.

6. It is the foremost duty of those who believe in the institution of Varṇāśrama to follow the rules of Varṇāśramadharma.

7. It is the paramount duty of a son to serve his parents. This is exemplified in the life of Śrī Rāma.

8. Supreme and undivided devotion to her husband is the highest duty of a wife. Śrī Sītā was a living embodiment of such devotion.

9. It is the highest duty of a man to make his brothers happy. Śrī Rāma,

Bharata, Lakṣmaṇa and Saṭruघna should be regarded as ideal brothers.

10. It is the foremost duty of the people to serve their ruler even at the cost of their own lives. This was exemplified by (1) the people of Ayodhyā at the time of Śrī Rama's departure for the forest and (2) by the monkey-subjects of King Sugriva, who laid down their lives in the war between Śrī Rama and Rāvaṇa.

11. One should never lend countenance to the wrong-doings of an unjust and unrighteous ruler. It is our sacred duty to raise our voice against such a ruler, no matter if he is our real brother. This is exemplified in the life of Vibhiṣaṇa.

12. It is the paramount duty of a ruler to renounce his dearest object in order to please his subjects. Śrī Rāma's abandoning of Sītā is a noble example of this.

13. A ruler should give away his all in performing sacrifices for the welfare of his subjects. This is exemplified in the lives of King Daśaratha and Bhagavān Śrī Rāma.

14. The mightiest monarch will surely meet with his end if he offends against the sacred laws of morality and commits outrage on women. The case of Rāvaṇa can be cited by way of an example.

15. One should be prepared to lay down one's very life for the sake of a friend and should help him in every way. The friendship of Śrī Rāma and Sugriva, on the one hand, and of Śrī Rāma and Vibhiṣaṇa, on the other, should be recognized as ideal in this respect.

16. A devotee should always keep himself engaged in serving the Lord in a disinterested spirit. This is fully exemplified in the life of Śri Hanumān.

17. An ideal wife should love her step-children in the same way as her own progeny. This is exemplified in the lives of Kausalya and Sumitrā.

18. The Brahmans (the priestly class) as well as hermits should always be honoured by means of gifts and respectful behaviour. This is exemplified in the life of Śri Rāma.

19. One should spend one's spare moments in talking of the Lord or dwelling in one's mind on noble thoughts. This was done by Śri Rāma and His brothers whenever they met together.

20. One should prostrate oneself at the feet of one's teacher, parents, elder brother and so on every morning.

21. One should offer oblations of water (*Tarpana*) and food (*Srāddha*) to one's ancestors with reverence.

22. One should always and in every circumstance raise one's voice against injustice. This is exemplified in the life of Lakṣmaṇa.

23. One should undergo the severest ordeal for the sake of duty. This is

exemplified in the lives of Śri Rāma, Lakṣmaṇa, Sītā and Bharata.

24. Every member of the twice-born classes should perform his Sandhyā (morning and evening prayers) at the right time every day.

25. One should always be fearless. Śri Rāma and Lakṣmaṇa were living embodiments of fearlessness.

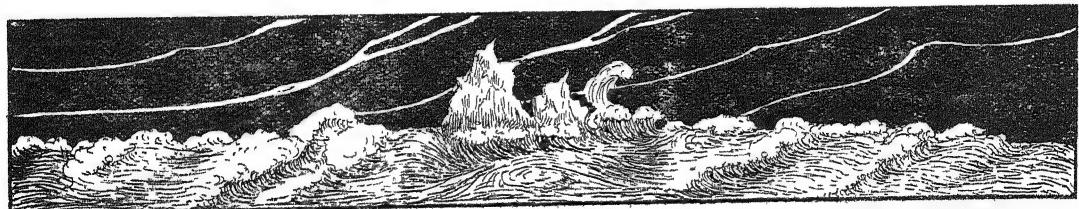
26. One should never marry more women than one. The life of Śri Rāma should be taken as an ideal in this respect.

27. One should be ever ready to help sages and anchorites in performing their religious rites without interference from outside. This is exemplified in the lives of Śri Rāma and Lakṣmaṇa.

28. One should mete out a friendly treatment even to those who do one wrong. The behaviour of Śri Rāma towards Kaikeyī should be taken as an ideal in this respect.

29. One should love the meanest of creatures. This is exemplified in the life of Śri Rāma.

30. By taking refuge at the feet of the Lord and bearing their dust on its head, even an inanimate object can become animate. The case of Ahalyā can be cited by way of example.



An Appreciation of the Tulasikrita Ramayana

..By Edwin Greaves

For a foreigner to pose as a critic of the works of the great Hindi poets might well be regarded as an impertinence; but perhaps he may venture to lay a wreath of appreciation at the feet of the greatest of them all, the Gusain Tulasidas, whose *Ramayana* he has known for very many years.

Tulasidas wrote much, and nothing that he has written can be lightly esteemed; but not all the works that have been attributed to him are accepted by Hindi scholars as authentic. It is therefore possible that a few of the less valued poems which bear his name are not by Tulasidas and cannot, therefore, be brought forward as evidence of the lapses of a great writer.

Of all his works the *Ramayana* or *Ramacharitamana* may be regarded as holding the place of pre-eminence. I remember one great Hindi scholar hesitating to accept this conclusion, considering that the highest place should be given to the *Binaya-Patrika*. The *Binaya-Patrika* doubtless displays special abilities which are not so conspicuous in the *Ramayana*, but the book must remain a sacred enclosure for the initiated few. Very many are capable of appreciating the *Ramayana*, who have not the knowledge rightly to value or even to understand fully the somewhat involved and intricate stanzas of the *Binaya-Patrika*.

An outstanding feature of the *Ramacharitamana* is that it appeals to all classes of people, even to those who cannot read but are only listeners. It

delights the simple villager, it is no less a joy to the scholar. The story is marvellously well told and sustains the interest of the reader right through; it fascinates by its rich glow, its wealth of imagery, its vivid language, its music, its grace and felicity of expression. Its levels of excellence may vary; but the writer never drivels (as some really fine poets do under bilious attacks), and the book comes to us as a gloriously well-rounded whole.

The question very naturally arises: What qualities does the Tulasikrita *Ramayana* possess, which have won for it such a well-secured pre-eminence in Hindi Literature?

With some hesitation the writer hazards the attempt to give something in the way of an answer to this question, though by no means an exhaustive one.

1. The poet's mind is engrossed in his subject, not in himself. His concern is to direct the reader's attention to Rama—his greatness and his goodness, and not to the cleverness of the writer. His devotion to Rama simply floods all his verses, they are saturated with his passionate affection for his lord and master. He writes not to procure fame for himself but to make secure the glory of Rama and Sita.

2. With this end in view he makes it his great aim to be intelligible. He is out to make the reader understand and not to compel him to admire the writer's learning or skill or dexterity.

The whole passage in which this matter is touched on, and in which he

discloses his intention to use the simple *Bhāṣū*, is exceedingly interesting.

भाषा भनिति भोरि मति मोरी ।
 हँसिबे जोग हँसे नहिं खोरी ॥
 प्रभु पद प्रीति न सामुझि नीकी ।
 तिन्हहि कथा सुनि लागिहि फीकी ॥
 हरि हर पद रति मति न कुतरकी ।
 तिन्ह कहुं मधुर कथा रघुबर की ॥

There are doubtless many verses which present difficulties to a foreign reader, possibly some which are not easy for every Indian reader; but any such obscurities arise from the subject-matter: the poet does not lay himself out to impress the student with the author's profundity and erudition. One of the great charms of the poem is the simplicity of the language. The writer is intent on being "understood of the common" people; his aim is to make Rāma popular, not to advertise Tulasidās.

3. Another remarkable feature of the *Rāmāyana* is the great variety of the fare, the freedom from monotony. The combination of metres is very happy. Very largely there are four *chaupāīs* followed by a *dohā*, though occasionally the grouping of the *chaupāīs* and *dohās* is different. A change is rung by the insertion of *sorathās* from time to time, which gives a certain piquancy. A further relief is offered by the introduction of *chhandas*, and these of more than one kind. These *chhandas* add greatly to the beauty of the work. At times they are deeply impressive by the sublimity of their matter and language. Take, for instance, the *chhanda* commencing—

जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता ।

in the *Bilakūnda*. In other places these *chhandas* are resonant with the

clash of conflict and the wild confusion of the death struggles of fierce combatants, as in the *Lankākūnda*.

Further variety is obtained by the adoption of a tolerably wide vocabulary and a delightful ringing of changes in the forms of words, often necessitated by the number of instants demanded by the line. The Gusain possessed an almost magical power of making any word fit into any place, lengthening it or shortening it, compressing it or twisting its tail, or crushing its head between its shoulders, and yet readily recognizable in spite of all its transformation. I have noted eleven different forms of the word '*Aistā*' and similar variations might be discovered in the pronouns and in other words and particles. Occasionally alliteration is indulged in. Perhaps the best illustration of this is a line in the *Chhanda* referred to above; it runs:—

जो भव भय भंजन जन मन रंजन गंजन विपति बस्था ।

The poet manifests exquisite taste in the adoption of words and phraseology and swing of the metre to the matter being presented and offers a luxurious wealth of variety in the way of भाव and रस. It would be well-nigh impossible to make a list of all the classes of subjects dealt with and the emotions seeking expression. The presentation of the characters is distinctly dramatic. It is true that to the Western mind some of the situations may appear to be somewhat strained and the emotions and the language in which they find expression a little overwrought: but this need not diminish our admiration for the dramatic presentation of the various interesting people to whom the reader is introduced.

The poet appears to be equally at home in quiet narrative, in the portrayal of domestic felicity—and infelicity (alas! poor Kaikeyi)—, in the brunt of battle, in the tender relationships between parents and children, between brothers and between husband and wife. Perhaps one of the finest things in the whole book is the part recording the conversation between Rāma and Sītā before they set out for their long exile. He bravely strives to spare her the hardships of the life which lies before him and leave her cared for at home; she is equally bravely intent on sharing the sufferings of her husband, be they what they may. She does not pose as doing the difficult thing loyally, as a mere matter of duty; she urges her suit in a far more winsome way: the forest hardships shared with her lord will be heaven, the palace without him will be hell.

4. The humour of Tulasidās deserves a section to itself. In life and literature humour counts for so much. In any philosophy of life the absence of humour means a defect of tremendous importance. Passages of almost boisterous humour readily recur to one's mind. Take, for instance, the bluster of Paraśurāma and the bubbling fun of Lakṣmaṇa as he replies to his anger; or notice again the courting of Lakṣmaṇa by Śūrpaṇakhā and his banter in replying to her advances. The story of Hanumān and his tail at the palace in Lankā is bristling with rollicking humour. The same is true of the description of Śiva's gruesome crowd of followers (in the *Bālakāṇḍa*). Many passages from the *Lankākāṇḍa* might be cited, which have something approaching a grim and even weird humour running through them. Sometimes the humour is combined with piercingly keen irony. Am I wrong in finding a very outstanding illustration of this in the line—

समरथ कहूं नहि दोष गोसाहूं।

Some would take this as not irony but to be literally interpreted in all seriousness.

Tastes differ in poetry as in much else. To some readers Bihari Lal makes a strong appeal. He is certainly a marvellous word-juggler, but beyond this what qualities of a poet are to be found in *Satsai*? Sūrdās proves very fascinating to others. No one would belittle his literary grace and charm or doubt the music of his verses; but one is tempted to recall Thomas Carlyle's remark about Macaulay's faultless English, "Flow on, thou shining river." Sūrdās lives on a high plateau with wondrous flowers and fruits, but does not the country get a little tame? The level is a high level, but would not a few precipices and crags be bracing? Kabir had greatness of a kind. Probably no poet could say so much in so few words. For the power of compression and for rough rugged strong phrases he is unequalled; and his couplets contain so much sound practical philosophy. But Kabir and Tulasidas have not enough in common to invite a comparison between the two.

Many poets have enriched Hindi Literature, but surely Tulasidās stands out as the greatest of them all. Others may possess single excellences in a slightly higher degree; but Tulasidās combines so many and so great excellences and there is such a brave and gentle spirit permeating the whole of his *Rāmāyaṇa*. He is worthy not only of our admiration but also of our love, and he is loved; and certainly there is no Hindi book so widely found in palace and in hut and so greatly treasured.

Sri Ramacharitamanasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent One

(Balakanda)

श्लोक

वर्णानामर्थसङ्घानां रसानां छन्दसामपि ।
मङ्गलानां च कर्त्तरौ वन्दे वाणीचिनायकौ ॥ १ ॥

I reverence Vāṇī (the goddess of speech) and Viñayaka (Lord Ganeśa), the originators of sounds represented by the alphabet, of the multitudes of objects denoted by those sounds, of poetic sentiments as well as of metres, and the begetters of all blessings. (1)

भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ।
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥ २ ॥

I greet goddess Pārvatī and Her consort, Bhagavān Śankara, embodiments of reverence and faith respectively, without which even the adept cannot perceive God enshrined in their very heart. (2)

वन्दे बोधमयं नित्यं गुरुं शङ्कररूपिणम् ।
यमाश्रितो हि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते ॥ ३ ॥

I make obeisance to the eternal preceptor in the form of Lord Śankara, who is all wisdom, and resting on whose brow the crescent moon, though crooked in shape, is universally adored. (3)

सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥ ४ ॥

I pay homage to the king of bards (Vālmīki) and the chief of monkeys (Hanumān), of pure intelligence, both of whom sport in the holy woods in the shape of glories of Sītā and Rāma. (4)

उद्गवस्थितिसंहारकारिणीं क्षेशहारिणीम् ।
सर्वश्रेयस्करीं सीतां नतोऽहं रामवल्लभाम् ॥ ५ ॥

I bow to Sītā, the beloved consort of Śrī Rāma, who is responsible for the creation, sustenance and dissolution (of the universe), removes afflictions and begets all blessings. (5)

यन्मायावशवर्त्ति विश्वस्थिलं ब्रह्मादिदेवासुरा यत्सत्त्वादमृषैव भाति सकलं रजौ यथाहेर्भमः ।
यत्पादप्रवर्मेकमेव हि भवाम्भोद्येस्तिरीर्षवतां वन्देऽहं तमशेषकारणपरं गमास्यमीशं हरिम् ॥ ६ ॥

I adore Lord Hari, known by the name of Śrī Rāma, who is superior to and lies beyond all causes, whose Māyā (illusory power) holds sway over the entire universe including gods from Brahmā (the Creator) downwards and demons, whose presence lends positive reality to the world of appearances,—even as the false notion of a serpent is entertained with reference to a rope,—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence. (6)

नानापुराणनिगमागमसम्मतं यद् रामायणे निगदितं कचिदन्यतोऽपि ।
स्वान्तःसुखाय तुलसी रघुनाथगाथाभाषानिवन्धमतिमञ्जुलमातनोति ॥ ७ ॥

For the gratification of his own self Tulasidāsa brings forth this very elegant composition relating in common parlance the story of the Lord of Raghus, which is in accord with the various Purāṇas, Vedas and the Āgamas (Tantras), and incorporates what has been recorded in the Rāmāyaṇa (of Vālmīki) and culled from some other sources (7)

सोऽ—जो सुमिरत सिधि होइ गन नायक करिबर बदन ।
करउ अनुग्रह सोइ बुद्धि रासि सुभ गुन सदन ॥ १ ॥

May Lord Ganeśa, the leader of Śiva's retinue, whose very thought ensures success, who carries on his shoulders the head of a beautiful elephant, who is a repository of wisdom and an abode of blessed qualities, shower his grace (1)

मूक होइ बाचाल पंगु चढ़इ गिरिबर गहन ।
जासु कृपाँ सो दयाल द्रवउ सकल कलि मल दहन ॥ २ ॥

May that merciful Lord, whose grace enables the dumb to wax eloquent and a cripple to ascend an inaccessible mountain, and who burns all the impurities of the Kali age, be moved to pity. (2)

नील सरोरुह स्याम तरुन अरुन बारिज नयन ।
करउ सो मम उर धाम सदा छीरसागर सयन ॥ ३ ॥

May the Lord who ever sleeps on the ocean of milk, and who is swarthy as a blue lotus and has eyes resembling a pair of full-blown red lotuses, take up His abode in my bosom. (3)

कुंद इंदु सम देह उमा रमन करुना अयन ।
जाहि दीन पर नेह करउ कृपा मर्दन मयन ॥ ४ ॥

May the crusher of Cupid, Bhagavān Śiva, whose form resembles in colour the jasmine flower and the moon, who is the consort of goddess Pārvati and an abode of compassion and who is fond of the afflicted, be gracious. (4)

बंदँ गुरु पद कंज कृपा सिंधु नररूप हरि ।
महामोह तम पुंज जासु बचन रवि कर निकर ॥ ५ ॥

I bow to the lotus feet of my Guru, who is an ocean of mercy and is no other than Śri Hari Himself in human form, and whose words are sunbeams as it were for dispersing the mass of darkness in the form of gross ignorance. (5)

चौ०—बंदँ गुरु पद पदुम परागा । सुखि सुवास सरस अनुरागा ॥
अमिति भूरिमय चूरन चारु । समन सकल भव रुज परिवारु ॥ १ ॥
सुकृति संभु तन बिमल बिभूती । मंजुल मंगल मोद प्रसूती ॥
जन मन मंजु मुकुर मल हरनी । किएँ तिलक गुन गन बस करनी ॥ २ ॥
श्रीगुर पद नख मनि गन जोती । सुमिरत दिव्य दृष्टि हिय होती ॥
दलन मोह तम सो सप्रकासु । बडे भाग उर आवइ जासु ॥ ३ ॥
उघरहिं बिमल बिलोचन ही के । मिटहिं दोष दुख भव रजनी के ॥
सूक्ष्महि राम चरित मनि मानिक । गुपुत प्रगट जहँ जो जेहि खानिक ॥ ४ ॥

I greet the pollen-like dust of the lotus feet of my preceptor, resplendent, fragrant and flavoured with love. It is a lovely powder of the life-giving herb, which allays the host of all the attendant ills of mundane existence. It adorns the body of a lucky person even as white ashes beautify the person of Lord Śiva, and brings forth sweet blessings and joys. It rubs the dirt off the beautiful mirror in the shape of the devotee's heart, when applied to the forehead in the form of a Tilak (a religious mark), it attracts a host of

virtues. The splendour of gems in the form of nails on the feet of the blessed Guru unfolds divine vision in the heart by its very thought. The lustre disperses the shades of infatuation; highly blessed is he in whose bosom it shines. With its very appearance the bright eyes of the mind get opened; the attendant evils and sufferings of the night of mundane existence disappear; and gems and rubies in the shape of stories of Śri Rāma, both patent and hidden, wherever and in whatever mine they may be, come to light— (1-4)

दो०—जथा सुअंजन अंजि दग साधक सिद्ध सुजान ।
कौतुक देखत सैल बन भूतल भूरि निधान ॥ १ ॥

—as, for instance, by applying to the eyes the miraculous salve known by the name of Siddhāñjana (the eye-salve of perfection) strivers, adepts as well as men of wisdom easily discover a host of mines on hill-tops, in the midst of forests and in the bowels of the earth
(1)

चौ०—गुरु पद रज मृदु मंजुल अंजन । नयन अमिथ दग दोष विभंजन ॥
तेहि करि बिमल बिबेक बिलोचन । बरन्डं राम चरित भव मोचन ॥ १ ॥
बंदूँ प्रथम महीसुर चरना । मोह जनित संसय सब हरना ॥
सुजन समाज सकल गुन खानी । करुँ प्रनाम सप्रेम सुबानी ॥ २ ॥
साधु चरित सुभ चरित कपासू । निरस बिसदु गुनमय फल जासू ॥
जो सहि दुख परछिद्र दुरावा । बंदनीय जेहि जग जस पावा ॥ ३ ॥
मुद मंगलमय संत समाजू । जो जग जंगम तीरथराजू ॥
राम भक्ति जहि सुरसरि धारा । सरसइ ब्रह्म बिचार प्रचारा ॥ ४ ॥
विधि निषेधमय कलि मल हरनी । करम कथा रविनंदनि बरनी ॥
हरि हर कथा विराजति बेनी । सुनत सकल मुद मंगल देनी ॥ ५ ॥
बटु विस्वास अवल निज धरमा । तीरथराज समाज सुकरमा ॥
सबहि सुलभ सब दिन सब देसा । सेवत सादर समन कलेसा ॥ ६ ॥
अकथ अलौकिक तीरथराज । देह सद्य फल प्रगट प्रभाऊ ॥ ७ ॥

The dust of the Guru's feet is a soft and agreeable salve, which is ambrosia as it were for the eyes and remedies the defects of vision. Having brightened my eyes of discernment thereby I proceed to relate the story of Śri Rāma, which secures freedom from the bondage of mundane existence. First I reverence the feet of Brahmans, the very gods on earth, who are able to dispel all doubts born of ignorance. Then I make loving obeisance, in a polite language, to the whole body of pious souls, the mines of all virtues. The conduct of holy men is noble as the career of the cotton plant, the fruit whereof is tasteless, white and fibrous (even as the doings of saints yield results which are free from attachment, stainless and full of goodness)*. Even by suffering hardships (in the form of ginning, spinning and weaving) the cotton plant covers others' faults and has thereby earned in the world a renown which is worthy of adoration. The assemblage of saints, which is all joy and felicity, is a moving Prayāga (the king of all holy places) as it

were. Devotion to Śri Rāma represents, in this moving Prayāga, the stream of the holy Gangā, the river of the celestials; while the proceeding of an enquiry into the nature of Brahma (the Absolute) constitutes the Saraswati (a subterranean stream which is traditionally believed to join the Gangā and the Yamunā at Prayāga, thus accounting for the name 'Triveni', which signifies a meeting-place of three rivers). Discourses on Karma or Action, consisting of injunctions and interdictions, have been spoken of as the sacred Yamunā,—a daughter of the sun-god in her angelic form—washing the impurities of the Kali age; while the anecdotes of Viṣṇu and Śiva stand out as the triple stream known as Triveni, bringing joy and blessings to those who listen to them. Unwavering faith in their own creed constitutes the immortal banyan tree and noble actions represent the royal court of that king of holy places. Easy of access to all on any day and at every place, this moving Prayāga assuages the afflictions of those who resort to it with reverence. This king

* The fruit of the cotton plant has been characterized in the original as 'Nirasa', 'Viśada' and 'Gupamaya', which words can be interpreted both ways as in the rendering given above.

of holy places is beyond all description and supra-mundane in character, it bestows the reward immediately and its glory is manifest (1-7)

दो०—सुनि समुद्धर्हि जन मुदित मन मज्जर्हि अति अनुराग ।

लहर्हि चारि फल अछत तनु साधु समाज प्रयाग ॥ २ ॥

Men who having heard the glory of this moving Prayāga in the form of the assemblage of holy men appreciate it with an enraptured mind and then take a plunge into it with extreme devotion obtain the four rewards* of human existence during their very lifetime. (2)

चौ०—मज्जन फल पेखिअ ततकाला । काक होर्हि पिक बकड मराला ॥
 सुनि आचरज करै जनि कोई । सतसंगति महिमा नहि गोई ॥ १ ॥
 बालमीक नारद घटज्ञोनी । निज निज सुखनि कही निज होनी ॥
 जलचर थलचर नभचर नाना । जे जड़ चेतन जीव जहाना ॥ २ ॥
 मति कीरति गति भूति भलाई । जब जेहि जतन जहाँ जेहि पाई ॥
 सो जानब सतसंग प्रभाऊ । लोकहुँ वेद न आन उपाऊ ॥ ३ ॥
 बिनु सतसंग बिबेक न होई । राम कृपा बिनु सुलभ न सोई ॥
 सतसंगत मुद मंगल मूला । सोइ फल सिधि सब साधन फूला ॥ ४ ॥
 सठ सुधरहिं सतसंगति पाई । पारस परस कुधात सुहाई ॥
 बिधि बस सुजन कुसंगत परहीं । फनि मनि सम निज गुन अनुसरहीं ॥ ५ ॥
 बिधि हरि हरि कवि कोबिद बानी । कहत साधु महिमा सकुचानी ॥
 सो मो सन कहि जात न कैसे । साक बनिक मनि गुन गन जैसे ॥ ६ ॥

The result of an immersion into the sacred waters of this king of holy places is instantly perceived: crows turn into cuckoos and herons into swans. Let no one marvel to hear this, the glory of contact with saints is no secret. Vālmiki†, Nārada‡ and Agastya§, who was born of a pitcher, have related the story of their birth and

transformation with their own lips. Of the various creatures, both animate and inanimate, living in this world, whether in water or on land or in the air, whoever has ever attained wisdom, glory, salvation, material prosperity or welfare anywhere and by any means whatsoever, know it to be the result of association with holy men; there is

* The four rewards of human existence are: (1) Dharma or religious merit, (2) Artha or material riches, (3) Kāma or sensuous enjoyment and (4) Mokṣa or release from the bondage of worldly existence.

† Vālmiki had been a hunter and a highway robber in his early life. He was reclaimed by the seven seers and eventually turned out a great seer and poet.

‡ We read in the Bhāgavata that Nārada was the son of a maid-servant in his previous incarnation and even as a child came in touch with holy men, who imparted him the highest wisdom and made him a real devotee by their very contact. In his next birth he appeared as a mind-born son of Brahmā.

§ Agastya was begotten of god Varuṇa through a pitcher. Another great sage, Vasīṣṭha, was also born of the same pitcher. The association thus obtained in his embryonic state with a great sage made him equally great.

no other means either in the world or in the Vedas. Wisdom dawns not without association with saints and such association cannot be easily had without the grace of Śrī Rāma. Contact with noble souls is the root of joy and blessings, it constitutes the very fruit and fulfilment of all endeavours, whereas all other practices are blossoms as it were. Through contact with the virtuous even the wicked get reformed, just as a base metal is transmuted by the touch of the philosopher's stone

On the other hand, if by mischance good men fall into evil company, they maintain their noble character like the gem on the hood of a serpent. Even the speech of deities like Brahmā, Viṣṇu and Śiva, poets and men of wisdom falters in depicting the glory of pious souls. Much less can it be described by me, even as a dealer in vegetables finds himself incapable of expatiating on the qualities of gems.

(1-6)

दो०—बंदर्तुं संत समान चित हित अनहित नहि कोइ ।
 अंजलि गत सुभ सुमन जिमि सम सुगंध कर दोइ ॥ ३ (क) ॥
 संत सरल चित जगत हित जानि सुभाउ सनेहु ।
 बालविनय सुनि करि कृपा राम चरन रति देहु ॥ ३ (ख) ॥

I bow to the saints, who are evenminded towards all and have no friend or foe, just as a flower of good quality placed in the palm of one's hands communicates its fragrance alike to both the hands (the one which plucked it and that which held and preserved it). Realizing thus the noble disposition and loving nature of saints, who are innocent at heart and catholic in spirit, I make this humble submission to them. Listening to my childlike prayer and taking compassion on me, O noble souls, bless me with devotion to the feet of Śrī Rāma.

(3 A-B)

चौ०—बहुरि बंदि खल गन सतिभाएँ । जे बिनु काज दहिनेहु बाएँ ॥
 पर हित हानि लाभ जिन्ह केरें । उजरें हरष बिषाद बसरें ॥ १ ॥
 हरि हर जस राकेस राहु से । पर अकाज भट सहस्राहु से ॥
 जे पर दोष लखहिं सहस्राखी । पर हित वृत जिन्ह के मन माखी ॥ २ ॥
 तेज कृसानु रोष महिषेसा । अघ अवगुन धन धनी धनेसा ॥
 उदय केत सम हित सबही के । कुंभकरन सम सोवत नीके ॥ ३ ॥
 पर अकाजु लगि तनु परिहर्हीं । जिमि हिम उपल कृषी दलि गरहीं ॥
 बंदर्तुं खल जस सेष सरोषा । सहस बदन बरनह पर दोषा ॥ ४ ॥
 पुनि प्रनवउं पृथुराज समाना । पर अघ सुनह सहस दस काना ॥
 बहुरि सक सम बिनवउं तेही । संतत सुरानीक हित जेही ॥ ५ ॥
 बचन बच्र जेहि सदा पिअरा । सहस नयन पर दोष निहारा ॥ ६ ॥

Again, I greet with a sincere heart the malevolent class, who are hostile without purpose even to the friendly, to whom others' loss is their own gain,

and who delight in others' desolation and wail over their prosperity. They try to eclipse the glory of Viṣṇu and Śiva even as the demon Rāhu intercepts

the light of the full moon (during what is known as the lunar eclipse); and they are valiant like the reputed King Sahasrabāhu* (so-called because of his possessing a thousand arms) in working others' woe. They detect others' faults as if with a thousand eyes and their (designing) mind mars others' interests even as a fly spoils clarified butter. In splendour they emulate the god of fire and in anger they vie with the god of death, who rides a buffalo. They are rich in crime and vice as Kubera, the god of riches, is in gold. Like the rise of a comet their advancement augurs ill for others' interests; like the slumber of Kumbhakarna † their decline alone is propitious for the world. They lay down their very life in order to be able to harm others, even as hail-stones

dissolve after destroying the crop. I reverence a wicked soul as the fiery (thousand-tongued) serpent-god Śeṣa, in so far as he eagerly expatiates on others' faults with a thousand tongues as it were. Again, I bow to him as the celebrated King Pṛthu (who prayēd for ten thousand ears in order to be able to hear the glories of the Lord to his heart's content) inasmuch as he hears of others' faults with ten thousand ears as it were. Once more do I supplicate to him as Indra (the lord of celestials) in so far as wine appears charming and beneficial to him (even as the army of gods is beneficent to Indra)‡. Harsh language is dear to him even as the thunderbolt is fondly cherished by Indra; and he detects others' faults with a thousand eyes as it were.

(1-6)

दौ०—उदासीन अरि मीत हित सुनत जरहि खल रीति ।

जानि पानि जुग जोरि जन विनती करइ सप्रीति ॥ ४ ॥

The wicked burn with jealousy as they hear of others' welfare, be they his-friends, foes or neutrals: such is their wont. Knowing thus, this humble soul makes loving entreaties to them with joined palms.

(4)

चौ०—मैं अर्यनी दिसि कीन्ह निहोरा । तिन्ह निज ओर न लाउब भोरा ॥
 बायस पलिअहिं अति अनुरागा । होहिं निरामिष कबहुँ कि कागा ॥ १ ॥
 बंदुँ संत असज्जन चरना । दुखप्रद उभय बीच कछु बरना ॥
 बिछुरत एक ग्रान हरि लेहीं । मिलत एक दुख दारून देहीं ॥ २ ॥
 उपजहि एक संग जग माहीं । जलज जोंक जिमि गुन बिलगाहीं ॥
 सुधा सुरा सम साघु असाधू । जनक एक जग जलधि अगाधू ॥ ३ ॥
 भल अनभल निज निज करतूती । लहत सुजस अपलोक बिभूती ॥

* Sahasrabāhu was a mighty warrior and a contemporary of Rāvaṇa, who was once captured and held captive by him. He was slain by Paraśurāma.

† Kumbhakarna was a younger brother to Rāvaṇa, the demon-king of Lankā. He was a voracious eater and consumed a large number of goats and buffaloes every day. He kept awake for six months and slept during the other half-year. Living beings thus obtained a fresh lease of life during the period of his slumber.

‡ There is a pun on the expression 'Surānika' in the original. 'Surānika' (Sura+Anika) is a compound word in Sanskrit, meaning the army of the gods. In Hindi it can as well be treated as two separate words 'Surā' (wine) and 'Nika' (charming). Hence it has been interpreted both ways in the above rendering.

सुधा सुधाकर सुरसरि साधू । गरल अनल कलिमल सरि व्याधू ॥ ४ ॥
गुन अवगुन जानत सब कोई । जो जेहि भाव नीक तेहि सोई ॥ ५ ॥

I for my part have made entreaties to them, they too must not fail to do their part. However fondly you may nurture a brood of crows, can you ever expect ravens to turn vegetarians? I adore the feet of a saint and a wicked soul, both of whom give pain, though some difference is said to exist between them. Whereas the former class cause mortal pain while parting, the latter give agonizing torment during their meeting. Though born together in the world, they differ in their traits even as the lotus and the leech (both of which spring from water). The good and the wicked resemble nectar and

wine respectively; the unfathomable ocean in the form of this world is their common parent.* The good and the wicked gather a rich harvest of good reputation and infamy by their respective doings. Although the merits of nectar, the moon—the seat of nectar,—the Gangā—the river of the celestials—and a pious soul, on the one hand, and the demerits of venom, fire, the unholy river Karmanāśā—which is said to be full of the impurities of the Kali age—and the hunter, on the other, are known to all, only that which is to a man's taste appears good to him.

(1—5)

दो०—भले भलाइहि पै लहइ लहइ निचाइहि नीचु ।
सुधा सराहिअ अमरताँ गरल सराहिअ मीचु ॥ ५ ॥

Of course, a good man has a bias for goodness alone, while a vile person is prone to vileness. While nectar is praised for its immortalizing virtue, poison is extolled for its deadly effects.

(5)

चौ०—खल अघ अगुन साधु गुन गाहा । उभय अपार उदधि अवगाहा ॥
तेहि तें कछु गुन दोष बखाने । संग्रह त्याग न बिनु पहिचाने ॥ १ ॥
भलेउ पोच सब बिधि उपजाए । गनि गुन दोष बेद बिलगाए ॥
कहहि बेद इतिहास उराना । बिधि प्रपञ्चु गुन अवगुन साना ॥ २ ॥
दुख सुख पाप उन्न्य दिन राती । साधु असाधु सुजाति कुजाती ॥
दानव देव ऊँच अह नीचु । अभिअ सुजीवनु माहुर मीचु ॥ ३ ॥
माया ब्रह्म जीव जगदीसा । लच्छि अलच्छि रंक अवनीसा ॥
कासी मग सुरसरि क्रमनासा । मरु मारव महिदेव गवासा ॥ ४ ॥
सरग नरक अनुराग बिरागा । निगमागम गुन दोष बिभागा ॥ ५ ॥

The tales of sins and vices of the wicked, on the one hand, and of the virtues of the virtuous, on the other, are like boundless and unfathomable oceans. That is why I have enumerated only a few virtues and vices; for they cannot be acquired or discarded without

being duly distinguished. The good as well as the vile, all have been brought into being by the Creator; it is the Vedas that have differentiated them by reckoning the merits of the former class and the demerits of the other. The Vedas, the Itihāsas (such as the Rāmāyaṇa and

* In the Purāṇas we read how both nectar and wine were churned out of the ocean of milk by the joint efforts of the gods and the demons.

the *Mahābhārata*) and the Purāṇas unanimously declare that the creation of Brahmā (the Creator) is an intermixture of good and evil. It is characterized by pairs of opposites such as pain and pleasure, sin and merit, day and night, the good and the wicked, good birth and vile birth, demons and gods, the high and the low, nectar and poison, a happy life and death, Māyā and Brahma, i.e., Matter and Spirit, the soul and God (the Lord of the universe), plenty and poverty, the

pauper and the king, the sacred Kāśī or Banaras and Magadha or North Bihar (the accursed land), the holy Gangā—the river of the celestials—and the unholy Karmanāśā* (in Bihar), the desertland of Marwar (Western Rajputana and Sind) and the rich soil of Malwa, the Brahman—who is a veritable god on earth—and the barbarian who feeds on the cow, heaven and hell, attachment and dispassion. The Vedas and other sacred books have sifted good from evil.

(1-5)

दो०—जड़ चेतन गुन दोषमय
संत हंस गुन गहर्हि पय परिहरि वारि विकार ॥ ६ ॥

God has created the universe consisting of animate and inanimate beings as partaking of both good and evil; swans† in the form of saints imbibe the milk of goodness, rejecting water in the form of evil.

(6)

चौ०—अस बिवेक जब देह बिधाता । तब तजि दोष गुनहिं मनु राता ॥
काल सुभाउ करम बरिआहि । भलेउ प्रकृति बस चुकइ भलाहि ॥ १ ॥
सो सुधारि हरिजन जिमि लेहीं । दलि दुख दोष बिमल जसु देहीं ॥
खलउ करहि भल पाइ सुसंगू । मिटइ न मलिन सुभाउ अभंगू ॥ २ ॥
लखि सुबेष जग बंचक जेऊ । बेष प्रताप पूजिअहि तेऊ ॥
उघरहिं अंत न होइ निबाहू । कालनेमि जिमि रावन राहू ॥ ३ ॥
किएहुँ कुबेषु साधु सनमानू । जिमि जग जामवंत हनुमानू ॥
हानि कुसंग सुसंगति लाहू । लोकहुँ बेद बिदित सब काहू ॥ ४ ॥
गगन चढ़इ रज पवन प्रसंगा । कीचहिं मिलइ नीच जल संगा ॥
सप्तु असाधु सदन सुक सारीं । सुमिरहिं राम देहिं गनि गारीं ॥ ५ ॥
धूम कुसंगति कारिख होइ । लिखिअ पुरान मंजु मसि सोई ॥
सोइ जल अनल अनिल संघाता । होइ जलद जग जीवन दाता ॥ ६ ॥

When Providence blesses one with such discrimination (as is possessed by the swan), then alone does the mind abandon evil and gets enamoured of goodness. By force of the spirit of the times, old habits and past Karma even the good deviate from

goodness under the influence of Māyā. But just as servants of Śri Hari rectify that error and, eradicating sorrow and weakness, bring untarnished glory to them, even so the wicked occasionally perform a noble deed due to their good association, although their evil nature,

* A river of sinful origin in Bihar, a plunge in whose waters is said to destroy one's religious merits. Hence it is called Karmanāśā (that which neutralizes one's meritorious acts).

† The swan is traditionally believed to feed on pearls and credited with the natural gift of separating milk from water.

which is unchangeable, cannot be obliterated. Even those who are impostors are respected on account of their garb, as the world is taken in by their attractive appearance. But they are eventually exposed, and cannot keep up their false appearance till the end, as was the case with Kālanemi*, Rāvaṇa† and Rāhu‡. The good are honoured notwithstanding their mean appearance, even as Jāmbavān (a general of Sugrīva's army, who was endowed with the form of a bear and possessed miraculous strength) and Hanumān (the monkey-god) won honour in this world. Bad association is harmful, while good company is an asset in itself: this is

true in the world as well as in the eyes of the Vedas, and is known to all. Through contact with the wind dust ascends to the sky, while it is assimilated with mud when united with low-lying waters. Parrots and Mainās nurtured in the house of the virtuous and the wicked repeat the name of Rāma and pour a volley of abuses respectively. Smoke coming in contact with an evil (earthly)§ substance turns into soot; the same is used as a material for copying the Purāṇas with when converted into beautiful ink. Again, in conjunction with water, fire and air it is transformed into a cloud and brings life to the world.

(1-6)

दो०—ग्रह भेषज जल पवन पट पाइ कुजोग सुजोग ।
 होईं कुबस्तु सुबस्तु जग लखीं सुलच्छन लोग ॥ ७ (क) ॥
 सम प्रकास तम पाख दुहुँ नाम भेद विधि कीन्ह ।
 ससि सोषक पोषक समुद्धि जग जस अपजस दीन्ह ॥ ७ (ख) ॥
 जड़ चेतन जग जीव जत सकल राममय जानि ।
 बंदउँ सब के पद कमल सदा जोरि जुग पानि ॥ ७ (ग) ॥
 देव दनुज नर नाग खग प्रेत पितर गंधर्व ।
 बंदउँ किंवर रजनिचर कृपा करहु अब सर्व ॥ ७ (घ) ॥

* Kālanemi was a demon chief, who was a contemporary of Rāvaṇa, the mighty king of Lankā. In the *Lankā-Kāṇḍa* (Book VI. 56-58) of this very work we are told how he assumed the false appearance of an ascetic and tried to deceive Hanumān, the devoted servant of the divine Sri Rāma, but was ultimately detected and killed by Hanumān.

† We read in the *Aranyakāṇḍa* (Book III. 27. 4.7) how Rāvaṇa appeared before Sītā in the garb of a mendicant but could not keep up his false appearance for long and had to throw off his mask at last.

‡ In the Purāṇas we are told how at the beginning of creation nectar was churned out of the ocean of milk conjointly by the gods and the demons. When the same was being served to the gods by God Viṣṇu Himself (who had assumed the form of a charming damsel in order to put the demons off the scent), the demon Rāhu disguised himself as a god and took his seat in the celestial row to participate in the feast. He was, however, soon detected by the sun-god and the moon-god, who exposed his real character.

§ There is a pun on the compound word 'Kusangati' in the original. 'Ku' is both a noun and an indeclinable prefixed to nouns. As an indeclinable it means bad or evil, while as a noun it is a synonym for the earth. Here it is used in both the senses and has been translated accordingly.

The planets, medicines, water, air and cloth prove good or bad in the world according to their good or evil associations; only men endowed with a keen insight are able to know this. The proportion of moonlight and darkness is the same in the bright as well as in the dark fortnight; only the two have been named differently by the Creator. Knowing the one as the nourisher and the other as the emaciator of the moon, the world has given it a good name and a bad one. Whatever beings, animate or inanimate, there are in the universe, recognizing them, one and all, as consisting of Śri Rāma, I ever adore the lotus-feet of all with joined palms. I reverence gods, demons, human beings, Nāgas, birds, spirits, manes (the souls of departed ancestors) and Gandharvas, Kinnaras and Rākṣasas (giants).* Pray be gracious to me all on this occasion. (7 A-D)

चौ—आकर चारि लाख चौरासी । ज्युति जीव जल थल नम बासी ॥
 सीय राममय सब जग जानी । करड़ प्रनाम जोरि जुग पानी ॥ १ ॥
 जानि कृपाकर किंकर मोहू । सब मिलि करहु छाड़ि छल छोहू ॥
 निज बुधि बल भरोस मोहि नाहीं । तातें बिनय करड़ सब पाहीं ॥ २ ॥
 करन चहउं रघुपति गुन गाहा । लघु मति मोरि चरित अवगाहा ॥
 सूझ न एकउ अंग उपाऊ । मन मति रंक मनोरथ राऊ ॥ ३ ॥
 मति अति नीच ऊँचि रुचि आछी । चहिंअ अभिअ जग जुरइ न आछी ॥
 छमिहहिं सज्जन मोरि दिवाई । सुनिहहिं बालबचन मन लाई ॥ ४ ॥
 जैं बालक कह तोतरि बाता । सुनहिं मुदित मन पितु अह माता ॥
 हँसिहहिं कूर कुटिल कुबिचारी । जे पर दूषन भूषनधारी ॥ ५ ॥
 निज कबित्त केहि लाग न नीका । सरस होउ अथवा अति फीका ॥
 जे पर भनित सुनत हरषाहीं । ते वर युरुष बहुत जग नाहीं ॥ ६ ॥
 जग बहु नर सर सरि सम भाई । जे निज बाढ़ि बढ़हिं जल पाई ॥
 सज्जन सकृत रिधु सम कोई । देखि पूर बिधु बाढ़ जोई ॥ ७ ॥

Eight million and four hundred thousand† species of living beings, classified under four broad divisions, inhabit land, water and the air. Recognizing the entire creation as full of Sītā and Rāma, I make obeisance to them with joined palms. Knowing me as your

servant, be genuinely gracious to me all of you, O mines of compassion. I have no confidence in my intellectual power, hence I supplicate you all. I would recount the virtues of the Lord of Raghus, † Śri Rāma; but my wits are poor, whereas the exploits of Śri Rāma

* Gandharvas, Kinnaras and Rākṣasas are different species of superhuman beings. Of these the Gandharvas are celestial songsters and are specially noted for their handsome appearance; while the Kinnaras are credited with the head of a horse. The Rākṣasas are monstrous in appearance and are said to roam at night and feed on the human flesh. The Nāgas are another class of semi-divine beings, who, though resembling serpents in shape, can take the human form at will.

† The number of species of living beings has been categorically fixed in Hindu scriptures as eighty-four lakhs. The four broad divisions are: (1) Jarāyuja (viviparous, such as men and beasts), (2) Aṇḍaja (oviparous), (3) Swedaja (born of sweat, such as lice, bugs etc.) and (4) Udbhijja (sprouting from the soil, viz. plants).

‡ King Raghu was a forbear of Śri Rāma. His descendants bore the name of Raghus. Having been the head of the clan after His father, Daśaratha, He is aptly called the Lord of the Raghus.

are unfathomable. For this I find not the least resources; while I am bankrupt of mind and intellect, my ambition is right royal. Even though my intellect is exceedingly mean, my aspiration is pitched too high, while I crave for nectar, I have no means in this world to procure even butter-milk. The virtuous will forgive my presumption and listen to my childish babbling with interest. When a child prattles in lisping accents, the parents hear it with a mind full of delight. Those, however, who are hard-

hearted, mischievous and perverse and cherish others' faults as an ornament, will feel amused. Who does not like one's own poetry, be it delightful or exceedingly insipid? Such good people as delight to hear others' composition are rare in this world. The world abounds in men who resemble lakes and rivers, that get swollen with their own rise when waters are added to them. There is some rare good soul like the ocean, which swells at the sight of the full moon. (1-7)

दो०—भाग छोट अभिलाषु वड़ करउँ एक विस्तास । पैहिं सुख सुनि सुजन सब खल करिहिं उपहास ॥ ८ ॥

Humble is my lot and my ambition high, my only hope is that all good men will be gratified to hear what I say, while the evil-minded will laugh. (8)

चौ०—खल परिहास होइ हित मोरा । काक कहिं कलकंठ कठोरा ॥
हंसहि बक दाढुर चातकही । हँसहि मलिन खल बिमल बतकही ॥ १ ॥
कवित रसिक न राम पद नेहू । तिन्ह कहँ सुखद हास रस एहू ॥
भाषा भनिति भोरि मति मोरी । हँसिबे जोग हँसें नहिं खोरी ॥ २ ॥
प्रसु पद श्रीति न सामुक्ति नीकी । तिन्हहि कथा सुनि लागिहि फोकी ॥
हरि हर पद रति मति न कुतरकी । तिन्ह कहुँ मधुर कथा रघुबर की ॥ ३ ॥
राम भगति भूषित जियँ जानी । सुनिहिं सुजन सराहि सुबानी ॥
कबि न होउँ नहिं बचन प्रबानू । सकल कला सब विद्या हानू ॥ ४ ॥
आखर अरथ अलकृति नाना । छंद प्रबंध अनेक विधाना ॥
भाव भेद रस भेद अपारा । कवित दोष गुन विबिध प्रकारा ॥ ५ ॥
कवित विकेक एक नहिं मारें । सत्य कहउँ लिखि कागद कोरें ॥ ६ ॥

The laughter of the evil-minded will benefit me, crows call the cuckoo hoarse. Herons ridicule the swan, frogs make fun of the Chātaka bird and malicious rogues deride refined speech. To those who have no taste for poetry nor devotion to the feet of Śrī Rāma, this undertaking of mine will serve as a subject for delightful mirth. My composition is couched in the popular dialect and my intellect is feeble; hence it is a fit subject for ridicule, and those who laugh shall not incur any blame. To those who cherish no love for the feet of the Lord and have no sound

reason either, this story will sound unattractive to the ears. To those, however, who possess devotion to the feet of Gods Viṣṇu and Śiva and whose mind is not perverse, the tale of the Chief of the Raghus will taste as sweet. Knowing it in their heart as adorned with devotion to Śrī Rāma, the virtuous will listen to it with bland words of praise. I am no poet nor an adept in the art of speech and am a cipher in all arts and sciences. There are elegant devices of letters, subtleties of meaning, various figures of speech, metrical compositions of different kinds, infinite

varieties of emotions and sentiments and multifarious flaws and excellences of poetic composition. Of these details of

poesy, I possess critical knowledge of none. I vouch for it in writing on a blank sheet. (1-6)

दो०—भनिति मोरि सब गुन रहित विस्व विदित गुन एक ।

सो विचारि सुनिहाँ हि सुमति जिन्ह कें विमल विवेक ॥ ९ ॥

My composition is devoid of all charm; it has only one merit, which is known throughout the world. Recognizing this merit, men of sound reason, who are gifted with unbiased judgment, will surely hear it. (9)

चौ०—एहि महँ रघुपति नाम उदारा । अति पावन पुरान श्रुति सारा ॥
 मंगल भवन अमंगल हारी । उमा सहित जेहि जपत पुरारी ॥ १ ॥
 भनिति विचित्र सुकवि कृत जोऊ । राम नाम बिनु सोह न सोऊ ॥
 बिधुबदनी सब भाँति सँवारी । सोह न बसन बिना बर नारी ॥ २ ॥
 सब गुन रहित कुकवि कृत बानी । राम नाम जस अंकित जानी ॥
 सादर कहाँ हि सुनहि बुध ताही । मधुकर सरिस संत गुनआही ॥ ३ ॥
 जदपि कवित रस एकउ नाही । राम ग्रताप ग्रनट एहि माही ॥
 सोह भरोस मोरे मन आवा । केहिं न सुसंग बडप्पनु पावा ॥ ४ ॥
 धूमउ तजइ सहज करुआई । अगरु प्रसंग सुरंध बसाई ॥
 भनिति भद्रेस बस्तु भलि बरनी । राम कथा जग मंगल करनी ॥ ५ ॥

It contains the gracious name of the Lord of Raghus, which is exceedingly holy and the very cream of the Purāṇas and the Vedas. It is the abode of blessings and the remover of evils, and is muttered by Lord Śiva, the enemy of the demon Tripura, along with his consort, Umā. Even a composition of marvellous beauty and written by a gifted poet does not commend itself without the name of Śri Rāma. A pretty woman with a charming countenance and fully adorned does not look attractive when undressed. On the other hand, the wise recite and hear with admiration even the composition

of a worthless poet, which is devoid of all merit, knowing it as adorned with the name and glory of Śri Rāma; for, like the bee, saints have a bias for goodness. Although it has no poetic charm whatsoever, the glory of Śri Rāma is manifest in it. This is the only hope which flashes on my mind; who has not been exalted by noble company? Even smoke rising from burning aloe wood is impregnated with the latter's fragrance and gives up its natural pungency. Although my composition is clumsy, it treats of a commendable theme, viz., the story of Śri Rāma, which brings felicity to the world. (1-5)

छं०—मंगल करनि कलि मल हरनि तुलसी कथा रघुनाथ की ।

गति कूर कविता सरित की ज्यौ सरित पावन पाथ की ॥

प्रभु सुजस संगति भनिति भलि होइहि सुजन मन भावनी ।

भव अंग भूति मसान की सुमित्र सुहावनि पावनी ॥

The tale of the Lord of Raghus, O Tulasīdāsa, brings forth blessings and wipes away the impurities of the Kali age. The course of this stream of my

poetry is tortuous like that of the holy Gangā. By its association with the auspicious glory of the Lord my composition will be blessed and will captivate the mind of the virtuous. On the person of Lord Śiva, even the ashes of the cremation-ground appear charming and purify by their very thought.

द०—प्रिय लागिहि अति सवहि मम भनिति राम जस संग ।
 दारु विचारु कि करइ कोउ वंदिथ मलय प्रसंग ॥ १० (क) ॥
 स्याम सुरभि पय विसद अति गुनद करहिं सब पान ।
 गिरा ग्राम्य सिय राम जस गावहिं सुनहिं सुजान ॥ १० (ख) ॥

My composition will appear extremely delightful to all by its association with the glory of Śri Rāma, even as timber of every description is transformed into sandal and becomes worthy of adoration by contact with the Malaya mountain (in south India), and nobody takes into account the quality of wood in that region. The milk of even a dark cow is white and possesses a great medicinal value and is drunk by all. So do the wise chant and hear the glory of Sītā and Rāma even though couched in the vulgar tongue. (10 A-B)

चौ०—मनि मानिक मुकुता छबि जैसी । अहि गिरि गज सिर सोह न तैसी ॥
 नृप किरीट तरुनी तनु पाई । लहाहिं सकल सोभा अधिकाई ॥ १ ॥
 तैसेहिं सुकबि कवित बुध कहहीं । उपजाहिं अनत अनत छबि लहहीं ॥
 भगति हेतु विधि भवन बिहाई । सुमिरत सारद आवति धाई ॥ २ ॥
 राम चरित सर बिनु अन्हवाएँ । सो श्रम जाइ न कोटि उपाएँ ॥
 कवि कोबिद अस हृदय विचारी । गावहिं हरि जस कलि मल हारी ॥ ३ ॥
 कीन्हें प्राकृत जन गुन गाना । सिर धुनि गिरा लगत पछिताना ॥
 हृदय सिंधु मति सीप समाना । स्वाति सारदा कहहिं सुजाना ॥ ४ ॥
 जौं बरषइ बर बारि विचारु । होहिं कवित मुकुतामनि चारु ॥ ५ ॥

The beauty of a gem, a ruby and a pearl does not catch the eye as it should so long as they are borne on the head of a serpent, the top of a mountain and the crown of an elephant respectively. The charm of them all is enhanced when they adorn the diadem of a king or the person of a young lady. Even so, the wise say, the outpourings of a good poet originate at one place (in the poet's own mind) and exercise their charm elsewhere (on the mind of the admirer). Attracted by his devotion, Saraswati (the goddess of poetry) comes with all speed from the abode of Brahmā (the topmost heaven) at his very invocation. The fatigue occasioned by this long journey cannot be relieved by millions of

devices unless she takes a dip in the lake of Śri Rāma's exploits. Realizing this in their heart, poets and wise men chant the glory of Śri Hari alone, which wipes away the impurities of the Kali age. Finding the bard singing the glories of worldly men the goddess of speech begins to beat her breast and repent. The wise liken the heart of a poet to the sea, his intellect to the shell containing pearls and goddess Saraswati to the star called Swāti (the modern Arcturus, the fifteenth lunar asterism considered as favourable to the formation of pearls). If there is a shower in the form of beautiful ideas, lovely pearls make their appearance in the form of poetic effusions. (1-5)

दो०—जुगुति वेधि पुनि पोहिअहिं राम चरित वर ताग ।
पहिरहिं सज्जन विमल उर सोभा अति अनुराग ॥ ११ ॥

If those pearls are pierced with skill and strung together on the beautiful thread of Śrī Rāma's exploits, and if noble souls wear them in their innocent heart, grace in the form of excessive fondness is the result. (11)

चौ०—जे जनमे कलि काल कराला । करतव बायस वेष मराला ॥
चलत कुपथ वेद मग छाँडे । कपट कलेवर कलि मल भाँडे ॥ १ ॥
बंचक भगत कहाइ राम के । किंकर कंचन कोह काम के ॥
तिन्ह महँ प्रथम रेख जग मोरी । धींग धरमध्वज धंधक धोरी ॥ २ ॥
जौं अपने अवगुन सब कहऊँ । बाइइ कथा पार नहिं लहऊँ ॥
ताते मैं अति अलय बखाने । थोरे महँ जानिहाहिं सग्याने ॥ ३ ॥
ससुक्षि बिबिधि बिधि बिनती मोरी । कोउ न कथा सुनि देइहि खोरी ॥
एतेहु पर करिहाहिं जे असंका । मोहि ते अधिक ते जड मति रंका ॥ ४ ॥
कबि न होउँ नहिं चतुर कहावडँ । मति अनुरूप राम गुन गावडँ ॥
कहँ रघुपति के चरित अपारा । कहँ मति मोरि निरत संसारा ॥ ५ ॥
जेहिं मास्त गिरि मेरु उडाहीं । कहहु तूल केहि लेखे माहीं ॥
ससुझत अमित राम प्रभुताइ । करत कथा मन अति कदराइ ॥ ६ ॥

Those who are born in this terrible age of Kali, who though akin to the crow in their doings have put on the garb of a swan, who tread the evil path, abandoning the track of the Vedas, who are embodiments of falsehood and repositories of sins of the Kali age, who are impostors claiming to be devotees of Śrī Rāma, though slaves of mammon, anger and passion, and who are unscrupulous, hypocritical and foremost among intriguers,—I occupy the first place among them. Were I to recount all my vices, their tale will assume large dimensions, and yet I shall not be able to exhaust them. Hence I have mentioned very few. A word

should suffice for the wise. Entering into the spirit of my manifold prayers, none should blame me on hearing this story. Those who will raise objections even then are more stupid and deficient in intellect than myself. I am no poet and have no pretensions to ingenuity; I sing the glories of Śrī Rāma according to my own lights. My intellect, which wallows in the world, is a poor match for the unlimited exploits of the Lord of Raghus. Tell me, of what account is cotton in the face of the strong wind before which even mountains like Meru are blown away? Realizing the infinite glory of Śrī Rāma, my mind feels very diffident in proceeding with this story. (1-6)

दो०—सारद सेस महेस विधि आगम निगम पुरान ।
नेति नेति कहि जासु गुन करहिं निरंतर गान ॥ १२ ॥

Goddess Saraswati, Sesa (the thousand-headed serpent-god), the great Lord Śiva, Brahmā (the Creator), the Āgamas (Tantras), the Vedas and the Purāṇas unceasingly sing His virtues, saying 'not that', 'not that'.* (12)

* This shows that the gods and scriptures mentioned above, though ever engaged in singing the virtues of Śrī Rāma, are able only to touch the fringe of His glory and find themselves unable to describe it in full. That is why they make only a negative assertion 'Na iti' (not that), meaning

चौ०—सब जानत प्रभु प्रभुता सोई । तदपि कहें विनु रहा न कोई ॥
 तहाँ वेद अस कारन राखा । भजन प्रभाउ भाँति बहु भाषा ॥ १ ॥
 एक अनीह अरूप अनामा । अज सच्चिदानन्द पर धामा ॥
 व्यापक विस्वरूप भगवाना । तेहिं धरि देह चरित कृत नाना ॥ २ ॥
 सो केवल भगतन हित लागी । परम कृपाल प्रनत अनुरागी ॥
 जेहिं जन पर ममता अति छोह । जेहिं करुना करि कीन्ह न कोह ॥ ३ ॥
 गई बहोर गरीब नेवाजू । सरल सबल साहिब रघुराजू ॥
 तुध बरनहिं हरि जस अस जानी । करहिं पुनीत सुफल निज बानी ॥ ४ ॥
 तेहिं बल मैं रघुपति गुन गाथा । कहिहउँ नाइ राम पद माथा ॥
 सुनिन्ह प्रथम हरि कीरति गाई । तेहिं मग चलत सुगम मोहि भाई ॥ ५ ॥

Though all know the Lord's greatness as such, yet none has refrained from describing it. The Vedas have justified it thus: they have variously sung the glory of remembering the Lord. God, who is one, desireless, formless, nameless and unborn, who is Truth, Consciousness and Bliss, who is supreme effulgence, all-pervading and all-formed,—it is He who has performed many deeds assuming a suitable form. That He has done only for the good of His devotees; for He is supremely gracious and loving to the suppliant. He is excessively fond of His devotees and treats them as His own; He has

never frowned at him to whom He has once shown His favour. The restorer of what has been lost, the befriender of the poor, the Lord of Raghus is a straightforward and powerful master. Knowing thus, the wise sing the glory of Sri Hari and thereby hallow and bring supreme reward to their speech. It is on this strength (the supreme efficacy of remembering the Lord and the potency of His grace) that I shall sing the virtues of the Lord of Raghus, bowing my head to the feet of Sri Rama. Sages have sung the glory of Sri Hari in the past, it will be easy for me to follow that very path. (1-5)

दो०—अति अपार जे सरित बर जौं नृप सेतु कराहि ।
 चाहि पिरीलिकउ परम लघु विनु श्रम पारहि जाहि ॥ १३ ॥

If kings get bridges constructed over big rivers, which are too broad, even the tiniest ants cross them without exertion. (13)

चौ०—एहि प्रकार बल मनहि देखाई । करिहउँ रघुपति कथा सुहाई ॥
 व्यास आदि कवि पुंगव नाना । जिन्ह सादर हरि सुजस बखाना ॥ १ ॥
 चरन कमल बंदूँ तिन्ह केरे । पुरवहुँ सकल मनोरथ मेरे ॥
 कलि के कबिन्ह करउँ परनामा । जिन्ह बरने रघुपति गुन ग्रामा ॥ २ ॥
 जे ग्राकृत कवि परम सयाने । भाषाँ जिन्ह हरि चरित बखाने ॥
 भए जे अहिं जे होइहिं आगे । प्रनवउँ सबहि कपट सब ल्यागे ॥ ३ ॥
 होहु प्रसन्न देहु बरदानू । साधु समाज भनिति सनमानू ॥
 जो प्रबंध तुध नहिं आदरहीं । सो श्रम बादि बाल कवि करहीं ॥ ४ ॥

thereby that whatever is predicated of God falls much too short of His real glory and is at best only a faint indication of it.

कीरति भनिति भूति भलि सोई । सुरसरि सम सब कहै हित होई ॥
 राम सुकीरति भनिति भद्रेसा । असमंजस अस मोहि अँदेसा ॥ ५ ॥
 तुम्हरी कृपाँ सुलभ सोउ मोरे । सिअनि सुहावनि टाट पटोरे ॥ ६ ॥

Reassuring the mind in this way, I shall narrate the charming story of the Lord of Raghus. Vyāsa and various other top-ranking poets, who have reverently recounted the blessed glory of Śri Hari, I bow to the lotus feet of them all; let them fulfil all my desires. I make obeisance to the bards of the Kali age, who have sung the multitudinous virtues of the Lord of Raghus. Even those poets of supreme wisdom who belong to the Prākṛta or popular class (as opposed to the Sanskrit or the cultured class), who have narrated the exploits of Śri Hari in the spoken language, including those who have flourished in the past, those who are still living and those who are yet

to come, I reverence them, one and all, renouncing all false appearance. Be propitious and grant this boon that my song may be honoured in the assemblage of pious souls. A composition which the wise refuse to honour is fruitless labour which only silly poets undertake. Of glory, poetry and affluence that alone is blessed which, like the celestial river (Gangā), is conducive to the good of all. The glory of Śri Rāma is charming indeed, while my speech is rough. This is something incongruous, I am afraid. By your grace, even this incongruity will turn out well for me, embroidery of silk looks charming even on coarse cloth
 (1-6)

दो०—सरल कविति कीरति विमल सोइ आदरहि सुजान ।
 सहज बयर विसराइ रिपु जो सुनि करहि बखान ॥ १४ (क) ॥
 सो न होइ बिनु विमल मति मोहि मति वल अति थोर ।
 करहु कृपा हरि जस कहउँ पुनि पुनि करउँ निहोर ॥ १४ (ख) ॥
 कवि कोविद रघुवर चरित मानस मंजु मराल ।
 बालविनय सुनि सुखचि लखि मो पर होहु कृपाल ॥ १४ (ग) ॥

The wise admire only that poetry which is lucid and portrays a spotless character and which even opponents hear with applause forgetting natural animosity. Such poetry is not possible without a refined intellect, and of intellectual power I have very little. Be gracious, therefore, so that I may depict the glory of Śri Hari: I solicit again and again. Poets and wise men, lovely swans sporting in the Mansarovar lake of Śri Rāma's exploits! hearing my childlike prayer and recognizing my refined taste, be kindly disposed towards me.

(14 A-C)

सो०—बंदउँ मुनि पद कंजु रामायन जेहि निरमयउ ।
 सखर सुकोमल मंजु दोष रहित दूषन सहित ॥ १४ (घ) ॥
 बंदउँ चारिउ बेद भव बारिधि बोहित सरिस ।
 जिनहि न सपनेहुँ खेद वरनत रघुवर विसद जसु ॥ १४ (ङ) ॥

बंदडँ विधि पद रेनु भव सागर जेर्हि कीन्ह जहँ ।
 संत सुधा ससि धेनु प्रगटे खल विष बास्ती ॥ १४ (च) ॥
 दो०—विवृथ विग्र वुध ग्रह चरन बंदि कहउँ कर जोरि ।
 होइ प्रसन्न पुरवहु सकल मंजु मनोरथ मोरि ॥ १४ (छ) ॥

I bow to the lotus feet of the sage (Vālmīki) who composed the Rāmāyaṇa, which, though containing an account of the demon Khara (a cousin of Rāvaṇa), is yet very soft and charming, and though faultless, is yet full of references to Dūṣāṇa (another cousin of the demon-king Rāvaṇa)*. I reverence all the four Vedas, barks as it were on the ocean of mundane existence, which never dream of weariness in singing the untarnished glory of Śri Rāma, the Chief of Raghus. I greet the dust on the feet of Brahmā (the Creator), who has evolved the ocean of worldly existence, the birth-place of nectar, the moon and the cow of plenty in the form of saints, on the one hand, and of poison and wine in the form of the wicked, on the other.† Making obeisance to the feet of gods, the Brahmans, wise men and the deities presiding over the nine planets, I pray to them with joined palms! Be pleased to accomplish all my fair desires. (14 D-G)

चौ०—पुनि बंदडँ सारद सुरसरिता । जुगल पुनीत मनोहर चरिता ॥
 मज्जन पान पाप हर एका । कहत सुनत एक हर अबिबेका ॥ १ ॥
 गुर पिलु मालु महेस भवानी । प्रनवउँ दीनबंधु दिन दानी ॥
 सेवक स्वामि सखा सिय पी के । हित निश्चयि सब विधि तुलसी के ॥ २ ॥
 कलि विलोकि जग हित हर गिरिजा । सावर मंत्र जाल जिन्ह सिरिजा ॥
 अनमिल आखर अरथ न जापू । प्रगट प्रभाउ महेस प्रतापू ॥ ३ ॥
 सो उमेस मोहि पर अनुकूला । करिहि कथा मुद मंगल मूला ॥
 सुमिरि सिवा सिव पाइ पसाऊ । बरनउँ राम चरित चित चाऊ ॥ ४ ॥
 भनिति मोरि सिव कृपाँ विभाती । ससि समाज मिलि मनहुँ सुराती ॥
 जे एहि कथहि सनेह समेता । कहिहिं सुनिहिं समुझि सचेता ॥ ५ ॥
 होइहिं राम चरन अनुरागी । कलि मल रहित सुमंगल भागी ॥ ६ ॥

* There is a pun on the words 'Sakhara' and 'Dūṣapashahita' in the original, which are capable of a twofold interpretation. 'Khara' and 'Dūṣāṇa' as proper nouns denote two of Rāvaṇa's cousins, who figure in the Aranyakānda of the great epic poem of Vālmiki and lead a military expedition against Śri Rāma in order to avenge themselves of the insult offered to their sister, Śūrpaṇākhā, by Lakṣmaṇa, Śri Rāma's younger brother. They are eventually killed by Śri Rāma, who proves too strong for the redoubtable demon chiefs. 'Khara' also means sharp-edged or hard and is thus contrasted with 'Sukomala' (soft). Similarly, 'Dūṣāṇa' also means a fault and thus the poet exposes himself to a contradiction in terms when he calls the Rāmāyaṇa both 'Doṣarahita' (faultless) and 'Dugapashahita' (full of faults). The contradiction, however, is only verbal in both cases and constitutes a figure of speech known by the name 'Virodha' or 'Virodhābhāṣā'.

† This has an indirect reference to the churning of the ocean of milk as described in the Purāṇas, by the joint labours of gods and demons at the beginning of creation, which yielded beneficent objects like nectar, the moon and the cow of plenty, on the one hand, and pernicious substances like poison and wine on the other.

Again, I bow to goddess Saraswati and the celestial river Gangā, both of whom are holy and perform agreeable roles. The one (Gangā) wipes away sin through immersion and draught; the other (Saraswati) dispels ignorance through the recital and hearing of her glory. I adore the great Lord Śiva and His consort, Goddess Bhavāni (Pārvatī), my preceptors and parents, friends of the forlorn and ever given to charity, servants, masters and friends of Sītā's lord, and true benefactors of Tulasidāsa in every way. Seeing the prevalence of the Kali age Hara and Giriājā (Śiva and Pārvatī) evolved a string of spells in the tongue of savages, incoherent syllables which yield no

interpretation and require no repetition, but whose efficacy is patent, revealing Śiva's glory That Lord of Umā (Pārvatī), favourable as He is to me, shall make this story of mine a source of blessings and joy. Thus invoking Lord Śiva and His Consort, Śivā (Pārvatī), and obtaining Their favour, I relate the exploits of Śri Rāma with a heart full of ardour. By Śiva's grace my composition will shed its lustre even as a night shines in conjunction with the moon and the stars. Those who will fondly and intelligently recite or hear this story with attention will develop devotion to the feet of Śri Rāma and, purged of the impurities of Kali, will obtain choice blessings.

(1-6)

दो०—सप्नेहुँ साचेहुँ मोहि पर जौं हर गौरि पसाउ ।
तौं फुर होउ जो कहेउं सब भाषा भनिति प्रभाउ ॥ १५ ॥

If Hara and Gauri (Lord Śiva and Pārvatī) are really propitious to me, even in dream, let all that I have said in glorification of this poetry of mine, written in a popular dialect, come out true.

(15)

चौ०—बंडँ अवधु पुरी अति पावनि । सरजू सरि कलि कलुष नसावनि ॥
प्रनवडँ पुर नर नारि बहोरी । ममता जिन्ह पर प्रभुहि न थोरी ॥ १ ॥
सिय निंदक अघ ओघ नसाए । लोक बिसोक बनाइ बसाए ॥
बंडँ कौसल्या दिसि प्राची । कीरति जासु सकल जग माची ॥ २ ॥
प्रगटेउ जहैं रघुपति ससि चारू । विस्तु सुखद खल कमल तुसारू ॥
दसरथ राउ सहित सब रानी । सुकृत सुमंगल भूरति मार्नी ॥ ३ ॥
करउं प्रनाम करम मन बानी । करहु कृपा सुत सेवक जानी ॥
जिन्हहि बिरचि बड़ भयउ विधाता । महिमा अवधि राम पितु माता ॥ ४ ॥

I reverence the exceedingly holy city of Ayodhyā (Śri Rāma's birthplace) and the river Sarayū (flowing beside it), which wipes out the sins of the Kali age. Again, I bow to the men and women of the city, who enjoy the affection of the Lord in no small degree. Even though they were damned as a result of the heap of sins incurred by the calumniators of Sītā (who were instrumental in bringing about Her lifelong exile), they were lodged in a heavenly abode, having been divested

of sorrow. I greet Kausalyā (the eldest queen of King Daśaratha) whose glory stands diffused throughout the world. She is the eastern horizon whence arose the lovely moon in the shape of the Lord of Raghus, who affords delight to the entire universe and is blighting as frost to lotuses in the form of the wicked. Recognizing King Daśaratha together with all his consorts as incarnations of merit and fair blessings, I make obeisance to them in thought, word and deed Knowing me as a servant

of your son, be gracious to me. The father and mothers of Śrī Rāma are the very perfection of glory, by creating

whom even Brahmā (the Creator) has exalted himself

(1-4)

सो०—बंदर्तुं अवध सुआल सत्य प्रेम जेहि राम पद ।

विछुरत दीनदयाल प्रिय तनु तन इव परिहरेत ॥ १६ ॥

I adore the King of Ayodhyā, who cherished such true love for the feet of Śrī Rāma that he gave up his dear life as a mere straw the moment the Lord, who is compassionate to the poor, parted from him.

(16)

चौ०—प्रनवउं परिजन सहित विदेहू । जाहि राम पद गूँ सनेहू ॥
जोग भोग महं रखेउ गोई । राम बिलोकत प्रगटेउ सोई ॥ १ ॥
प्रनवउं प्रथम भरत के चरना । जासु नेम ब्रत जाइ न बरना ॥
राम चरन पंकज मन जासू । लुबुध मधुप इव तजइ न पासू ॥ २ ॥
बंदर्तुं लछिमन पद जलजाता । सीतल सुभग भगत सुख दाता ॥
रघुपति कीरति विमल पताका । दंड समान भयउ जस जाका ॥ ३ ॥
सेष सहस्रसीस जग कारन । जो अवतरेउ भूमि भय टारन ॥
सदा सो सानुकूल रह मो पर । कृपासिथु सौमित्रि गुनाकर ॥ ४ ॥
रिपुसूदन पद कमल नमामी । सूर सुसील भरत अनुगामी ॥
महाबीर बिनवउं हनुमाना । राम जासु जस आप बखाना ॥ ५ ॥

I make obeisance to King Janaka, along with his family, who bore hidden affection for the feet of Śrī Rāma. Even though he had veiled it under the cloak of asceticism and luxury, it broke out the moment he saw Śrī Rāma. Of Śrī Rāma's brothers, I bow, first of all, to the feet of Bharata, whose self-discipline and religious austerity beggar description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side. I reverence the lotus feet of Lakṣmaṇa,—cool and charming and a source of delight to the devotee,—whose renown served as a staff for the

spotless flag of Śrī Rāma's glory. He is no other than the thousand-headed serpent-god, Sesha, the cause (support) of the universe, who came down to dispel the fear of the earth. May that son of Sumitrā, an ocean of benevolence and a mine of virtues, be ever propitious to me. I adore the lotus feet of Satrughna (i.e., the slayer of his foes), who is valiant yet amiable in disposition, and a constant companion of Bharata. I supplicate Hanumān, the great hero, whose glory has been extolled by Śrī Rāma Himself.

(1-5)

सो०—प्रनवउं पवनकुमार खल बन पावक ग्यानधन ।

जासु हृदय आगार बसाईं राम सर चाप धर ॥ १७ ॥

I greet Hanumān, the son of the Wind-god, an embodiment of wisdom, who is fire as it were for the forest of the wicked, and in the abode of whose heart resides Śrī Rāma, equipped with a bow and arrows.

(17)

चौ०—कपिपति रीछ निसाचर
बंदर्डं सब के चरन
रघुपति चरन उपासक
बंदर्डं पद सरोज सब
सुक सनकादि भगत मुनि
प्रनवर्डं सबहि धरनि धरि
जनकसुता जग जननि
ताके जुग पद कमल
युनि मन बचन कर्म रघुनाथक
राजिवनयन धरें धनु
राजा । अंगदादि जे कीस सभाजा ॥
सुहाए । अधम सरीर राम जिन्ह पाए ॥ १ ॥
जेते । खग मृग सुर नर असुर समेते ॥
केरे । जे विनु काम राम के चेरे ॥ २ ॥
नारद । जे मुनिवर विष्णुन विषारद ॥
सीसा । करहु कृपा जन जानि मुनीमा ॥ ३ ॥
जानकी । अतिस्थ प्रिय कर्त्तानिधान की ॥
मनावर्डं । जासु कृपां निरमल मनि पावर्डं ॥ ४ ॥
मनि पावर्डं । चरन कमल बंदर्डं सब लायक ॥
सायक । भगत विपति भंजन सुख दायक ॥ ५ ॥

The lord of monkeys (Sugrīva), the chief of bears (Jāmbavān), the king of demons (Vibhīṣaṇa) and the host of monkeys beginning with Angada, I reverence the charming feet of all, who attained Śrī Rāma even though born in the lowest species. As many worshippers there are of the feet of Raghupati (the Lord of Raghus), including birds, beasts, gods, human beings and demons, I adore the lotus feet of them all, who are disinterested servants of Śrī Rāma. Śuka, Sanaka and others (viz., Sanandana, Sanātana and Sanat-kumāra), sage Nārada and all other eminent sages who are devotees of God

and proficient in the spiritual lore, I make obeisance to all, placing my head on the ground, be gracious to me, O lords of ascetics, knowing me as your servant. Jānakī, daughter of Janaka and mother of the universe and the most beloved consort of Śrī Rāma, the Fountain of Mercy, I seek to propitiate the pair of Her lotus feet, so that by Her grace I may be blessed with a refined intellect. Again, I adore, in thought, word and deed, the lotus feet of the all-worthy Lord of Raghus, who has lotus-like eyes and wields a bow and arrows, and who relieves the distress of His devotees and affords delight to them. (1—5)

दो०—गिरा अरथ जल वीचि सम कहिअत मिन्न न मिन्न ।

बंदर्डं सीता राम पद जिन्हाहि परम प्रिय खिन्न ॥ १८ ॥

I reverence the feet of Sītā and Rāma, who though stated to be different are yet identical just like a word and its meaning or like water and the waves on its surface, and to whom the afflicted are most dear.

(18)

चौ०—बंदर्डं नाम राम रघुवर को । हेतु कृसानु भानु हिमकर को ॥
बिधि हरि हरमय बेद प्रान सो । अगुन अनूपम गुन निधान सो ॥ १ ॥
महामंत्र जोइ जपत महेसू । कासीं सुकुति हेतु उपदेसू ॥
महिमा जासु जान गनराऊ । प्रथम पूजिअत नाम प्रभाऊ ॥ २ ॥
जान आदिकबि नाम प्रतापू । भयउ सुदू करि उलटा जापू ॥
सहस नाम सम सुनि सिव बानी । जपि जेइ पिय संग भवानी ॥ ३ ॥
हरषे हेतु हेरि हर ही को । किय भूषन तिय भूषन ती को ॥
नाम प्रभाऊ जान सिव नीको । कालकूट फलु दीन्ह अमी को ॥ ४ ॥

I greet the name 'Rāma' of the chief of Raghus¹, which is composed of seed-letters² representing the fire-god, the sun-god and the moon-god (viz., Ra, A and Ma respectively). It is the same as Brahmā (the creative aspect of God), Viṣṇu (His preservative aspect) and Śiva (His disintegrating aspect), and the vital breath of the Vedas; It is unqualified, peerless and a mine of virtues. It is the great spell which Lord Maheśwara mutters and which, when imparted by Hīm at Kāśī (the modern Banaras), leads to emancipation³. Its glory is known to Lord Ganeśa, who is worshipped before all others as a concession to the Name⁴. The oldest

poet (Vālmīki) is acquainted with the glory of the Name, inasmuch as he attained to purity by repeating It in the reverse order⁵. Hearing the verdict of Lord Śiva that the name is as good as a thousand other names of God, Goddess Bhavāṇī (Pārvati) dined with Her consort after uttering It only once⁶. Noticing such partiality of Her heart for the Name, Hara (Lord Śiva) made that lady, who was the ornament of Her sex, the ornament of His own person (i.e., made Her a part of His own being by assigning to Her the left half of His body). Śiva knows full well the power of the Name, due to which deadly poison served the purpose of nectar to Hīm. (1-4)

1. This distinguishes the Name from the two other names bearing the same sound but denoting two other personalities, viz., Paraśurāma and Balarāma (the elder brother of Śri Kṛṣṇa).

2. Each letter-sound of the Sanskrit Alphabet represents one or more gods of the Hindu pantheon and the Tantras claim that these letters (which are technically known by the name of Bija-Mantras or seed-letters), if joined with other spells sacred to that particular deity and repeated with due ceremony a fixed number of times possess the efficacy of revealing the deity in person before the worshipper and propitiating him or her.

3. The scriptures maintain that Lord Śiva, the deity presiding over the holy city of Kāśī, whispers into the right ear of every creature, dying within its boundaries, the name 'Rāma' and thereby brings emancipation to the dying soul.

4. We read in the Purāṇas how there was a scramble for precedence among the gods, each of whom claimed the first position for himself. They approached Brahmā for a ruling. He told them that they should race round the world and that whoever finished the round quickest of all would be accounted the highest. Ganeśa, who rode on no better animal than a rat, naturally lagged behind. He met on the way the celestial sage Nārada, who advised him to scratch the word 'Rāma' on the ground and pace round It, as the word comprised in Itself the entire creation. Ganeśa did accordingly and was naturally the first to finish the round of the universe. Brahmā appreciated this act of Ganeśa and conceded his title to precedence over all the other gods. Since then Ganeśa has uninterruptedly enjoyed the right of being worshipped first of all.

5. Vālmīki was a highway robber in his earlier life and was known by the name of Ratnākara. Seven seers, who once fell a victim to his depredation, awakened him to the reprehensible nature of his conduct and instructed him in the holy name of Rāma. Completely immersed in sin he was, however, unable to utter the word. The seers, therefore, asked him to repeat the name in the reverse order. In this way he was eventually able to utter the name correctly and in course of time became so fond of repeating It that he ultimately turned out to be a pious sage and seer and related the story of Śri Rāma in fine verse even before His advent.

6. We are told in the Padmapurāṇa how Bhagavān Śankara once invited His consort to join Him in His dinner. Goddess Pārvati, however, declined on the ground that She had not yet recited the Viṣṇu-sahasranāma, which She must before Her breakfast. Bhagavān Śankara asked Her to repeat the name of Rāma instead, as a single utterance of the Name was as good as reciting a thousand other names of the Lord. Pārvati did accordingly and forthwith joined Her lord in dinner.

दो०—बरथा रितु रघुपति भगति तुलसी सालि सुदास ।
राम नाम वर बरन जुग सावन भाद्र मास ॥ १९ ॥

Devotion to the Lord of Raghus is, as it were, the rainy season and the noble devotees, says Tulasidāsa, represent the paddy crop; while the two charming syllables of the name 'Rāma' stand for the two months of Śrāvana and Bhādrapada (corresponding roughly to July and August). (19)

चौ०—आखर मधुर मनोहर दोऊ । बरन विलोचन जन जिय जोऊ ॥
सुमिरत सुलभ सुखद सब काहू । लोक लाहु परलोक निबाहू ॥ १ ॥
कहत सुनत सुमिरत सुठि नीके । राम लखन सम प्रिय तुलसी के ॥
बरनत बरन प्रीति विलगाती । ब्रह्म जीव सम सहज सँघाती ॥ २ ॥
नर नारायण सरिस सुभ्राता । जग पालक बिसेषि जन त्राता ॥
भगति सुतिय कल करन विभूषन । जग हित हेतु बिमल बिधु पूषन ॥ ३ ॥
स्वाद तोष सम सुगति सुधा के । कमठ सेष सम धर बसुधा के ॥
जन मन मंजु कंज मधुकर से । जीह जसोमति हरि हलधर से ॥ ४ ॥

Both the letter-sounds are sweet and attractive; they are the two eyes, as it were, of the Alphabet and the very life of the devotee. Easy to remember and delightful to one and all, they bring gain here and provide sustenance hereafter. They are most delightful to utter, hear and remember and are dear as Rāma and Lakṣmaṇa to Tulasidāsa. When treated separately, the two letters lose their harmony (*i.e.*, are differently pronounced, bear diverse meanings in the form of seed-letters and as such yield different results); whereas they are naturally allied even as Brahma (the Cosmic Spirit) and Jīva (the individual soul). Good brothers like the divine sages Nara and Nārāyana, they are sustainers

of the universe and redeemers of the devotee in particular. They are beautiful ornaments for the ears of the fair damsel in the form of Bhakti (Devotion) and stand as the spotless sun and moon for the good of the world. They are like the taste and the gratifying quality of nectar in the form emancipation, and are supporters of the globe like the divine Tortoise* and the serpent-god Śeṣa. Again, they are like bees for the beautiful lotus in the shape of the devotee's mind and are the very like of Hari (Śri Kṛṣṇa) and Haladhara (Balarāma, who wielded a plough as a weapon) for Yaśodā (Their foster-mother, the wife of Nanda) in the shape of the tongue.

(1-4)

दो०—एकु छत्रु एकु मुकुटमनि सब बरननि पर जोऊ ।
तुलसी रघुवर नाम के बरन विराजत दोऊ ॥ २० ॥

Lo ! the two letters (र and म) forming part of the name of Raghuvara (the Chief of the Raghus) crown all the letters of the Alphabet, the one spread-

* We are told in the *Bhāgavata* and other Purāṇas how God Viṣṇu assumed the form of a gigantic tortoise in order to support Mount Mandara and prevent it from sinking while it was being rotated by gods and demons in their attempt to churn the ocean of milk and obtain nectar out of it.

ing like an umbrella and the other resting as a crest-jewel, O Tulasidāsa.* (20)

चौ०—समुक्षत सरिस नाम अरु नामी । ग्रीति परसपर प्रभु अनुगामी ॥
 नाम रूप दुइ ईस उपाधी । अकथ अनादि सुसामुक्षि साधी ॥ १ ॥
 को बड छोट कहत अपराधू । सुनि गुन भेदु समुक्षिहिं साधू ॥
 देलिअहिं रूप नाम आधीना । रूप य्यान नहिं नाम बिहीना ॥ २ ॥
 रूप विसेष नाम बिनु जानें । करतल गत न परहि पहिचानें ॥
 सुमिरिअ नाम रूप बिनु देखें । आवत हृदय सनेह बिसेवें ॥ ३ ॥
 नाम रूप गति अकथ कहानी । समुक्षत सुखद न परति बखानी ॥
 अगुन सगुन विच नाम सुसाखी । उभय प्रबोधक चतुर दुभाषी ॥ ४ ॥

The name and the object named, though similar in significance, are allied as master and servant one to the other. (That is to say, even though there is complete identity between God and His name, the former closely follows the latter even as a servant follows his master. The Lord appears in person at the very mention of His Name). Name and form are the two attributes of God; both of them are ineffable and beginningless and can be rightly understood only by means of good intelligence. It is presumptuous on one's part to declare as to which is superior or inferior. Hearing the distinctive merits of both, pious souls

will judge for themselves. Forms are found to be subordinate to the name; without the name you cannot come to the knowledge of a form. Typical forms cannot be identified, even if they be in your hand, without knowing their name. And if the name is remembered even without seeing the form, the latter flashes on the mind with a special liking for it. The mystery of name and form is a tale which cannot be told; though delightful to comprehend, it cannot be described in words. Between the unqualified Absolute and qualified Divinity, the Name is a good intermediary, it is a clever interpreter revealing the truth of both. (1-4)

दो०—राम नाम मनिदीप धरु जीह देहर्णि द्वार ।
 तुलसी भीतर वाहेरहुँ जौ चाहसि उजिआर ॥ २१ ॥

Instal the luminous gem in the shape of the divine name 'Rāma' on the threshold of the tongue at the doorway of your mouth, if you will have light both inside and outside, O Tulasidāsa. (21)

चौ०—नाम जीहूं जपि जागाहिं जोगी । विरति विरंचि प्रपञ्च बियोगी ॥
 ब्रह्मसुखहि अनुभवहि अनूपा । अकथ अनामय नाम न रूपा ॥ १ ॥

* The letter 'र्' of the Sanskrit alphabet, when immediately preceding another consonant or the vowel 'ऋ', is placed above that letter in the shape of a curved line (e. g., in क् and कृ); while the nasal consonant '়' when preceded by any other letter, is changed into a dot (technically known by the name of 'Anuswāra') when placed on the top of that letter (e. g., in ি). The curved line standing for the letter 'র্' has been poetically compared in the above Dohā to an umbrella and the dot substituted for '়' likened to a crest-jewel, both of which enjoy an exalted position and are emblems of the royal state. In this way they are recognized as superior to all other letters of the Alphabet.

जाना चहिं गृह गति जेऊ । नाम जोहिं जपि जानहिं तेऊ ॥
 साधक नाम जपहिं लय लाएँ । होहिं सिद्ध अनिमादिक पाएँ ॥ २ ॥
 जपहिं नामु जन आरत भारी । मिटहिं कुर्सकट होहिं सुखारी ॥
 राम भगत जग चारि प्रकारा । सुकृती चारिउ अनव उदारा ॥ ३ ॥
 चहू चतुर कहुँ नाम अधारा । यानी प्रभुहि बिसेपि पिआरा ॥
 चहुँ जुग चहुँ श्रुति नाम प्रभाऊ । कलि बिसेपि नहिं आन उपाऊ ॥ ४ ॥

Yogis (mystics) who are full of dispassion and are wholly detached from God's creation keep awake (in the daylight of wisdom) muttering the Name with their tongue, and enjoy the felicity of Brahma (the Absolute), which is incomparable, unspeakable, unmixed with sorrow and devoid of name and form. Even those (seekers of Truth) who aspire to know the mysterious ways of Providence are able to comprehend them by muttering the Name. Strivers (hankering after worldly achievements) repeat the Name, absorbed in contemplation, and become accomplished, acquiring superhuman powers

such as that of becoming infinitely small in size.* If devotees in distress mutter the Name, their worst calamities of the gravest type disappear and they become happy. In this world there are four kinds of devotees† of Śri Rāma, all the four of them are virtuous, sinless and noble. All the four, clever as they are, rely upon the Name. Of these the enlightened devotee is specially dear to the Lord. The glory of the Name is supreme in all the four Yugas and all the four Vedas, particularly in the Kali age, in which there is no other means of salvation.

(1—4)

दो०—सकल कामना हीन जे राम भगति रस लीन ।
 नाम सुप्रेम पियूष हृद तिनहुँ किए मन मीन ॥ २२ ॥

Even those who are free from all desires and absorbed in the joy of devotion to Śri Rāma have thrown their heart as fish into the nectarine lake of supreme affection for the Name.

(22)

चौ०—अगुन सगुन दुह ब्रह्म सरूपा । अकथ अगाध अनादि अनूपा ॥
 मोरे मत बड नामु दुहू तै । किए जेहिं जुग निज बस निज बूतै ॥ १ ॥

* Works on Yoga enumerate the following eight kinds of miraculous powers acquired by Yogis:—

(i) *Aṇimā* (the faculty of reducing one's body to the size of an atom), (ii) *Mahimā* (the power of expanding one's body to an infinitely large size), (iii) *Girimā* (the power of becoming infinitely heavy), (iv) *Laghimā* (the power of becoming infinitely light in body), (v) *Prāpti* (unrestricted access to all places), (vi) *Prākāmya* (realizing whatever one desires), (vii) *Iśitva* (absolute lordship) and (viii) *Vaśitva* (subjugating all).

† Śrimad Bhagavadgītā mentions four kinds of devotees, viz., (i) *Arta* (the afflicted), (ii) *Jijñāsu* (the seeker of Truth), (iii) *Arthārthī* (the seeker of worldly riches) and (iv) *Jñānī* (the enlightened), and speaks of them all as virtuous and benevolent. Of course, the enlightened devotee, it is pointed out, is the most beloved of the Lord and constitutes His very self (vide VII. 16—18).

प्रौढ़ि सुजन जनि जानहिं जन की । कहउँ प्रतीति प्रीति हचि मन की ॥
 एकु दारुगत देखिअ एकु । पावक सम जुग ब्रह्म बिवेकु ॥ २ ॥
 उभय अगम जुग सुगम नाम तें । कहउँ नामु बड़ ब्रह्म राम तें ॥
 व्यापकु एकु ब्रह्म अबिनासी । सत चेतन घन आनंद रासी ॥ ३ ॥
 अस प्रभु हृदयँ अछत अविकारी । सकल जीव जग दीन दुखारी ॥
 नाम निरूपन नाम जतन तें । सोउ प्रगटत जिमि मोल रतन तें ॥ ४ ॥

There are two aspects of God—the one unqualified and the other qualified. Both these aspects are unspeakable, unfathomable, without beginning and without parallel. To my mind, greater than both is the Name, that has established Its rule over both by Its might. Friends should not take this as a bold assertion on the part of this servant, I record my mind's own conviction, partiality and liking. The two aspects of Brahma (God) should be recognized as akin to fire: the one (viz., the Absolute) represents fire which is latent in wood; while the other (qualified Divinity) corresponds to that which is externally visible.

Though both are inaccessible by themselves, they are easily attainable through the Name, therefore I have called the Name greater than Brahma and Sri Rāma both. Brahma (God) is one, all-pervading and imperishable; He is all truth, consciousness and a compact mass of joy. Even though such immutable Lord is present in every heart, all beings in this world are nonetheless miserable and unhappy. Through the practice of the Name preceded by Its true appraisement, however, the same Brahma reveals Itself even as the value of a jewel is revealed by its correct knowledge.

(1—4)

दौ०—निरगुन तें एहि भाँति वड़ नाम प्रभाउ अपार ।

कहउँ नामु वड़ राम तें निज विचार अनुसार ॥ २३ ॥

The glory of the Name is thus infinitely greater than that of the Absolute, I shall show below how in my judgment the Name is superior even to Sri Rāma (23)

चौ०—राम भगत हित नर तनु धारी । सहि संकट किए साधु सुखारी ॥
 नामु सप्रेम जपत अनयासा । भगत होइं मुद मंगल बासा ॥ १ ॥
 राम एक तापस तिथ तारी । नाम कोटि खल कुमति सुधारी ॥
 रिषि हित राम सुकेतुसुता की । सहित सेन सुत कीन्ह बिवाकी ॥ २ ॥
 सहित दौष दुख दास दुरासा । दलइ नामु जिमि रबि निसि नासा ॥
 भंजेउ राम आपु भव चापू । भव भय भंजन नाम प्रतापू ॥ ३ ॥
 दंडक बनु प्रभु कीन्ह सुहावन । जन मन अमित नाम किए पावन ॥
 निसिचर निकर दले रघुनंदन । नामु सकल कलि कलुष निकंदन ॥ ४ ॥

For the sake of His devotees Sri Rāma assumed the form of a human being and, suffering calamities Himself, brought relief to the pious. By fondly repeating His Name, on the other hand, devotees easily become abodes of joy

and blessings. Sri Rāma Himself redeemed a single woman (Ahalyā),* the wife of an ascetic; while His Name corrected the error of crores of wicked souls. For the sake of the sage (Viśwāmitra) Sri Rāma wrought the destruction of

* See Bālakāṇḍa (209. 6 to 211).

Suketu's daughter* (Tādakā) with her army and son (Subāhu); while His Name puts an end to the devotee's vain hopes along with his errors and sorrows even as the sun terminates night. In His own person Śrī Rāma broke the bow of Śiva†, while the very glory of His Name dispels the fear of

rebirth.‡ The Lord restored the charm of the Daṇḍaka forest§ alone, while His Name purified the mind of countless devotees. The Delighter of Raghus (Śrī Rāma) crushed only a host of demons, while His Name uproots all the impurities of the Kali age.

(1-4)

दो०—सवरी गीध सुसेवकनि सुगति दीन्हि रघुनाथ ।
नाम उधारे अमित खल वेद विदित गुन गाथ ॥ २४ ॥

The Lord of Raghus conferred immortality only on faithful servants like Śabari (the celebrated Bhil woman) and the vulture (Jatāyu)×, while His Name has delivered innumerable wretches; the tale of Its virtues is well-known in the Vedas.

(24)

चौ०—राम	सुकंठ	विभीषण	दोऊ । राखे	सरन	जान	सदु	कोऊ ॥
नाम	गरीब	अनेक	नेवाजे । लोक	वेद	बर	विरिदि	विराजे ॥ १ ॥
राम	भालु	कपि	कटकु	बटोरा । सेतु	हेतु	श्रमु	कीन्ह न थोरा ॥
नामु	लेत	भवर्सिंहु	सुखाहीं । करहु	विचारु	सुजन	मन	माहीं ॥ २ ॥
राम	सकुल	रन	रावनु	मारा । सीय	सहित	निज	पुर पगु धारा ॥
राजा	रामु	अवध	रजधानी । गावत	गुन	सुर	मुनि	बर बानी ॥ ३ ॥
सेवक	सुमिरत	नामु	सप्रीती । विनु	श्रम	ग्रबल	मोह	दलु जीती ॥
फिरत	सनेहँ	मगन	सुख	अपनें । नाम	प्रसाद	सोच	नहिं सपनें ॥ ४ ॥

As is well-known to all, Sri Rāma extended His protection to two devotees only, viz., Sugrīva and Vibhīṣaṇa; His Name, on the other hand, has showered Its grace on numerous humble souls. This superb glory of the Name shines forth in the world as well as in the Vedas. Sri Rāma collected an army of bears and monkeys and took no little pains over

the construction of a bridge (to connect the mainland with the island of Lankā). Through the repetition of His Name, however, the ocean of mundane existence itself gets dried up: let the wise bear this in mind. Śrī Rāma killed in battle Rāvāna with all his family and returned to His own city with Sītā. He was then crowned king in the capital of Ayodhyā,

* Ibid., 208.3 and 209.3.

† Ibid., 260.4

‡ Here there is a pun on the word 'Bhava', which has been used as a synonym of Lord Śiva in the first instance and again in the sense of rebirth. The comparison has been drawn between Śrī Rāma Himself, on the one hand, and the glory of His Name (not the Name Itself), on the other. The latter, it is pointed out, excels the former in that while Śrī Rāma broke a concrete object like the bow, the glory of His Name dispels an abstract thing like the fear of rebirth.

§ The forest of Daṇḍaka had been rendered unfit for life in any form whatsoever under a curse from the sage Śukrāchārya. The divine presence of Śrī Rāma, however, removed the curse and restored the forest to its original charm.

× For the accounts of Śabari and Jatāyu see Aranyakāndā 33.3 to 36 and 28.4 to 32 respectively.

while gods and sages sung His glories in choicest phrases. His servants are, however, able to conquer the formidable army of error by fondly remembering His

Name and, absorbed in devotion, move about in joy which is peculiarly their own; by the grace of the Name they know not sorrow even in dream. (1-4)

दो०—ब्रह्म राम तें नामु बड़ वर दायक वर दानि ।

रामचरित सत कोटि महँ लिय महेस जियँ जानि ॥ २५ ॥

The Name is thus greater than Brahma and Śri Rāma both and confers blessings even on the bestowers of boons. Knowing this in His heart, the great Lord Śiva chose this word (Rāma) for Himself out of Śri Rāma's story comprising 100 crore verses.*

(25)

[PAUSE 1 FOR A THIRTY-DAY RECITATION]

चौ०—नाम प्रसाद संभु अविनासी । साजु अमंगल मंगल रासी ॥
 सुक सनकादि सिद्ध मुनि जोगी । नाम प्रसाद ब्रह्मसुख भोगी ॥ १ ॥
 नारद जानेड नाम प्रतापू । जग प्रिय हरि हरि हरि प्रिय आपू ॥
 नामु जपत प्रभु कीन्ह प्रसादू । भगत सिरोमनि भे प्रहलादू ॥ २ ॥
 ध्रुवँ सगलानि जपेड हरि नाँ । पायउ अचल अनूपम ठाँ ॥
 सुमिरि पवनसुत पावन नामू । अपने बस करि रखे रामू ॥ ३ ॥
 अपतु अजामिलु गजु गनिकाऊ । भए मुकुत हरि नाम प्रभाऊ ॥
 कहाँ कहाँ लगि नाम बडाई । रामु न सकहि नाम गुन गाई ॥ ४ ॥

By the grace of the Name alone Lord Śambhu (Śiva) is immortal and, though endowed with inauspicious paraphernalia (such as a wreath of skulls), is yet a storehouse of blessings. Again, it is by the grace of the Name alone that Siddhas (adepts), sages and Yogis like Śuka, Sanaka and others enjoy divine raptures. Nārada realized the glory of the Name; that is why, while Śri Hari is beloved of the world (and Hara is dear to Śri Hari), he (Nārada) is dear to Hari and Hara (Viṣṇu and Śiva) both. It was because of his repeating the Name that the Lord showered His grace on Prahlāda,

who thereby became the crest-jewel of devotees. Dhruva repeated the name of Śri Hari with a feeling of indignation (at the harsh treatment received from his stepmother) and thereby attained a fixed and incomparable station in the heavens. It is by remembering the holy Name that Hanumān (son of the Wind-god) holds Śri Rāma under His thumb. The vile Ajāmila and even the celebrated elephant and the harlot of the legend were liberated by the power of Śri Hari's name. I have no words to depict the glory of the Name: not even Rāma can adequately glorify It.

(1-4)

दो०—नामु राम को कलपतरु कलि कल्यान निवासु ।

जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु ॥ २६ ॥

The name of Rāma is a wish-yielding tree, the very home of beatitude in this age of Kali, by remembering which Tulasidāsa (the poet himself) was transformed from an intoxicating drug like the hemp-plant into the holy basil. (26)

* The Rāmāyaṇa as originally composed by Brahmā himself and delivered to Lord Śiva through Nārada is believed to have contained as many as a 100 crore verses.

चौ०—चहुँ जुग तीनि काल तिहुँ लोका । भए नाम जपि जीव बिसोका ॥
 वेद पुरान संत मत एह । सकल सुकृत फल राम सनेहू ॥ १ ॥
 ध्यानु ग्रथम जुग मखबिधि दूजे । द्वापर परितोषत प्रभु पूजे ॥
 कलि केवल मल मूल मलीना । पाप पर्योनिधि जन मन मीना ॥ २ ॥
 नाम कामतरु काल कराला । सुमिरत समन सकल जग जाला ॥
 राम नाम कलि अभिमत दाता । हित परलोक लोक पितु माता ॥ ३ ॥
 नहिं कलि करम न भगति बिवेकू । राम नाम अवलंबन एकू ॥
 कालनेमि कलि कपट निधानू । नाम सुपति समरथ हनुमानू ॥ ४ ॥

(Not only in this Kali age, but) in all the four ages*, at all times (past, present and future) and in all the three spheres (viz., heaven, earth and the subterranean region) creatures have been rid of grief by repeating the Name. The verdict of the Vedas and the Purāṇas as well as of saints is just this: that love of Rāma (or the name 'Rāma') is the reward of all virtuous acts. In the first age, contemplation; in the second age, sacrifice; in the Dwāpara age the Lord is propitiated through worship. This age of Kali, however, is simply corrupt and the root of all impurities, where the mind of man wallows like a fish

in the ocean of sin. In this terrible age the Name alone is the wish-yielding tree, the very thought of which puts an end to all the illusions of the world. The Name of Rāma is the bestower of one's desired object in this age of Kali. It is beneficent in the other world and one's father and mother in this world. In Kaliyuga neither Karma (action) nor Bhakti (devotion) nor again Jñāna (knowledge) avails; the Name of Rāma is the only resort. The age of Kali is as it were the demon Kālanemi, the repository of all wiles; whereas the Name is the wise and mighty Hanumān. | (1-4)

दो०—राम नाम नरकेसरी कनकसिपु कलिकाल ।
 जापक जन प्रह्लाद जिमि पालिहि दलि सुरसाल ॥ २७ ॥

(To use another metaphor) the Name of Rāma is, as it were, the Lord manifested as a man-lion and the age of Kali, the demon Hiranyakāśipu. Crushing this enemy of gods, the Name will protect the devotees repeating It, even as the Man-lion protected Prahlāda.

(27)

* The span of life of the universe, which is known by the name of Kalpa and consists of 4,32,00,00,000 human years, has been divided into 1,000 epochs or Chaturyugas. Each Chaturyuga is made up of four Yugas or ages, viz., Satyayuga, Tretā, Dwāpara and Kaliyuga. Their duration is given below:

Satyayuga.....	17,28,000	years
Tretā.....	12,96,000	"
Dwāpara.....	8,64,000	"
Kaliyuga.....	4,32,000	"

Thus it will be seen that the duration of Dwāpara is twice that of Kaliyuga, that of Tretā thrice that of Kaliyuga and that of Satyayuga four times that of Kaliyuga. In this way the duration of a Chaturyuga is ten times that of Kaliyuga.

+ The story of Kālanemi and his death at the hands of Hanumān has been briefly told in the foot-note under 63 in this very Kāṇḍa.

चौ०—भाय	कुभाय	अनख	आलसहूँ । नाम	जपत	मंगल	दिसि	दसहूँ ॥
सुमिरि	सो नाम	राम गुन	गाथा । कर्तुँ	नाइ	रघुनाथहि	माथा ॥ १ ॥	
मोरि	सुधारिहि	सो सब	भाँती । जासु	कृपा	नहिं	कृपाँ	अधाती ॥
राम	सुस्वामि	कुसेवकु	मोसो । निज	दिसि	देखि	दयानिधि	पोसो ॥ २ ॥
लोकहुँ	ब्रेद	सुसाहिब	रीती । बिनय	सुनत	पहिचानत	प्रीती ॥	
गनी	गरीब	ग्रामनर	नागर । पंडित	मूढ	मलीन	उजागर ॥ ३ ॥	
सुकबि	कुकवि	निज मति	अनुहारी । नृपहि	सराहत	सब	नर नारी ॥	
साधु	सुजान	सुसील	जृपाला । ईस	अंस	भव	परम	कृपाला ॥ ४ ॥
सुनि	सनमानहिं	सबहि	सुबानी । भनिति	भगति	नति	गति	पहिचानी ॥
यह	प्राकृत	महिपाल	सुभाऊ । जान	सिरोमनि	कोसलराऊ ॥ ५ ॥		
रीझत	राम	सनेह	निसोते । को	जग	मंद	मलिनमति	मोते ॥ ६ ॥

The Name repeated either with good or evil intentions, in an angry mood or even while yawning, diffuses joy in all the ten directions. Remembering that Name and bowing my head to the Lord of Raghus, I proceed to recount the virtues of Śri Rāma. He whose grace is never tired of showing its goodwill to others will mend my errors in every way. Rāma a noble lord, and a poor servant like myself! Yet, true to His own disposition, that storehouse of compassion has fostered me. In the world as well as in the Vedas we observe the following characteristic in a good master, viz., that he comes to recognize one's devotion to him as soon as he

hears one's prayer. Rich or poor, rustic or urban, learned or unlettered, of good repute or bad, a good poet or a bad one, all men and women extol the king according to his or her light. And the pious, sensible, amiable and supremely compassionate ruler, who takes his descent from a ray of God, greets all with sweet words, hearing their compliments and appraising their composition, devotion, supplication and conduct. Such is the way of earthly monarchs, to say nothing of the Lord of Kosala (Śri Rāma), who is the crest-jewel of wise men. Śri Rāma gets pleased with unalloyed love; but who is duller and more impure of mind in this world than I ? (1-6)

दो०—सठ सेवक की प्रीति रुचि रखिहिं राम कृपालु ।

उपल किए जलजान जेर्हि सचिव सुमति कपि भालु ॥ २८(क) ॥

होइ कहावत सबु कहत राम सहत उपहास ।

साहिब सीतानाथ सो सेवक तुलसीदास ॥ २८(ख) ॥

The benevolent Rāma will nonetheless respect the devotion and pleasure of this wicked servant,—Śri Rāma, who made barks out of rocks and wise counsellors out of monkeys and bears. Everybody calls me a servant of the Lord and I myself claim to be one; and Śri Rāma puts up with the scoffing remark that a master like Sītā's lord has a servant like Tulasidāsa. (28 A—B)

चौ०—अति बडि	मोरि	दिठाई	खोरी । सुनि	अव	नरकहुँ	नाक	सकोरी ॥
समुक्षि	सहम	मोहि	अपहर	अपने । सो	सुधि	राम	कीन्हि नहिं सपने ॥ १ ॥
सुनि- अवलोकि	सुचित	चख	चाही । भगति	मोरि	मति	स्वामि	सराही ॥
कहत	नसाह	होइ	हियँ	नीकी । रीझत	राम	जानि	जन जी की ॥ २ ॥

रहति न प्रभु चित चूक किए की । करत सुरति सथ बार हिए की ॥
जेहिं अघ बधेउ व्याध जिमि बाली । फिरि सुकंठ सोइ कीन्ह कुचाली ॥ ३ ॥
सोइ करतूति विभीषण केरी । सपनेहुँ सो न राम हियं हेरी ॥
ते भरतहि भेटत सनमाने । राजसभाँ रघुबीर बखाने ॥ ४ ॥

My presumption and error are indeed very great and, hearing the tale of my sins, even hell has turned up its nose at them. I shudder to think of it due to my assumed fears, while Śrī Rāma took no notice of them even in a dream. The Lord, on the other hand, applauded my devotion and spirit on hearing of, perceiving and scanning them with the mind's eye. If there is anything good in one's heart, it is marred by the telling; for Śrī Rāma is pleased to note what is there in the devotee's mind. The Lord never cherishes in His mind

the lapse, if any, on the part of a devotee; while He remembers the latter's spirit a hundred times. For instance, the very crime for which He had killed Vāli (the monkey-king of Kiskindhā) even as a huntsman was repeated in the misdemeanour perpetrated by Sugriva.* Vibhiṣaṇa too was guilty of the same offence, but Śrī Rāma took no cognizance of it even in a dream. The Hero of Raghu's clan, on the other hand, honoured them both at His meeting with Bharata (on His return from Lankā) and commended them in open court. (1-4)

दो०—प्रभु तरु तर कपि डार पर ते किए आपु समान ।
तुलसी कहुँ न राम से साहिब सीलनिधान ॥ २९ (क) ॥
राम निकाई रावरी है सबही को नीक ।
जौं यह साँची है सदा तौ नीको तुलसीक ॥ २९ (ख) ॥
एहि विधि निज गुन दोप कहि सबहि बहुरि सिरु नाइ ।
वरनउँ रघुबर विसद जसु सुनि कलि कलुष नसाइ ॥ २९ (ग) ॥

While the Lord sat at the foot of trees, the monkeys perched themselves high on the boughs: such insolent creatures He exalted to His own position! There is no lord so generous as Śrī Rāma, O Tulasidāsa ! Your goodness, O Rāma, is beneficent to all; if this is a fact, Tulasidāsa too will be blessed by the same. Thus revealing my merits and demerits and bowing my head once more to all, I proceed to sing the immaculate glory of the Chief of Raghus, by hearing which the impurities of the Kali age are wiped away. (29 A-C)

* Vāli was killed by Śrī Rāma on the plea that the former had usurped his younger brother's wife. Sugriva and Vibhiṣaṇa too are stated to have taken Tāra (Vāli's wife) and Mandodari (Rāvaṇa's wife) respectively as their consort after the death of their husbands. In this way even though Sugriva and Vibhiṣaṇa too were practically guilty of the same offence which brought the Lord's wrath on Vāli, their guilt was extenuated by the fact that they took those ladies as wife after their brother's death and with the consent of the other party, and by the further fact that their conduct was in keeping with the practice in vogue among the monkey and demon chiefs. That is why, while the poet characterizes Vāli's conduct as a crime (Agha), he dismisses Sugriva's act as a mere misdemeanour (कुचाली).

चौ०—जागबलिक जो कथा सुहाई । भरद्वाज मुनिबरहि सुनाई ॥
 कहिहउँ सोइ संवाद बखानी । सुनहुँ सकल सजन सुख मानी ॥ १ ॥
 संमु कीन्ह यह चरित सुहावा । बहुरि कृपा करि उमहि सुनावा ॥
 सोइ सिव कागभुसुंडिहि दीन्हा । राम भगत अधिकारी चीन्हा ॥ २ ॥
 तेहि सन जागबलिक पुनि पावा । तिन्ह पुनि भरद्वाज प्रति गावा ॥
 ते श्रोता बकता समसीला । सव्दंदरसी जानहिं हरिलीला ॥ ३ ॥
 जानहिं तीनि काल निज ग्याना । करतल गत आमलक समाना ॥
 औरउ जे हरिभगत सुजाना । कहहि सुनहिं समझहिं बिधि नाना ॥ ४ ॥

The charming story which Yājñavalkya related to the good sage Bharadwāja, I shall repeat the same dialogue at length; let all good souls hear it with a feeling of delight. This ravishing tale was conceived by Śambhu (Lord Śiva), who graciously communicated it to His Consort Umā (Pārvati). Śiva imparted it once more to Kākabhuśundi (a sage in the form of a crow), knowing him to be a devotee of Śri Rāma and one qualified to hear it. And it was Yājñavalkya who received

it from the latter (Kākabhuśundi) and narrated it to Bharadwāja. Both these, the listener (Bharadwāja) and the reciter (Yājñavalkya), are equally virtuous, they view all alike and are acquainted with the pastimes of Śri Hari. Like a myrobalan fruit placed on one's palm, they hold the past, present and future within their knowledge. Besides these, other enlightened devotees of Śri Hari too recite, hear and understand this story in diverse ways. (1-4)

दो०—मैं पुनि निज गुर सन सुनी कथा सो सूकरखेत ।
 समुझी नाहि तसि बालपन तब अति रहेउँ अचेत ॥ ३० (क) ॥
 श्रोता बकता ग्याननिधि कथा राम कै गूढ ।
 किमि समुझौं मैं जीव जड़ कलि मल असित बिमूढ ॥ ३० (ख) ॥

Then I heard the same story in the holy Śūkarakṣetra* (the modern Soron in the western United Provinces) from my preceptor; but as I had no sense in those days of my childhood, I could not follow it full well. Both the listener and the reciter of the mysterious story of Śri Rāma must be repositories of wisdom. How, then, could I, a dull and stupid creature steeped in the impurities of the Kali age, expect to follow it? (30 A-B)

चौ०—तदपि कही गुर बारहिं बारा । समुझि परी कछु मति अनुसारा ॥
 भाषाबद्द करवि मैं सोई । मोरें मन प्रबोध जेहिं होई ॥ १ ॥
 जस कछु बुधि बिवेक बल मेरें । तस कहिहउँ हियं हरि के प्रेरें ॥
 निज संदेह मोह अम हरनी । करउँ कथा भव सरिता तरनी ॥ २ ॥
 बुध बिश्राम सकल जन रंजनि । रामकथा कलि कलुष बिमंजनि ॥
 रामकथा कलि पंग भरनी । पुनि बिवेक पावक कहुँ अरनी ॥ ३ ॥

* The name is associated with the descent of Śri Hari as a Boar (Śūkara) who killed Hiranyakṣa, the elder brother of Hiranyakasipu, and lifted up the earth from the depths of the ocean, to which it had been consigned by the said demon.

राम कथा कलि कामद गाई । सुजन सजीवनि मूरि सुहाई ॥
 सोइ बसुधातल सुधा तरंगिनि । भय भंजनि अम भेक भुअंगिनि ॥ ४ ॥
 असुर सेन सम नरक निकंदिनि । साथु विद्युध कुल हित गिरिनंदिनि ॥
 संत समाज पयोधि रमा सी । विस्व भार भर अचल छमा सी ॥ ५ ॥
 जम गन मुहै मसि जग जमुना सी । जीवन सुकृति हेतु जनु कासी ॥
 रामहि प्रिय पावनि तुलसी सी । तुलसिदाम हित हियै हुलसी सी ॥ ६ ॥
 सिव प्रिय मेकल सैल सुता सी । सकल सिद्धि सुख संपति रासी ॥
 सदगुन सुर गन अंब अदिति मी । रघुवर भगति प्रेम परमिति सी ॥ ७ ॥

Nevertheless, when the preceptor repeated the story time after time, I followed it to a certain extent according to my poor lights. I shall versify the same in the popular tongue, so that my mind may derive satisfaction from it. Equipped with what little intellectual and critical power I possess I shall write with a heart inspired by Śrī Hari. The story I am going to tell is such as will dispel my own doubts, errors and delusion and will serve as a boat for crossing the stream of mundane existence. The story of Rāma is a solace to the learned and a source of delight to all men and wipes out the impurities of the Kali age. Śrī Rāma's story is a pea-hen for the serpent in the form of the Kali age; again, it is a wooden stick * for kindling the sacred fire of wisdom. The tale of Rāma is the cow of plenty in this age of Kali; it is a beautiful life-giving herb for the virtuous. It is a veritable river of nectar on the surface of this globe, it shatters the fear of birth and death and is a virtual

snake for the frog of delusion. It is beneficent to pious souls even as Goddess Pārvatī (the daughter of Himavān) is friendly to gods; again, it puts an end to hell even as Pārvatī exterminated the army of demons. It flows from the assemblage of saints, even as Lakṣmī (the goddess of wealth) sprang from the ocean, and like the immovable earth it bears the burden of the entire creation. Like the sacred river Yamunā in this world it scares away the messengers of Yama (the god of death). It is holy Kāśī as it were for the liberation of souls. It is dear to Rāma as the sacred basil plant and is truly beneficent to Tulasidāsa as his own mother, Hulasī. It is beloved of Lord Śiva as the river Narmadā (which has its source in Mount Mekala, a peak of the Amarkantak hills), it is a mine of all attainments as well as of happiness and prosperity. It is to noble qualities what mother Aditi is to gods, it is the culmination as it were of devotion to and love for Śrī Rāma. (1-7)

दो—राम कथा मंदाकिनी चित्रकूट चित आह ।
 तुलसी सुभग सनेह बन सिय रघुवीर विहार ॥ ३१ ॥

The story of Śrī Rāma is the river Mandākinī (which washes the foot of Chitrakūṭa); a guileless heart is Mount Chitrakūṭa (one of the happy resorts of Śrī Rāma during his wanderings in the forest); while pure love, says Tulasidāsa, is the woodland in which Sītā and Rāma carry on Their divine pastimes. (31)

* The fire used in sacrifices in India is produced by revolving a wooden stick against a wooden block.

तौ०—राम चरित चिंतामनि चारु । नंत सुमति तिय सुभग सिंगारु ॥
जग मंगल गुन ग्राम राम के । दानि मुकुति धन धरम धाम के ॥ १ ॥
सद्गुर म्यान बिराग जोग के । बिबुध बैद भव भीम रोग के ॥
जननि जनक सिय राम प्रेम के । बीज सकल ब्रत धरम नेम के ॥ २ ॥
समन पाप संताप सोक के । प्रिय पालक परलोक लोक के ॥
सचिव सुभट भूपति विचार के । कुंभज लोभ उदधि अपार के ॥ ३ ॥
काम कोह कलि मल करि गन के । केहरि सावक जन मन बन के ॥
अनियि पूज्य प्रियतम युरारि के । कामद धन दारिद दवारि के ॥ ४ ॥
मंत्र महामनि विषय व्याल के । मेतत कठिन कुञ्जंक भाल के ॥
हरन मोह तम दिनकर कर से । सेवक सालि पाल जलधर से ॥ ५ ॥
अभिमत दानि देवतह बर से । सेवत सुलभ सुखद हरि हर से ॥
सुकबि सरद नम मन उडगन से । राम भगत जन जीवन धन से ॥ ६ ॥
सकल सुकृत फल भूरि भोग से । जग हित निरुपधि साधु लोग से ॥
सेवक मन मानस मराल से । पावन गंग तरंग माल से ॥ ७ ॥

The narrative of Rāma is a lovely wish-yielding gem, and a graceful adornment for saintly wisdom. The hosts of virtues possessed by Śri Rāma are a blessing to the world and the bestowers of liberation, riches, religious merit and the divine abode. They are true teachers of wisdom, dispassion and Yoga (contemplative union with God), and celestial physicians (Āświnikumāras) for the fell disease of metempsychosis; parents of devotion to Sītā and Rāma and the seed of all holy vows, practices and observances; antidotes for sins, agonies and griefs and beloved guardians in this as well as in the next world; valiant ministers to King Reason, and a veritable Agastya* drinking up the illimitable ocean of greed; young lions residing in the forest of the devotee's mind to kill the herd of elephants in the shape of lust, anger and impurities of the Kali age; dear to Lord Śiva (the Slayer of the demon Tripura) as a highly respectable and most beloved guest, and wish-yielding

clouds quenching the wild fire of indigence. They are spells and valuable gems as it were for counteracting the venom of serpents in the form of sensuous enjoyments, and efface the deep marks of evil destiny contained on the forehead. They are sunbeams, as it were, dispelling the darkness of ignorance, and clouds nourishing the paddy crop in the form of devotees; trees of paradise, as it were, yielding the object of one's desire; easily available for service and gratifying like Viṣṇu and Śiva; stars as it were adorning the autumnal sky in the shape of the poet's mind, and the very life's treasure for the devotees of Śri Rāma; a rich harvest of enjoyments as it were yielded by the totality of one's meritorious deeds and sincerely devoted to the good of the world like holy men; sporting in the mind of the devotees as swans in the Mansarovar lake and purifying as the waves of the holy Gangā.

(1-7)

* Sage Agastya is said to have drunk up the ocean in three draughts. He was born of a jar; this earned him the title of 'Kumbhaja'.

दो०—कुपथ कुतरक कुचालि कलि कपट दंभ पाषंड ।
 दहन राम गुन आम जिमि इधन अनल प्रचंड ॥ ३२ (क) ॥
 राम चरित राकेस कर सरिस सुखद सब काहु ।
 सज्जन कुमुद चकोर चित हित विसेषि बड़ लाहु ॥ ३२ (ख) ॥

The hosts of virtues possessed by Śrī Rāma are like a blazing fire to consume the dry wood of evil ways, fallacious reasoning, mischievous practices, deceit, hypocrisy and heresy prevailing in Kali. The exploits of Śrī Rāma are delightful to one and all even as the rays of the full moon; they are particularly agreeable and highly beneficial to the mind of the virtuous, who can be compared to the white water-lily and the Chakora* bird. (32 A-B)

चौ०—कीन्हि प्रस्त जेहि भाँति भवानी । जेहि विधि मंकर कहा बखानी ॥
 सो सब हेतु कहब मैं गाई । कथा प्रबंध बिचित्र बनाई ॥ १ ॥
 जेहिं यह कथा सुनी नहिं होई । जनि आचरजु करै सुनि सोई ॥
 कथा अलौकिक सुनहिं जे ग्यानी । नहिं आचरजु करहिं अस जानी ॥ २ ॥
 राम कथा कै मिति जग नाहीं । असि प्रतीति तिन्ह के मन माहीं ॥
 नाना भाँति राम अवतारा । रामायन सत कोटि अपारा ॥ ३ ॥
 कल्प भेद हरि चरित सुहाए । भाँति अनेक सुनीसन्ह गाए ॥
 करिअ न संसय अस उर आनी । सुनिअ कथा सादर रति मानी ॥ ४ ॥

I shall now relate at some length the seed of the story,—viz., how Goddess Bhavāni (Pārvati) questioned Lord Śankara and how the latter answered Her questions,—weaving a strange narrative round this episode. Let no one who should happen not to have heard this anecdote before be surprised to hear it. Wise men who hear this uncommon legend marvel not; for they know there is no limit to the stories of Śrī Rāma in this world. They are

convinced in their heart that Śrī Rāma has bodied Himself forth in diverse ways and that the Rāmāyana, though consisting of a thousand million verses, is yet infinite. Great sages have diversely sung the charming stories of Śrī Hari, relating as they do to different Kalpas or cycles. Bearing this in mind, the reader should not entertain any doubt and should hear this narrative reverently and with devotion.

(1-4)

दो०—राम अनंत अनंत गुन अमित कथा विस्तार ।
 सुनि आचरजु न मानिहिं जिन्ह के बिमल विचार ॥ ३३ ॥

Rāma is infinite, infinite are His virtues and the dimensions of His story are also immeasurable. Those whose thoughts are pure will, therefore, feel no surprise when they hear it. (33)

चौ०—एहि विधि सब संसय करि दूरी । सिर धरि गुर पद पंकज धूरी ॥
 पुनि सबही बिनवड़ कर जोरी । करत कथा जेहिं लाग न खोरी ॥ १ ॥

* The white water-lily is proverbially noted for its attachment to the moon and is supposed to open its petals in moonlight alone. Similarly the Chakora is said to feed on moonbeams and supposed to be particularly enamoured of the moon.

सादर सिवहि नाइ अब माथा । बरनउँ बिसद राम गुन गाथा ॥
 संबत सोरह मै एकनीसा । करउँ कथा हरि पद धरि सीसा ॥ २ ॥
 नौमा भौम बार मधु मासा । अवधपुरी यह चरित प्रकासा ॥
 जेहि दिन राम जन्म श्रुति गावहि । नीरथ सकल तहाँ चलि आवहि ॥ ३ ॥
 असुर नाग खग नर मुनि देवा । आइ करहि रघुनाथक सेवा ॥
 जन्म महोत्सव रचहि सुजाना । करहि राम कल कीरति गाना ॥ ४ ॥

Putting away all doubts in this way and placing on my head the dust from the lotus feet of my preceptor, I supplicate all with joined palms once more, so that no blame may attach to the telling of the story. Reverently bowing my head to Lord Śiva, I now proceed to recount the fair virtues of Śri Rāma. Placing my head on the feet of Śri Hari I commence this story in the Samvat year 1631 (1574 A. D.). On

Tuesday, the ninth of the lunar month of Chaitra, this story shed its lustre at Ayodhyā. On this day of Śri Rāma's birth the presiding spirits of all holy places flock there—so declare the Vedas—and demons, Nāgas, birds, human beings, sages and gods come and pay their homage to the Lord of Raghus. Wise men celebrate the great birthday festival and sing the sweet glory of Śri Rāma.

(1-4)

दो०—मज्जहि सज्जन बृंद बहु पावन सरजू नीर ।
 जपहि राम धरि ध्यान उर सुंदर स्याम सरीर ॥ ३४ ॥

Numerous groups of pious men take dip in the holy waters of the Sarayū river and, visualizing in their heart the beautiful swarthy form of Śri Rāma,

(34)

मौ०—दरस परस मज्जन अह पाना । हरइ पाप कह बैद पुराना ॥
 नदी पुनीत अमित महिमा अति । कहि न सकइ सारदा बिमलमति ॥ १ ॥
 राम धामदा पुरी सुहावनि । लोक समस्त बिदित अति पावनि ॥
 चारि खानि जग जीव अपारा । अवध तजे तनु नहि संसारा ॥ २ ॥
 सब बिधि पुरी मनोहर जानी । सकल सिद्धिप्रद मंगल खानी ॥
 बिमल कथा कर कीन्ह अरंभा । सुनत नसाहि काम मद दंभा ॥ ३ ॥
 रामचरितमानस पृहि नामा । सुनत श्रवन पाइअ बिश्रामा ॥
 मन करि बिषय अनल बन जरई । होइ सुखी जौं पृहि सर परई ॥ ४ ॥
 रामचरित मानस मुनि भावन । बिरचेउ संभु सुहावन पावन ॥
 त्रिबिध दोष दुख दारिद दावन । कलि कुचालि कुलि कलुष नसावन ॥ ५ ॥
 रचि महेस निज मानस राखा । पाइ सुसमड सिवा सन भाषा ॥
 ताते रामचरितमानस बर । धरेउ नाम हियं हेरि हार्षि हर ॥ ६ ॥
 कहउँ कथा सोइ सुखद सुहाई । सादर सुनहु सुजन मन लाई ॥ ७ ॥

The very sight and touch of the Sarayū, a dip into its waters or a draught from it cleanses one's sins—so

declare the Vedas and Purānas. Even Śāradā, the goddess of learning, with Her pure intelligence cannot describe

the infinite glory of this most sacred river. The beautiful town of Ayodhyā grants an abode in Śrī Rāma's heaven; it is celebrated through all the worlds and is the holiest of the holy. There are countless living beings in this world belonging to the four species (viz., viviparous, oviparous, sweat-born and those shooting from the earth); whoever of these shed their mortal coil in Ayodhyā are never born again. Knowing the town to be charming in every way, a bestower of all forms of success and a storehouse of blessings, I commenced writing this sacred story there. The impulses of lust, arrogance and hypocrisy positively disappear from the mind of those who hear it. One derives solace by hearing its very name, Rāmacharitamānasa (the Mānasa lake of Śrī Rāma's exploits). The elephant

of our mind, which is being scorched by the wild fire of sensuous enjoyments, is sure to get relief should it drop into this lake. The holy and beautiful Rāmacharitamānasa is the delight of sages; it was conceived by Śambhu (Lord Śiva). It puts down the three kinds of error, sorrow and indigence* and uproots all evil practices and impurities of the Kali age. Having conceived it, the great Lord Śiva treasured it in His mind till, when a favourable opportunity presented itself, He communicated it to His consort, Śivā (Pārvati). Therefore, after due consideration Lord Hara joyously gave it the excellent title of Rāmacharitamānasa†. I repeat the same delightful and charming story; hear it reverently and attentively, O noble souls. (1-7)

द०—जस मानस जेहि विधि भयउ जग प्रचार जेहि हेतु ।
अब सोइ कहउँ प्रसंग सब सुमिरि उमा बृषकेतु ॥ ३५ ॥

Invoking Umā (goddess Pārvati) and Lord Śiva] (who has a bull emblazoned on His standard), I now proceed to give a full account as to what this Rāmacharitamānasa is like, how it came to be and what led to its popularity in the world.

चौ०—संभु प्रसाद सुमति हिँँ हुलसी । रामचरितमानस कवि हुलसी ॥
करइ मनोहर मति अनुहारी । सुजन सुचित सुनि लेहु सुधारी ॥ १ ॥
सुमति भूमि थल हृदय अगाधू । वेद पुरान उदधि घन साधू ॥
बरषहिं राम सुजस बर बारी । मधुर मनोहर मंगलकारी ॥ २ ॥
लीला सगुन जो कहिं बखानी । सोइ स्वच्छता करइ मल हानी ॥
प्रेम भगति जो बरनि न जाई । सोइ मधुरता सुसीतलताई ॥ ३ ॥
सो जल सुकृत सालि हित होई । राम भगत जन जीवन सोई ॥
मेधा महि गत सो जल पावन । सकिलि श्रवन मग चलेउ सुहावन ॥ ४ ॥
भरेउ सुमानस सुथल थिराना । सुखद सीत हचि चाह चिराना ॥ ५ ॥

* The three kinds of error are those relating to thought, word and deed; birth, death and old age constitute the three kinds of sorrow and the three kinds of indigence referred to here are: (1) poverty of body, (2) poverty in men and (3) poverty of means.

† The word 'Mānasa' also denotes the mind and Lord Śiva gave this story the title of 'Rāmacharitamānasa', firstly because it contains a life-account of Śrī Rāma and secondly because He treasured it in His *mind* before communicating it to Pārvati.

By the grace of Śambhu (Lord Śiva) a blessed idea inspired the mind of Tulasīdāsa, which made him the author of *Rāmācharitamānasa*. The author has polished his composition to the best of his intellect; yet listen to it with a sympathetic mind, O noble souls, and correct it. A refined (Sattvic) intellect is the catchment area, heart is the fathomless depression, the Vedas and Purāṇas constitute the ocean; while holy men represent the clouds which rain down pure, sweet, agreeable and blessed water in the form of Śri Rāma's excellent glory. Pastimes of a personal God that such holy men

narrate *in extenso* are the transparency of this water, which cleanses all impurity; while loving Devotion, which defies all description, represents its sweetness and coolness. This water is beneficial for the paddy crop in the form of virtuous deeds, it is life itself to the devotees of Śri Rāma. The same holy water, when it dropped on the soil of the intellect, flowed in a volume through the beautiful channel of the ears and, collecting in the lovely spot called the heart, came to be stationary. Having remained there for a long time, it became clear, agreeable, cool and refreshing.

(1-5)

दो०—सुधि सुंदर संवाद वर विरचे बुद्धि बिचारि ।
तेइ एहि पावन सुभग सर घाट मनोहर चारि ॥ ३६ ॥

The four most beautiful and excellent dialogues (viz., those between (i) Bhusundi and Garuda, (ii) Śiva and Pārvati, (iii) Yājñavalkya and Bharadwāja and (iv) between Tulasīdāsa and other saints) that have been cleverly woven into this narrative are the four lovely Ghats of this holy and charming lake. (36)

चौ०—सप्त प्रबंध सुभग सोपाना । ग्यान नयन निरखत मन माना ॥
रघुपति महिमा अगुन अबाधा । वरनव सोइ वर बारि अगाधा ॥ १ ॥
राम सीय जस सलिल सुधासम । उपमा बीचि बिलास मनोरम ॥
पुड्हिनि सघन चारु चौपाई । जुगुति मंजु मनि सीप सुहाई ॥ २ ॥
छंद सोठा सुंदर दोहा । सोइ बहुरंग कमल कुल सोहा ॥
अरथ अनूप सुभाव सुभासा । सोइ पराग मकरंद सुबासा ॥ ३ ॥
सुकृत पुंज मंजुल अलि माला । ग्यान विराग बिचार मराला ॥
धुनि अवरेब कवित गुन जाती । मीन मनोहर ते बहुभाँती ॥ ४ ॥
अरथ धरम कामादिक चारी । कहब ग्यान विग्यान बिचारी ॥
नव रस जप तप जोग विरागा । ते सब जलचर चाह तडागा ॥ ५ ॥
सुकृती साधु नाम गुन गाना । ते विचित्र जलविहग समाना ॥
संतसभा चहुँ दिसि अवंगई । श्रद्धा गिरु बसंत सम गाई ॥ ६ ॥
भगति निरूपन बिबिध बिधाना । छमा दथा दम लता बिताना ॥
सम जम नियम फूल फल ग्याना । हरि पद रति रस बेद बखाना ॥ ७ ॥
औरउ कथा अनेक प्रसंगा । तेइ सुक पिक बहुबरन बिहंगा ॥ ८ ॥

The seven Books are the seven beautiful flights of steps, which the soul delights to look upon with the eyes of wisdom; the unqualified and

unbounded greatness of Śri Rāma, which will be presently discussed, represents the unfathomable depth of this holy water. The glory of Śri Rāma and Sītā

constitutes the nectarean water; the similes represent the soul-ravishing sport of its wavelets. The beautiful *chaupāis* represent the thick growth of lotus-plants; the various poetic devices constitute the lovely shells that yield beautiful pearls. The other metres, viz., Chandas, Sorathās and Dohās, are the cluster of charming many-coloured lotuses. The incomparable sense, the beautiful ideas and the elegant expression represent the pollen, honey and fragrance of those flowers respectively. The virtuous acts mentioned therein are the charming swarms of bees; the references to spiritual enlightenment, dispassion and reason represent the swans. The implications and involutions and the various excellences and styles of poetry are the lovely fishes of various kinds. The four ends of human existence, viz., worldly riches, religious merit, enjoyment and liberation, the reasoned exposition of Jñāna (Knowledge of God in His absolute formless aspect) and Vijñāna (Knowledge of qualified Divinity both with and without form), the nine sentiments of poetry*, and the references to Japa (the muttering of mystic formulae), austerity, Yoga (contemplative union with God) and detachment from the

world—all these represent the charming aquatic creatures of this lake. Eulogies on virtuous men, pious souls and the Name of God,—these correspond to water-birds of various kinds. The assemblages of saints referred to herein are the mango groves hemming the lake on all sides and piety has been likened to the vernal season. The exposition of the various types of Devotion and the references to forbearance, compassion and sense-control represent the canopies of creepers. Even so mind-control, the five Yamas or forms of self-restraint (viz., non-violence, truthfulness, non-thieving, continence and non-acquisition of property), the five Niyamas or religious vows (viz., those of external and internal purity, contentment, austerity, study of sacred books or repetition of the Divine Name and self-surrender to God) are the blossoms of these creepers, spiritual enlightenment is their fruit and loving devotion to the feet of Śri Hari constitutes the sap of this fruit of spiritual enlightenment: so declare the Vedas. The various other episodes forming part of this narrative are the birds of different colours such as the parrot and the cuckoo. (1-8)

दो०—पुलक वाटिका वाग बन सुख सुविहंग बिहारु ।
माली सुमन सनेह जल सर्चत लोचन चारु ॥ ३७ ॥

The thrill of joy that one experiences while listening to this narrative represents the flower gardens, orchards and groves; and the delight one feels is the sporting of birds; while a noble mind is the gardener, who waters the garden etc. with the moisture of love through the charming jars of eyes. (37)

चौ०—जे गावहि यह चरित सँमारे । तेह एहि ताल चतुर रखवारे ॥
सदा सुनहि सादर नर नारी । तेह सुरबर मानस अधिकारी ॥ १ ॥
अति खल जे विषई बग कागा । एहि सर निकट न जाहिं अभागा ॥
संद्रुक भेक सेवार समाना । इहाँ न विषय कथा रस नाना ॥ २ ॥

* The nine sentiments of poetry are: (1) Śringāra (the erotic sentiment or the sentiment of love), (2) Hāsyā (the humorous sentiment), (3) Karuṇā (the pathetic sentiment), (4) Vira (the heroic sentiment), (5) Raudra (the sentiment of wrath or fury), (6) Bhayānaka (the sentiment of terror), (7) Bibhatsa (the sentiment of disgust), (8) Śānta (the sentiment of quietism) and (9) Adbhuta (the marvellous sentiment).

तेहि कारन आवत हियं हारे । कामी काक बलाक विचारे ॥
 आवत एहि सर अति कठिनाई । राम कृष्ण बिनु आह न जाई ॥ ३ ॥
 कठिन कुसंग कुपथ कराला । तिन्ह के बचन बाघ हरि व्याला ॥
 गृह कारज नाना जंजाला । ते अति दुर्गम सैल बिसाला ॥ ४ ॥
 बन बहु विषम मोह मद माना । नदीं कुतके भयंकर नाना ॥ ५ ॥

Those who carefully recite this poem, they alone are the vigilant guardians of this lake. And those men and women who reverently hear it every day are the great gods exercising jurisdiction over this Mansarovar lake. Sensual wretches are the accursed herons and crows who never approach the lake. For here there are no varied talks of the pleasures of sense, corresponding to snails, frogs and moss. That is why poor crows and herons in the form of lustful men lack the heart to visit this

place. For there is much difficulty in getting to this place and it is not possible to reach it without the grace of Sri Rāma. Bad company, which is so obdurate, constitutes a terribly rough road; and the words of such companions are so many tigers, lions and serpents. The various occupations and entanglements of domestic life are huge mountains which are so difficult to approach. Infatuation, arrogance and pride are so many inaccessible woods; and sophisms of various kinds are frightful streams. (1-5)

दौ०—जे शङ्ख संबल रहित नहि संतन्ह कर साथ । तिन्ह कहुँ मानस अगम अति जिनहिं न प्रिय रघुनाथ ॥ ३८ ॥

The Mānasa is most inaccessible to those who lack provisions for the journey in the shape of piety, who do not enjoy the company of saints and who have no love for the Lord of Raghus (Sri Rāma). (38)

चौ०—जौं करि कष जाइ पुनि कोई । जातहि नीद जुडाई होई ॥
 जड़ता जाइ विषम उर लागा । गएहुँ न मज्जन पाव अभागा ॥ १ ॥
 करि न जाइ सर मज्जन पाना । फिरि आवह समेत अभिमाना ॥
 जौं बहोरि कोउ पृछन आवा । सर निंदा करि ताहि बुझावा ॥ २ ॥
 सकल बिप्र व्यापहि नहि तेहि । राम सुकृपाँ बिलोकहि जेही ॥
 सोइ सादर सर मज्जनु करई । महा घोर त्रय ताप न जरहे ॥ ३ ॥
 ते नर यह सर तजहि न काऊ । जिन्ह के राम चरन भल भाऊ ॥
 जो नहाइ चह एहि सर भाई । सो सतसंग करउ मन लाई ॥ ४ ॥
 अस मानस मानस चख चाही । भइ कवि बुद्धि बिमल अवगाही ॥
 भयउ हृदय आनंद उछाहू । उमगोउ प्रेम प्रमोइ प्रबाहू ॥ ५ ॥
 चली सुभग कविता सरिता सो । राम बिमल जस जल भरिता सो ॥
 सरजू नाम सुमंगल मूला । लोक बेद मत मंजुल कूला ॥ ६ ॥
 नदी पुनीत सुमानस नंदिनि । कलि मल तृन तह मूल निकंदिनि ॥ ७ ॥

Even if anyone makes his way to it undergoing so much hardship, he is forthwith attacked by ague in the shape

of drowsiness. Benumbing cold in the shape of stupor overtakes his heart, so that the unhappy soul is deprived of a

dip even after reaching there. Finding himself unable to take a plunge into the lake or to drink from it, he returns with a feeling of pride. And if anyone comes to inquire about the lake, he tries to satisfy him by vilifying it. All these obstacles do not, however, deter him whom Śrī Rāma regards with overwhelming kindness. He alone reverently bathes in the lake and thus escapes the threefold agony* of the fiercest kind. Those men who cherish ideal devotion to the feet of Śrī Rāma never quit this lake. Let him who would bathe in this lake, brother, diligently practise Satsanga (association with saints). Having seen the said Mānasa lake with the

mind's eye and taken a dip into it, the poet's intellect got purged of all its dross. The heart was flooded with joy and alacrity and a torrent of love and rapture welled from it. Thence flowed a stream of beautiful poetry, carrying the water of Śrī Rāma's fair renown Sarayū is the name of this river, which is the very fountain of pure bliss. The secular viewpoint and the viewpoint of the Vedas—these represent its two charming banks. This holy stream, issuing as it does from the beautiful Mānasa lake, uproots in its course all the impurities of the Kali age, whether in the form of tiny blades of grass or of mighty trees.

(1-7)

दो०—श्रोता त्रिविध समाज पुर ग्राम नगर दुहुँ क्लू ।
संत सभा अनुपम अवध सकल सुमंगल मूल ॥ ३९ ॥

The three† types of audience are the towns, villages and cities on both the banks; and the congregation of saints is the incomparable Ayodhyā, which is the fountain of all auspicious blessings.

(39)

चौ०—राम भगति सुरसरितहि जाई । मिली सुकीरति सरजु सुहाई ॥
सानुज राम समर जसु पावन । मिलेउ महानदु सोन सुहावन ॥ १ ॥
जुग बिच भगति देवधुनि धारा । सोहति सहित सुबिरति बिचारा ॥
त्रिविध ताप त्रासक तिमुहानी । राम सरूप सिंधु समुहानी ॥ २ ॥
मानस मूल मिली सुरसरिही । सुनत सुजन मन पावन करिही ॥
बिच बिच कथा बिचित्र बिभागा । जनु सरि तीर तीर बन बागा ॥ ३ ॥
उमा महेस बिबाह बराती । ते जलचर अगनित बहु भौती ॥
रघुबर जनम अनंद बधाई । भवैर तरंग मनोहरताई ॥ ४ ॥

The beautiful Sarayū in the form of Śrī Rāma's fair renown joined the heavenly stream (Gangā) of devotion to Rāma. The latter was joined again by the charming stream of the mighty Sone in the form of the martial glory of Rāma with His younger brother

Lakṣmana. Intervening the two streams of Sarayū and Sone shines the celestial stream of Devotion blended with noble dispassion and reason. This triple stream, which scares away the threefold agony referred to above, headed towards the ocean of Śrī Rāma's divine personality.

* The three kinds of agony referred to above are:

(1) that inflicted by other living beings, (ii) that proceeding from natural causes and (iii) that caused by bodily or mental distemper.

† The three types of listeners referred to here may be understood to mean (i) liberated souls, (ii) seekers of liberation and (iii) sensually-minded men.

With its source in the Mānasa lake and united with the celestial river (Gangā), the Sarayū of Śrī Rāma's fame will purify the mind of the pious souls who listen to it, while the strange episodes interspersed here and there are the groves and gardens as it were adjoining the river banks. The bridegroom's party

in the wedding of Goddess Umā (Pārvatī) and the great Lord Śiva are the numberless aquatic creatures of various kinds. The rejoicings and felicitations that attended the advent of Śrī Rāma, the Chief of Raghus represent the charm of the eddies and waves.

(1-4)

दो०—वालचरित चहु वंधु के वनज विपुल वहु रंग ।

नृप रानी परिज्ञन सुकृत मधुकर वारिविहंग ॥४०॥

The childlike sports of the four divine brothers are the numerous lotus flowers of varied colours; while the stock of merits of King Daśaratha and his consorts and court represent the bees and water-birds. (40)

चौ०—सीय	स्वयंबर	कथा	सुहाई ।	सरित	सुहावनि	सो	छवि	छाई ॥
नदी	नाव	पटु	प्रस्न	अनेका ।	केवट	कुसल	उत्तर	सविवेका ॥ १ ॥
सुनि	अनुकथन	परस्पर	होई ।	पथिक	समाज	सोह	सरि	सोई ॥
घोर	धार	भुगुनाथ	रिसानी ।	घाट	सुबद्ध	राम	वर	बानी ॥ २ ॥
सानुज	राम	बिबाह	उठाहू ।	सो	सुभ	उमग	सुखद	सब काहू ॥
कहत	सुनत	हरषहिं	पुलकाहीं ।	ते	सुकृती	मन	मुदित	नहाहीं ॥ ३ ॥
राम	तिलक	हित	मंगल	साजा ।	परब	जोग	जनु	जुरे समाजा ॥
काई	कुमति	केकई	केरी ।	परी	जासु	फल	विपति	घनेरी ॥ ४ ॥

The fascinating story of Sitā's choice-marriage is the delightful charm surrounding the river. The numerous pertinent questions are the boats on the river, while the judicious replies to the same are the skilled boatmen. The conversation that follows the narration of the story is the crowd of travellers moving along the river banks. The wrath of Paraśurāma (the Lord of Bhṛgus) represents the furious current of this river; while Śrī Rāma's soft words are the strongly built ghats on the banks. The festivities connected with the wedding of Śrī Rāma and His younger brothers

represent the graceful swell in the river, which is a source of delight to all. Those who rejoice and experience a thrill of joy in narrating or hearing the story are the lucky souls who take an exhilarating dip in the river. The auspicious preparations that were gone through in connection with the installation of Śrī Rāma as the Yuvarāja (Prince-regent) represent as it were the crowds of bathers assembled at the river bank on a sacred occasion. Kaikeyī's evil counsel represents the moss on the bank, which brought a serious calamity in its wake.

(1-4)

दो०—समन अमित उतपात सब भरत चरित जपजाग ।

कलि अद्य खल अवगुन कथन ते जल मल वग काग ॥ ४१ ॥

The story of Bharata, which wards off all calamities, is a congregational muttering of sacred formulae carried on at the river bank, while the references to

the corruptions of the Kali age and to the evil propensities of wicked souls represent the scum on the water as well as the herons and crows living by the riverside.

(41)

चौ०—कीरति सरित छाँ रितु रुरी । समय सुहावनि पावनि भूरी ॥
 हिम हिमसैलसुता सिव व्याहू । सिसिर सुखद ग्रभु जनम उठाहू ॥ १ ॥
 बरनव राम बिबाह समाजू । सो मुद मंगलमय रितुराजू ॥
 ग्रीष्म दुसह राम बन गवनू । पंथ कथा खर आतप पवनू ॥ २ ॥
 बरधा धोर निसाचर रारी । सुर कुल सालि सुमंगलकरी ॥
 राम राज सुख विनय बड़ाई । विसद सुखद सोइ सरद सुहाई ॥ ३ ॥
 सती सिरोमनि सिय गुन गाथा । सोइ गुन अमल अनूपम पाथा ॥
 भरत सुभाउ सुखीतलताई । सदा एकरस बरनि न जाई ॥ ४ ॥

The river of Śrī Rāma's glory is delightful during all the six seasons; it is exceedingly charming and holy at all times. The wedding of Goddess Pārvati (the daughter of Hīmavān) with Lord Śiva represents Hemanta or the cold season while the festival connected with the Lord's advent represents the delightful Śisira or chilly season. The story of the preparations for Śrī Rāma's wedding constitutes the vernal season* (the king of all seasons), which abounds in joy and felicity; while Śrī Rāma's departure for the forest constitutes the oppressive hot weather and the tale of His wanderings

represents the blazing sun and hot winds. The terrible conflict with the demons represents the rainy season, which constituted a veritable blessing to the paddy crop in the form of gods; while the prosperity attending Śrī Rāma's reign, His politeness and glory represent the cloudless, delightful and charming autumn. The recital of the virtues of Sītā, the crest-jewel of faithful wives, constitutes the excellence of the transparent and incomparable water. And Bharata's amiability represents its coolness, which is uniform at all times and beyond description.

(1—4)

दो०—अचलोकनि वोलनि मिलनि
 भायप भलि चहु चंधु की जल माधुरी सुवास ॥ ४२ ॥

The way the four brothers look at one another, talk with one another, meet and love one another, their mirth and their ideal brotherliness—these constitute the sweetness and fragrance of the water.

(42)

चौ०—आरति विनय दीनता मोरी । लघुता ललित सुबारि न थोरी ॥
 अदभुत सलिल सुनत गुनकारी । आस पिआस मनोमल हारी ॥ १ ॥

* The months of Mārgaśīrṣa and Pauṣa (corresponding roughly to November and December) constitute the cold season; Māgha and Phālguna (corresponding roughly to January and February) constitute the chilly season; the months of Chaitra and Vaiśākha (corresponding roughly to March and April) constitute the vernal season; Jyeṣṭha and Āṣāḍha (corresponding roughly to May and June) constitute the hot weather; Śrāvaṇa and Bhādrapada (corresponding roughly to July and August) constitute the rainy season and Āświna and Kārtika (corresponding roughly to September and October) constitute the autumnal season.

राम सुप्रेमहि पोषत पानी । हरत सकल कलि कलुष गलानी ॥
भव श्रम सोषक तोषक तोषा । समन दुरित दुख दारिद दोषा ॥ २ ॥
काम कोह मद मोह नसावन । बिमल बिबेक बिराग बढावन ॥
सादर मज्जन पान किए तें । मिटाहि पाप परिताप हिए तें ॥ ३ ॥
जिन्ह एहि बारि न मानस धोए । ते कायर कलि काल विगोए ॥
तृष्णित निरस्ति रबि कर भव बारी । फिरिहिं सृग जिमि जीव दुखारी ॥ ४ ॥

My intense longing, supplication and humility represent the not inconsiderable lightness of this pure and holy water. This marvellous water heals by the mere hearing, quenches the thirst of desire and washes the dirt of the mind. This water nourishes true love for ŚRI Rāma and drives away all the sins of the Kali age as well as the feeling of self-depreciation resulting therefrom. It relieves the fatigue of transmigration, gratifies gratification itself and puts an end to sin, sorrow, indigence and error. It wipes out

lust, anger, pride and infatuation and enhances pure wisdom and dispassion. By reverently bathing in it and drinking from it all traces of sin and remorse are obliterated from the heart. Those who have not washed their heart with this water are wretches that have been duped by the age of Kali. These creatures, wandering in pursuit of sensuous pleasures, will come to grief even as a thirsty deer runs after a mirage mistaking it for real water and returns disappointed.

(1—4)

दो०—मति अनुहारि सुवारि गुन गन गनि मन अन्हवाइ ।

सुमिरि भवानी संकरहि कह कबि कथा सुहाइ ॥ ४३ (क) ॥

आव रघुपति पद पंकरह हियं धरि पाइ प्रसाद ।

कहउँ जुगल मुनिबर्य कर मिलन सुभग संबाद ॥ ४३ (ख) ॥

Having enumerated the virtues of this excellent water to the best of his intellectual capacity and bathed his mind in it, and remembering Goddess Bhavāni (Pārvati) and Lord Śankara, the poet (Tulasidāsa) narrates the beautiful story. Installing in my heart the lotus feet of the Lord of Raghus and thus securing His grace, I now proceed to relate the charming story of the meeting of the two great sages (Yājñavalkya and Bharadwāja).

(43 A—B)

चौ०—भरद्वाज मुनि बसहि प्रयागा । तिन्हहि राम पद अति अनुरागा ॥
तापस सम दम दया निधाना । परमारथ पथ परम सुजाना ॥ १ ॥
माघ मकरगत रवि जब होइ । तीरथपतिहि आव सब कोई ॥
देव दनुज किनर नर श्रेनी । सादर मज्जहि सकल त्रिवेनी ॥ २ ॥
पूजहि माधव पद जलजाता । परसि अखय बटु हरषहि गाता ॥
भरद्वाज आश्रम अति पावन । परम रम्य मुनिबर मन भावन ॥ ३ ॥
तहाँ होइ मुनि रिषय समाजा । जाहिं जे मज्जन तीरथराजा ॥
मज्जहि ग्रात समेत उछाहा । कहहि परसपर हरि गुन गाहा ॥ ४ ॥

The sage Bharadwāja lives in Prayāga; he is extremely devoted to the feet of Śrī Rāma. A great ascetic and an embodiment of self-restraint, composure of mind and compassion, he is highly advanced on the spiritual path. In the month of Māgha, when the sun enters the sign of Capricorn, every one visits the chief of holy places, Prayāga. Troops of gods and demons, Kinnaras (demigods) and men, all devoutly bathe in the triple stream of the Gangā, Yamunā and Saraswati.

They worship the lotus feet of God Vindumādhava (the presiding deity of Prayāga); and the touch of the immortal banyan tree sends a thrill into their limbs. The hermitage of Bharadwāja is a most sacred spot, exceedingly charming and attractive even to great hermits and the haunt of sages and seers who go to bathe at that holiest of holy places. At daybreak they all perform their ablutions with religious fervour and then converse together on the virtues of Śrī Hari. (1-4)

दो०—ब्रह्म निरूपन धरम विधि वरनहिं तत्त्व विभाग ।
कहहिं भगवति भगवंत कै संज्ञुत ग्यान विराग ॥ ४४ ॥

They discuss the nature of Brahma (the Supreme Eternal), the precepts of religion and the classification of fundamental entities and expatiate on Devotion to the Lord coupled with spiritual enlightenment and dispassion. (44)

चौ०—एहि प्रकार भरि माव नहाहीं । पुनि सब निज निज आश्रम जाहीं ॥
प्रति संबत अति होइ अनंदा । मकर मजि गवनहिं मुनिवृंदा ॥ १ ॥
एक बार भरि मकर नहाए । सब मुनीस आश्रमन्ह सिधाए ॥
जागबलिक मुनि परम विवेकी । भरद्वाज राखे पद टेकी ॥ २ ॥
सादर चरन सरोज पखारे । अति पुनीत आसन बैठारे ॥
करि पूजा मुनि सुजसु बखानी । बोले अति पुनीत मृदु बानी ॥ ३ ॥
नाथ एक संसर बड़ मोरें । करगत बेदतत्त्व सबु तोरें ॥
कहत सो मोहि लागत भय लाजा । जै न कहड़ बड़ होइ अकाजा ॥ ४ ॥

In this way they bathe for the whole month of Māgha and then return each to his hermitage. There is a great rejoicing every year and having performed their ablutions while the sun stays in Capricorn the hosts of sages disperse. Having bathed on one occasion for the whole period of the sun's stay in Capricorn when all the great sages had left for their hermitages, Bharadwāja clasped by the feet and detained the

supremely wise saint Yājñavalkya. He reverently washed the latter's lotus feet and installed him on a most sacred seat. And extolling his fair renown with religious ceremony, Bharadwāja spoke in mild and reverential tones, "A grave doubt haunts my mind, holy sir ! and the whole mystery of the Vedas stands revealed to you. I am afraid and ashamed to utter the doubt ; and I lose a great opportunity if I keep it back. (1-4)

दो०—संत कहहिं असि नीति प्रभु
होइ न विमल विवेक उर गुर सन किएँ दुराव ॥ ४५ ॥

"The saints lay down the rule, and the Vedas as well as the Purāṇas and sages too loudly proclaim, that pure wisdom cannot dawn in the heart, should one keep anything concealed from one's spiritual preceptor. (45)

चौ०—अस विचारि प्रगटुँ निज मोहू । हरहु नाथ करि जन पर छोहू ॥
 राम नाम कर अस्मित प्रभावा । संत पुरान उपनिषद् गावा ॥ १ ॥
 संतत जपत संभु अविनासी । सिव भगवान ग्यान गुन रासी ॥
 आकर चारि जीव जग अहर्ही । कासीं मरत परम पद लहर्ही ॥ २ ॥
 सोपि राम महिमा मुनिराया । सिव उपदेसु करत करि दाया ॥
 रामु कवन प्रभु पृछउँ तोही । कहिं अ तुक्षाइ कृपानिधि मोही ॥ ३ ॥
 एक राम अवधेस कुमारा । तिनह कर चरित बिदित संसारा ॥
 नारि बिरहै दुख लहेत अपारा । भयउ रोषु रन रावनु मारा ॥ ४ ॥

"Remembering this I disclose my folly; dispel it, taking pity on this servant, my lord! The saints as well as the Purāṇas and the Upaniṣads too declare that the potency of the name 'Rāma' is unlimited. The immortal Lord Śiva, who is the fountain of joy and a storehouse of wisdom and goodness, incessantly repeats It. There are four broad divisions of living beings in the world; such of them as die in the holy city of Kāśī (Banaras) attain to the

highest state. This too marks the glory of Śrī Rāma's Name, O chief of sages; for it is this very Name that Lord Śiva mercifully imparts to the dying soul in Kāśī. I ask you, my lord, who that Rāma is; pray explain to me, O storehouse of compassion. One such Rāma is the prince of Ayodhyā, whose exploits are known throughout the world. Infinite was his sorrow due to the loss of his wife, and flying into a rage he slew Rāvana in battle. (1-4)

दो०—प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि ।
 सत्य धाम सर्वग्य तुम्ह कहहु विवेकु विचारि ॥ ४६ ॥

"Is it this very Rāma, my lord, or some one else whose name the Slayer of the demon Tripura, Śiva, ever repeats? You are an embodiment of truth and omniscient; so ponder well and give me your considered reply. (46)

चौ०—जैसे मिटै मोर भ्रम भारी । कहहु सो कथा नाथ बिस्तारी ॥
 जागबलिक बोले मुसुकाई । तुम्हाहि बिदित रघुपति प्रभुताइ ॥ १ ॥
 राम भगत तुम्ह मन क्रम बानी । चतुराई तुम्हारि मैं जानी ॥
 चाहहु सुनै राम गुन गूढा । कीन्हहु प्रस्त्र मनहुँ अति मूढा ॥ २ ॥
 तात सुनहु सादर मनु लाई । कहउँ राम कै कथा सुहाई ॥
 महामोहु महिषेसु बिसाला । राम कथा कालिका कराला ॥ ३ ॥
 राम कथा ससि किरन समाना । संत चकोर करहिं जेहि पाना ॥
 ऐसेह संसय कीन्ह भवानी । महादेव तब कहा ब्रह्मानी ॥ ४ ॥

"Tell me in detail, my master, the story whereby my overwhelming perplexity may be overcome." Yājñavalkya smilingly said, "The glory of the Lord of Raghus is already known to you. You are a devotee of Rāma in thought, word and deed; I have come to know

your ingenuity. You wish to hear an account of the hidden virtues of Rāma; that is why you have questioned me as if you were quite ignorant. Listen, then, with devout attention, my child, while I narrate the beautiful story of Rāma. Appalling ignorance is the gigantic

demon Mahiśāsura (so called because he was endowed with the form of a buffalo); while the narrative of Rāma is the dread Kālikā* (who made short work of the demon). The story of Rāma is like the moonbeams that are

drunk in by the *chakora* bird in the form of saints A similar doubt was expressed by no less a personage than Bhavāni (Goddess Pārvati), and the great god Śiva then expounded the matter in detail. (1-4)

दो०—कहाँ से मति अनुहारि अब उमा संभु संवाद ।

भयउ समय जेहि हेतु जेहि सुनु सुनि मिटिहि विषाद ॥ ४७ ॥

I shall repeat now to the best of my lights the dialogue between Umā (Goddess Pārvati) and Sambhu (Lord Śiva). Hear, O sage, the time and the occasion of this dialogue; your gloom will be lifted. (47)

चौ०—एक	बार	त्रेता	जुग	माहीं ।	संभु	गए	कुंभज	रिषि	पाहीं ॥
संग	सती	जगजननि	भवानी ।	पूजे	रिषि	अखिलेश्वर	जानी ॥ १ ॥		
राम	कथा	मुनिवर्ज	बखानी ।	सुनी	महेस	परम	सुखु	मानी ॥	
रिषि	पूछी	हरि	भगति	सुहाई ।	कही	संभु	अधिकारी	पाई ॥ २ ॥	
कहन	सुनत	रघुपति	गुन	गाथा ।	कहु	दिन	तहाँ	रहे	गिरिनाथा ॥
सुनि	सन	बिदा	मागि	त्रिपुरारी ।	चले	भवन	सँग	दच्छकुमारी ॥ ३ ॥	
तेहि	अवसर	भंजन	महि	भारा ।	हरि	रघुबंस	लीनह	अवतारा ॥	
पिता	बचन	तजि	राजु	उदासी ।	दंडक	बन	विचरत	अविनासी ॥ ४ ॥	

Once upon a time, in the age of Tretā, Lord Śiva called on the jar-born sage Agastya. His consort, Goddess Sati, Mother of the universe, accompanied Him. The sage worshipped Him knowing Him to be the universal lord. The great sage narrated at length the story of Rāma and Lord Maheśa listened to it with extreme delight. The sage then inquired about Devotion to Hari and Śambhu discoursed on it finding in the sage a fit recipient. Thus narrating and hearing the tale of Sri Rāma's virtues,

the Lord of Kailāsa (Śiva) spent some days there. Finally, asking leave of the sage, the Slayer of the demon Tripura, Śankara, proceeded to His home (Mount Kailāsa) with Dakṣa's daughter (Sati). During those very days, with a view to relieving the burden of the earth, Śri Hari had descended in the line of King Raghu. Renouncing His right to the Throne at the word of His father (Daśaratha), the immortal Lord was wandering in the Dandaka forest in the garb of an ascetic. (1-4)

दो०—हृदयं विचारत जात हर केहि विधि दरसनु होइ ।

गुप्त रूप अवतरेउ प्रभु गएँ जान सबु कोइ ॥ ४८ (क) ॥

सो०—संकर उर अति छोभु सती न जानहि मरमु सोइ ।

तुलसी दरसन लोभु मन डह लोचन लालची ॥ ४८ (ख) ॥

Lord Hara (Śiva) kept pondering as He went, "How can I obtain a sight of Him ? The Lord has bodied Himself forth secretly; and if I visit Him, everyone will know who He is" In Śankara's heart there was a great tumult;

* The story is told in *Durgā-Saṭṭaśatī* or the *Chāndī*, a work most popular with the Hindus and forming part of the *Mārkaṇḍeya-Purāṇa*.

Sati, however, had no inkling of this secret. His mind, says Tulasīdāsa, apprehended lest the secret might be disclosed while the temptation of obtaining a sight of the Lord made His eyes wistful.

(48 A-B)

चौ०—रावन मरन मनुज कर जाचा । प्रभु बिधि बचनु कीन्ह चह साचा ॥
 जौं नहि जाँ रहह पछितावा । करत बिचारु न बनत बनावा ॥ १ ॥
 एहि बिधि भए सोचबस ईसा । तेही समय जाइ दससीसा ॥
 लीन्ह नीच मारीचहि संगा । भयउ तुरत सोइ कपटकुरंगा ॥ २ ॥
 करि छलु मूढ हरी बैदेही । प्रभु प्रभाउ तस बिदित न तेही ॥
 मृग बधि बंधु सहित हरि आए । आश्रमु देखि नयन जल छाए ॥ ३ ॥
 विरह बिकल नर इव रघुराई । खोजत बिधिन फिरत दोउ भाई ॥
 कबहुँ जोग बियोग न जाके । देखा प्रगट विरह दुखु ताके ॥ ४ ॥

"Rāvana (the demon king of Lankā) had sought from Brahmā the boon of death at the hands of a human foe; and the Lord would have the words of Brahmā come true. If I do not go to meet Him, I shall ever regret it." Śiva pondered, but found no solution to the puzzle. The Lord was thus lost in a reverie. Meanwhile the vile Rāvana (who had no less than ten heads) took with him the demon Māricha, who forthwith assumed the illusory form of a deer. The fool (Rāvana)

carried off King Videha's daughter (Sītā) by fraud; the Lord's real might was not known to him. Having killed the antelope Śri Hari returned with His brother (Lakṣmana); and His eyes were filled with tears when He saw the empty hermitage. The Lord of Raghus felt distressed at the loss like a mortal man, and the two brothers roamed about in the woods in search of Her. He who knows neither union nor separation showed unmistakeable signs of grief born of separation. (1-4)

दो०—अति विचित्र रघुपति चरित जानहि परम सुजान ।
 जे मतिमंद विमोह बस हृदयं धरहि कछु आन ॥ ४९ ॥

Exceedingly mysterious are the ways of the Lord of Raghus, the supremely wise alone can comprehend them. The dull-witted in their height of folly imagine something quite different.

(49)

चौ०—संभु समय तेहि रामहि देखा । उपजा हियं अति हरषु बिसेषा ॥
 भरि लोचन छबिसिधु निहारी । कुसमय जानि न कीन्ह चिन्हारी ॥ १ ॥
 जय सच्चिदानन्द जग पावन । अस कहि चलेउ मनोज नसावन ॥
 चले जात सिव सती समेता । पुनि पुनि पुलकत कृपानिकेता ॥ २ ॥
 सतीं सो दसा संभु कै देखी । उर उपजा संदेहु बिसेषी ॥
 संकरु जगतबंध जगदीसा । सुर नर मुनि सब नावत सीसा ॥ ३ ॥
 तिन्ह नृपसुतहि कीन्ह परनामा । कहि सच्चिदानन्द परधामा ॥
 भए मगन छबि तासु बिलोकी । अजहुँ ग्रीति उर रहति न रोकी ॥ ४ ॥

On that very occasion Śambhu saw Śri Rāma and excessive joy of an extraordinary type welled up in

His heart. He feasted His eyes on that Ocean of Beauty; but He did not disclose His identity as He knew it

was no appropriate occasion for the same. The Destroyer of Cupid, Śiva, passed on exclaiming: "Glory to the Redeemer of the universe, who is all Truth, Consciousness and Bliss!" As Śivā went on His way with Sati, the all-merciful Lord was repeatedly thrilled with joy. When Sati beheld Śambhu in this state, a grave doubt arose in Her mind: "Śankara is a lord of the universe

Himself, and deserves universal adoration, gods, men and sages all bow their head to Him. Yet He made obeisance to this prince, referring to him as the Supreme Being who is all Truth, Consciousness and Bliss. He was enraptured to behold his beauty and felt an upsurge of emotion in His heart, which He is unable to control even to this moment! (1-4)

दो०—ब्रह्म जो व्यापक विरज अज अकल अनीह अभेद ।
सो कि देह धरि होइ नर जाहि न जानत बेद ॥ ५० ॥

"The Supreme Eternal, which is all-pervading, unbegotten, without parts, free from desire, beyond Māyā and beyond all distinction, and which not even the Vedas can comprehend,—can It assume the shape of a man? (50)

चौ०—बिष्णु जो सुर हित नरतनु धारी । सोउ सर्वग्य जथा त्रिपुरारी ॥
खोजइ सो कि अग्य इव नारी । ग्यानधाम श्रीपति असुरारी ॥ १ ॥
संभु गिरा पुनि मृषा न होइ । सिव सर्वग्य जान सबु कोई ॥
अस संसय मन भयउ अपारा । होइ न हृदयँ प्रबोध प्रचारा ॥ २ ॥
जद्यपि प्रगट न कहेउ भवानी । हर अंतरजामी सब जानी ॥
सुनिहि सती तव नारि सुभाऊ । संसय अस न धरिइ उर काऊ ॥ ३ ॥
जासु कथा कुंभज रिषि गाई । भगति जासु मैं सुनिहि सुनाई ॥
सोइ मम इष्टदेव रघुबीरा । सेवत जाहि सदा मुनि धीरा ॥ ४ ॥

"Even Viṣṇu, who takes a human form for the sake of gods, is omniscient like the Slayer of Tripura, Śiva. Can He wander in search of His Consort like an ignorant man,—He who is a repository of knowledge, the lord of Śrī (the goddess of prosperity) and the slayer of demons? The words of Śambhu too cannot be false. Everyone knows that He is all-wise" Thus Her mind was filled with an interminable series of doubts; Her heart could not be pacified by any means. Although

Bhavāni (Goddess Pārvati) did not open Her lips, Lord Hara, who is the inner controller of all, came to know everything. "Look here, Sati, the woman is foremost in you; you should never harbour such a doubt in your mind. He is no other than Rāma, the Hero of Raghu's race, My beloved Deity, whose story was sung by the jar-born sage Agastya, faith in whom was the subject of the talk I gave to him and whom illuminated sages ever wait upon. (1-4)

छं०—मुनि धीर जोगी सिद्ध संतत विमल मन जेहि ध्यावहीं ।
कहि नेति निगम पुरान आगम जासु कीरति गावहीं ॥
सोइ रामु व्यापक ब्रह्म भुवन निकाय पति माया धनी ।
अवतरेउ अपने भगत हित निजतंत्र नित रघुकुलमनी ॥

"He who has bodied Himself forth as the Jewel of Raghu's race for the sake of His devotees is no other than the Supreme Eternal, who is all-pervading and ever free, who is the Ruler of all the worlds and the Lord of Māyā, whom illumined sages, Yogis (mystics) and Siddhas (adepts) constantly meditate upon with their sinless mind and whose glory is sung by the Vedas as well as, the Purāṇas and other scriptures in negative terms as 'not this'."

सो०—लाग न उर उपदेसु जदपि कहेउ सिवं बार बहु ।
बोले विहसि महेसु हरि माया बलु जानि जियँ ॥ ५१ ॥

Although Lord Śiva repeated this time after time, His exhortation made no impression on the heart of Sati. Then the great Lord Śiva smilingly said, realizing in His heart the potency of Śri Hari's Māyā:— (51)

चौ०—जौं तुझरें मन अति संदेहू । तौं किन जाइ परीछा लेहू ॥
तब लगि बैठ अहउं बट छाहीं । जब लगि तुम्ह ऐहटु मेहि पाहीं ॥ १ ॥
जैसें जाइ मोह भ्रम भारी । करेहु सो जतनु बिवेक बिचारी ॥
चलीं सती सिव आयसु पाई । करहिं बिचारू करौं का भाई ॥ २ ॥
इहाँ संभु अस मन अनुमाना । दच्छसुता कहुं नहिं कल्याना ॥
मोरेहु कहे न संसय जाहीं । विधि विपरीत भलाई नाहीं ॥ ३ ॥
होइहि सोइ जो राम रचि राखा । को करि तर्क बढावै भाखा ॥
अस कहि लगे जपन हरि नामा । गईं सती जहं प्रभु सुखधामा ॥ ४ ॥

"If you have a grave doubt in your mind, why not go and verify the thing? I shall be waiting in the shade of this banyan tree till you come back to Me. Using your critical judgment you should resort to some device whereby the stupendous error born of your ignorance may be rectified." Thus obtaining leave of Śiva, Sati proceeded on Her mission. She racked Her brains to find out what step She should take (in order to test the divinity of Rāma). On this side Śiva came to the conclusion that mischief was in store for

Dakṣa's daughter (Sati). "When her doubt did not yield even to My assurances," He said to Himself, "it seems the stars are unpropitious to her and no good will come out of it. After all, whatever Śri Rāma has willed must come to pass; why should one add to the complication by indulging in further speculation ?" So saying, Lord Śiva began to mutter the name of Śri Hari; while Sati proceeded to the spot where the all-blissful Lord (Śri Rāma) was.

(1-4)

दो०—पुनि पुनि हृदयं बिचारू करि धरि सीता कर रूप ।
आगें होइ चलि पंथ तेहिं जेहिं आवत नरभूप ॥ ५२ ॥

After many an anxious thought Sati assumed the form of Sītā and moved ahead on the same route along which the Ruler of men (Śri Rāma) was passing. (52)

चौ०—लछिमन दीख उमाकृत बेषा । चकित भए भ्रम हृदयं बिसेषा ॥
कहि न सकत कल्पु अति गंभीरा । प्रभु प्रभाउ जानत मतिधीरा ॥ १ ॥

सती कपटु जानेउ सुरस्तामी । सबदरसी सब अंतरजामी ॥
 सुमिरत जाहि मिटइ अग्याना । सोइ सरवरय रामु भगवाना ॥ २ ॥
 सती कीनह चह तहुँ दुराऊ । देखहु नारि सुभाव प्रभाऊ ॥
 निज माया बलु हृदयं बखानी । बोले बिहसि रामु मृदु बानी ॥ ३ ॥
 जोरि पानि प्रभु कीनह प्रनामू । पिता समेत लीन्ह निज नामू ॥
 कहेउ बहोरि कहाँ वृषकेतु । बिधिन अकेलि फिरहु केहि हेतु ॥ ४ ॥

When Lakṣmaṇa saw Umā (Sati) in Her disguise, he was astonished and much puzzled. He was tongue-tied and looked very grave; the sagacious brother was acquainted with the Lord's glory. All-perceiving and the inner controller of all, the lord of gods, Śrī Rāma, took no time in detecting the false appearance of Sati. Rāma was the same omniscient Lord whose very thought wipes out ignorance. Sati sought to practise deception even on Him: see

how deep-rooted the nature of a woman is! Extolling in His heart the potency of His Māyā (delusive power), Śrī Rāma smilingly accosted Her in a mild tone. Joining the palms of His hands, He first made obeisance to Her mentioning His name along with His father's. He then asked Her the whereabouts of Lord Śiva (who has a bull emblazoned on His standard) and wondered what made Her roam about all alone in the forest. (1-4)

दो०—राम बचन मृदु गृदु सुनि उपजा अति संकोचु ।

सती सभीत महेस पहिं चलीं हृदयं बडु सोचु ॥ ५३ ॥

Sati felt very uncomfortable when She heard these soft yet significant words of Rāma. She turned towards the great Lord Śiva with a feeling of awe and much dejected at heart.

(53)

चौ०—मैं संकर कर कहा न माना । निज अग्यानु राम पर आना ॥
 जाहू उतरु अब देहउँ काहा । उर उपजा अति दारुन दाहा ॥ १ ॥
 जाना राम सतीं दुखु पावा । निज प्रभाऊ कद्धु प्रगटि जनावा ॥
 सतीं दीख कौतुकु मग जाता । आर्गे रामु सहित श्री आता ॥ २ ॥
 फिरि चितवा पाड़े प्रभु देखा । सहित बंधु सिय सुंदर बेषा ॥
 जहू चितवहि तहूं प्रभु आसीना । सेवहिं सिढ्ढ मुनीस प्रबीना ॥ ३ ॥
 देखे सिव बिधि बिज्ञु अनेका । अमित प्रभाऊ एक तें एका ॥
 बंदत चरन करत प्रभु सेवा । विविध बेष देखे सब देवा ॥ ४ ॥

"I heeded not the words of Śankara and imposed My own ignorance on Rāma. What reply shall I give to my lord now?" The agony of Her heart was most terrible. Śrī Rāma perceived that Sati had got vexed; He, therefore, revealed to Her a part of His glory. As She went on Her way Sati beheld a strange phenomenon. Rāma was going

ahead of Her along with His Consort, Sītā, and His younger brother, Lakṣmaṇa. She looked back and there too She saw the Lord with His brother and Sītā in an attractive garb. Whichever way She turned Her eyes, there was the Lord enthroned with the Siddhas (adepts) and illumined sages ministering to Him. Sati saw more than one sets of Śiva,

Brahmā and Viṣṇu, each set possessing a glory infinitely greater than that of the others. She also beheld a whole

host of gods bowing at the Lord's feet and waiting upon Him in their different garbs. (1-4)

दो०—सती विधात्री इंदिरा देखीं अमित अनूप ।
जेहिं जेहिं बेष अजादि सुर तेहि तेहि तन अनुरूप ॥ ५४ ॥

She further perceived innumerable Satis (consorts of Śiva), consorts of Brahmā and Lakṣmis (consorts of Viṣṇu), all peerless in beauty. They conformed in their appearance to the garb in which Brahmā and the other gods appeared. (54)

चौ०—देखे जहँ तहँ रघुपति जेते । सक्तिन्ह सहित सकल सुर तेते ॥
जीव चराचर जो संसारा । देखे सकल अनेक प्रकारा ॥ १ ॥
पूजहिं प्रभुहि देव बहु बेषा । राम रूप दूसर नहिं देखा ॥
अबलोके रघुपति बहुतेरे । सीता सहित न बेष बनेरे ॥ २ ॥
सोइ रघुबर सोइ लठिमनु सीता । देखि सती अति भईं सभीता ॥
हृदय कंप तन सुधि कछु नाहीं । नयन मूदि बैठीं मग माहीं ॥ ३ ॥
बहुरि बिलोकेउ नयन उघारी । कछु न दीख तहँ दच्छकुमारी ॥
युनि पुनि नाइ राम पद 'सीसा । चलीं तहाँ जहँ रहे गिरीसा ॥ ४ ॥

Each separate vision of Rāma was attended by a whole host of gods with their feminine counterparts, as well as by the whole animate and inanimate creation with its multitudinous species. But while the gods who adored the Lord appeared in diverse garbs, the appearance of Śri Rāma was the same in every case. Although She saw many Rāmas with as many Sītās, their garb did not vary. Seeing the same Rāma,

the same Lakṣmana and the same Sītā, Sati was struck with great awe. Her heart quivered, and She lost all consciousness of Her body. Closing Her eyes She sat down on the wayside. When She opened Her eyes and gazed once more, the daughter of Dakṣa saw nothing there. Repeatedly bowing Her head at the feet of Śri Rāma, She proceeded to the spot where the Lord of Kailāsa was. (1-4)

चौ०—गईं समीप महेस तब हँसि पूछो कुसलात ।
लीन्हि परीछा कवन विधि कहहु सत्य सब बात ॥ ५५ ॥

When She came near, Lord Śiva smilingly inquired if all was well with Her and then said, "Tell me now the whole truth, how did you test Śri Rāma ?" (55)

[PAUSE 2 FOR A THIRTY-DAY RECITATION]

चौ०—सतीं समुक्ति रघुबीर प्रभाऊ । भय बस सिव सन कीन्ह दुराऊ ॥
कछु न परीछा लीन्हि गोसाइ । कीन्ह प्रनामु तुम्हारिहि नाइ ॥ १ ॥
जो तुरु कहा सो मृषा न होई । मोरें मन प्रतीति अति सोइ ॥
तब संकर देखेउ धरि ध्याना । सतीं जो कीन्ह चरित सबु जाना ॥ २ ॥

बहुरि राम मायहि सिंह नावा । प्रेरि सतिहि जेर्हि झूँठ कहावा ॥
 हरि इच्छा भावी बलवाना । हृदयं विचारत संभु सुजाना ॥ ३ ॥
 सर्ती कीन्ह सीता कर बेषा । सिव उर भयउ बिषाद बिसेषा ॥
 जौं अब करउं सती सन प्रीती । मिठ्ठ भगति पथु होइ अनीती ॥ ४ ॥

Having realized the greatness of the Hero of Raghu's race, Sati in Her awe concealed the truth from Śiva. "I made no test, my lord; I made obeisance just like You. What You said cannot be untrue; I am fully convinced in my heart." Lord Śankara then looked within by contemplation and came to know all that Sati had done. Again, He bowed His head to the

delusive power of Śri Rāma, that had prompted Sati to tell a lie. What has been preordained by the will of Śri Hari must have its way, the all-wise Śambhu thought within Himself. Sati had assumed the disguise of Sitā. this made Śiva much disconsolate at heart. "If I continue to love Sati as heretofore, the cult of Devotion will disappear and it will be indecorous on My part to do so. (1-4)

द०—परम पुनीत न जाइ तजि किएँ प्रेम बड़ पापु ।
 प्रगटि न कहत महेसु कछु हृदयं अधिक संतापु ॥ ५६ ॥

"Sati is too chaste to be abandoned, and it is a great sin to love her any more as a wife." The great Lord Śiva uttered not a word aloud, although there was great agony in His heart.

(56)

चौ—तब संकर प्रभु पद सिंह नावा । सुमिरत रामु हृदयं अस आवा ॥
 एहि तन सतिहि भेट मोहि नाहीं । सिव संकल्पु कीन्ह मन माहीं ॥ १ ॥
 अस विचारि संकरु मतिधीरा । चले भवन सुमिरत रघुबीरा ॥
 चलत गगन भै गिरा सुहाहै । जय महेस भलि भगति द्वाहै ॥ २ ॥
 अस पन तुम्ह बिनु करइ को आना । राम भगत समरथ भगवाना ॥
 सुनि नभगिरा सती उर सोचा । पूछा सिवहि समेत सकोचा ॥ ३ ॥
 कीन्ह कवन पन कहहु कृपाला । सत्यधाम प्रभु दीनदयाला ॥
 जदपि सर्ती पूछा बहु भाँती । तदपि न कहेउ त्रिपुर आराती ॥ ४ ॥

Then Śankara bowed His head at the feet of the Lord, and as soon as He invoked Śri Rāma the idea came to His mind that He should have no connection with Sati so long as she continued to remain in that body. Śiva resolved accordingly and having so resolved the stable-minded Lord Śankara proceeded towards His home (Mount Kailāsa) with His mind fixed on the Hero of Raghu's race. Even as He stepped forward a charming voice from heaven thundered forth. "Glory to the great Lord Śiva, who has so staunchly upheld the

cause of Devotion. Who else than You can take such a vow? You are a devotee of Śri Rāma and the all-powerful Lord at the same time." Sati felt troubled at heart when She heard the heavenly voice. She addressed Śiva in a faltering voice, "Tell me, O merciful Lord! what vow You have taken. You are an embodiment of Truth and compassionate to the poor." Even though Sati inquired in ways more than one, the Slayer of the demon Tripura, Śankara, spoke not a word.

(1-4)

दो०—सतीं हृदयं अनुमानं किय सबु जानेउ सर्वग्य ।
कीच्छ कपट मैं संभु सन नारि सहज जड़ अग्य ॥ ५७ (क) ॥

Sati concluded that the omniscient Lord had come to know everything and felt sorry that She had tried to deceive Śambhu. The woman is silly and stupid by nature, She realized.

(57 A)

सो०—जलु पथ सरिस बिकाइ देखहु प्रीति कि रीति भलि ।
बिलग होइ रसु जाइ कपट खटाई परत पुनि ॥ ५७ (ख) ॥

Even water (when mixed with milk) sells as milk: look at the unifying process of love. The water, however, is separated from the milk and the taste also disappears the moment a drop of acid is introduced into it in the form of a falsehood.

(57 B)

चौ०—हृदयं सोचु समुझत निज करनी । चिता अमित जाइ नहिं बरनी ॥
कृपासिधु सिव परम अगाधा । प्रगट न कहेउ मोर अपराधा ॥ १ ॥
संकर रुख अवलोकि भवानी । प्रभु मोहि तजेउ हृदयं अकुलानी ॥
निज अघ समुझि न कछु कहि जाई । तपइ अवाँ इव उर अधिकाई ॥ २ ॥
सतिहि ससोच जानि वृषकेतू । कहीं कथा शुंदर सुख हेतू ॥
बरनत पंथ बिबिध इतिहासा । विस्वनाथ पहुँचे कैलासा ॥ ३ ॥
तहुं पुनि संभु समुझि पन आपन । बैठे बट तर करि कमलासन ॥
संकर सहज सर्षु सम्हारा । लागि समाधि अखंड अपारा ॥ ४ ॥

Sati felt perturbed in Her heart at the thought of what She had done; and the extent of Her anxiety could neither be gauged nor described. She realized that Lord Śiva is a supremely unfathomable ocean of mercy, hence He did not openly declare Her fault. From the attitude of Śankara, however, She judged that the Lord had abandoned Her, and felt disturbed in Her heart. Conscious of Her guilt She could not utter a word of protest; but all the while Her heart smouldered like a furnace. Perceiving the sad look of

Sati, Śiva (who has a bull emblazoned on His standard) narrated beautiful stories in order to divert Her mind. Relating various legends while on His way, the Lord of the universe, Śiva, reached Kailāsa. Then, recalling His vow, Śambhu sat down there under a banyan tree in the Yogic pose known as Padmāsana (the pose of a lotus). Śankara communed with His own Self and passed into an unbroken and indefinitely long Samādhi (trance).

(1-4)

दो०—सती बसहि कैलास तब अधिक सोचु मन माहिं ।
मरमु न कोऊ जान कछु जुग सम दिवस सिराहिं ॥ ५८ ॥

Then Sati dwelt in Kailāsa, Her mind grievously sorrowing. Nobody knew anything about what was going on in Her mind; but the days hung heavy on Her like so many Yugas or ages.

(58)

चौ०—नित नव सोनु सती उर भारा । कब जैहुँ दुख सागर पारा ॥
 मैं जो "कीन्ह रघुपति अपमाना । पुनि पति बचनु मृषा करि जाना ॥ १ ॥
 सो फलु मोहि विधाताँ दीन्हा । जो कछु उचित रहा सोइ कीन्हा ॥
 अब विधि अस वूझिअ नहिं तोही । संकर बिसुख जिआवसि मोही ॥ २ ॥
 कहि न जाइ कछु हृदय गलानी । मन महुँ रामहि सुमिर सथानी ॥
 जौ प्रभु दीनदयालु कहावा । आरति हरन बेद जसु गावा ॥ ३ ॥
 तौ मैं बिनय करउ कर जोरी । छूट बेगि देह यह मोरी ॥
 जौ मोरे सिव चरन सनेहू । मन क्रम बचन सत्य ब्रत एहू ॥ ४ ॥

The grief that preyed on Sati's mind was ever new; for She did not know when She would be able to cross the ocean of sorrow. "I slighted the Lord of Raghus and again took my husband's words to be untrue, Providence has repaid me for my sins and has done only that which I deserved. Now, O God, it does not behove you that you should make me survive even after alienating me from Śankara." The anguish

of Her heart was beyond words. The sane lady invoked the presence of Rāma in Her heart and addressed Him thus, "If they refer to You as compassionate to the poor, and if the Vedas have glorified You as the dispeller of sorrow, I beseech with joined palms, O Lord, that I may be speedily rid of this body of mine. If I have any devotion to the feet of Śiva and if I am true to my vow in thought, word and deed,— (1-4)

दो०—तौ सबदरसी सुनिअ प्रभु करउ सो बेगि उपाइ ।
 होइ मरनु जेहि बिनहि श्रम दुसह विपत्ति विहाइ ॥ ५९ ॥

"Then, O all-perceiving Lord, listen to me and speedily devise some plan whereby I may die and be thus rid of this unbearable calamity without much exertion."

(59)

चौ०—एहि विधि दुखित प्रजेसकुमारी । अकथनीय दारून दुखु भारी ॥
 बीतें संबत सहस सतासी । तज्जी समाधि संभु अविनासी ॥ १ ॥
 राम नाम सिव सुमिरन लागे । जानेउ सर्तीं जगतपति जागे ॥
 जाइ संभु पद बंदनु कीन्हा । सनमुख संकर आसनु दीन्हा ॥ २ ॥
 लगे कहन हरिकथा रसाला । दच्छ प्रजेस भए तेहि काला ॥
 देखा विधि विचारि सब लायक । दच्छहि कीन्ह प्रजापति नायक ॥ ३ ॥
 बड अधिकार दच्छ जब पावा । अति अभिमानु हृदय तब आवा ॥
 नहिं कोउ अंस जनमा जग माहीं । प्रभुता पाइ जाहि मद नाहीं ॥ ४ ॥

The daughter of Dakṣa, Sati, thus felt very miserable. Her deep agony was terrible beyond words. When eighty-seven thousand years elapsed, the immortal Śambhu emerged from His trance. Śiva started repeating the name of Rāma; then Sati came to know that the Lord of the universe had come to the waking state. She went and bowed at the feet of Śambhu. Śankara gave Her a seat opposite Himself. He began to narrate the delightful

stories of Sri Hari. Meanwhile Dakṣa (Sati's father) had come to be the lord of created beings. On careful consideration the Creator (Brahmā) found Dakṣa qualified in every way and appointed him as the supreme lord of created beings. When Dakṣa attained this high position, the pride of his heart knew no bounds. Never was a creature born in this world, whom power did not intoxicate.

(1-4)

दो०—दच्छ लिए मुनि बोलि सब करन लगे बड़ जाग ।
नेवते सादर सकल सुर जे पावत मख भाग ॥ ६० ॥

Dakṣa got together all the sages and they began to perform a big sacrifice. All the gods who obtain a share of the oblations offered at a sacrifice were cordially invited to attend.

(60)

चौ०—किनर नाग सिद्ध गंधर्वा । बधुन्ह समेत चले सुर सर्वा ॥
विष्णु विरचि महेसु विहार्ह । चले सकल सुर जान बनार्ह ॥ १ ॥
सतीं विलोके व्योम विमाना । जात चले सुंदर विधि नाना ॥
सुर सुंदरीं करहिं कल गाना । सुनत श्रवन छूटहि मुनि ध्याना ॥ २ ॥
पूछेउ तब सिवँ कहेउ बखानी । पिता जग्य सुनि कछु हरणानी ॥
जौं महेसु मोहि आयसु देहीं । कछु दिन जाइ रहीं मिस एहीं ॥ ३ ॥
पति परित्याग हृदयँ दुख भारी । कहह न निज अपराध बिचारी ॥
बोली सती मनोहर बानी । भय संकोच प्रेम रस सानी ॥ ४ ॥

Kinnaras (a species of demigods), Nāgas, Siddhas (a class of celestial beings) and Gandharvas (celestial songsters) and the whole host of gods proceeded to the sacrifice along with their wives. All the gods with the exception of Viṣṇu, Virāḍhi (the Creator) and the great Lord Śiva, set out in their aerial cars. Sati beheld beautiful aerial cars of various patterns coursing through the air. Celestial damsels were singing melodious strains, which intruded upon the ears of ascetics and broke their

meditation. When Sati inquired about the stir in the air, Śiva explained the whole thing. She was somewhat delighted to hear of the sacrifice commenced by Her father and thought of making it an excuse for staying a few days with Her father in case the great Lord Śiva granted Her leave. Repudiation by Her lord tormented Her heart not a little; but conscious of Her guilt She would not utter a word. At last Sati spoke in a charming voice tinged with awe, misgiving and affection:—

(1-५)

दो०—पिता भवन उत्सव परम जौं प्रभु आयसु होइ ।
तौ मैं जाउँ कृपायतन सादर देखन सोइ ॥ ६१ ॥

"There is great rejoicing at my father's house, O Lord. If You grant me leave, I would fain go and see it, O storehouse of compassion."

(61)

चौ०—कहेहु नीक मोरेहुँ मन भावा । यह अनुचित नहिं नेवत पठावा ॥
दच्छ सकल निज सुता बोलाहूँ । हमरें बयर तुम्हउ बिसराहूँ ॥ १ ॥
ब्रह्मसभाँ हम सन दुखु माना । तेहि तें अजहुँ करहिं अपमाना ॥
जौं विनु बोलें जाहु भवानी । रहइ न सीलु सनेहु न कानी ॥ २ ॥
जदपि मित्र प्रभु पितु गुर गेहा । जाइअ विनु बोलेहुँ न सँदेहा ॥
तदपि विरोध मान जहूँ कोहूँ । तहाँ गएँ कल्यानु न होहूँ ॥ ३ ॥
भैंति अनेक संशु समुशावा । भावी बस न ग्यानु उर आवा ॥
कह प्रभु जाहु जो विनहिं बोलाएँ । नहिं भलि बात हमारे भाएँ ॥ ४ ॥

Lord Śiva replied, "Your suggestion is good and has commended itself to Me as well. But the anomaly is that Your father has sent no invitation to us. Dakṣa has invited all his other daughters; but because of the grudge he bears to us you too have been ignored. In the court of Brahmā he once took offence at our behaviour; that is why he insults us even now. If you go there uninvited, Bhavāṇī, all decorum, affection and honour will be cast to the winds

It is no doubt true one should call on one's friend, master, father or teacher without waiting for a formal invitation; yet where someone nurses a grudge against you, you reap no good by going there." Śambhu expostulated with Sati in so many ways; but as fate had willed it wisdom would not dawn on Her. The Lord repeated once more that if She went to Her father's place uninvited, He anticipated no good results from it.

(1-4)

दो०—कहि देखा हर जतन बहु रहइ न दच्छकुमारि ।
दिए मुख्य गन संग तव विदा कीन्ह त्रिपुरारि ॥ ६२ ॥

Having reasoned with Her in ways more than one when Hara at last perceived that the daughter of Dakṣa was not going to stay, the Slayer of Tripura detailed a few of His principal attendants as Her escort and sent Her away.

(62)

चौ०—पिता भवन् जब गई भवानी । दच्छ त्रास काहुँ न सनमानी ॥
सादर भलेहि मिली एक माता । भगिनीं मिलीं बहुत सुसुकाता ॥ १ ॥
दच्छ न कछु पूछी कुसलाता । सतिहि बिलोकि जरे सब गाता ॥
सतीं जाइ देखेउ तब जागा । कतहुँ न दीख संभु कर भगा ॥ २ ॥
तब चित चडेउ जो संकर कहेऊ । प्रभु अपमानु समुद्धि उर दहेऊ ॥
पाठिल दुखु न हदयँ अस व्यापा । जस यह भयउ महा परितापा ॥ ३ ॥
जद्यपि जग दारून दुख नाना । सब तें कठिन जाति अवमाना ॥
समुद्धि सो सतिहि भयउ अति क्रोधा । बहु विधि जननीं कीन्ह प्रबोधा ॥ ४ ॥

When Bhavāṇī (etymologically, the Consort of Bhava, an epithet of Śiva) reached Her father's house, no one greeted Her for fear of incurring Dakṣa's displeasure. Her mother was the solitary figure who met Her kindly. Her sisters received Her with profuse smiles. Dakṣa would not even inquire about Her health; he burnt all over with rage at the very sight of Sati. Sati then went to have a look at the sacrifice; but nowhere did She find any share of oblations set apart for Śambhu. Then did She realize the force of

Sankara's warning; Her heart burnt within Her at the thought of the insult offered to Her lord. The former grief (that of repudiation by Her lord) did not torment Her heart so much as the great agony She now felt (as a result of the insult offered to Her husband). Although there are terrible agonies of various kinds in this world, the insult offered to one's own people is the most painful of them all. The thought of the same made Sati furious. Her mother tried to pacify Her in many ways.

(1-4)

दो०—सिव अपमानु न जाइ सहि
सकल सभाहि हठि हटकि तब बोलीं बचन सक्रोध ।
हदयँ न होइ प्रबोध ॥
सकल सभाहि हठि हटकि तब बोलीं बचन सक्रोध ॥ ६२ ॥

The insult to Śiva was something unbearable; Her heart could not, therefore, be pacified. Then, sharply reproaching the whole assembly, She spoke in angry accents:—

(63)

चौ०—सुनहु सभासद सकल मुनिदा । कही सुनी जिन्ह संकर निंदा ॥
 सो फल तुरत लहब सब काहूँ । भली भाँति पछिताब पिताहूँ ॥ १ ॥
 संत संभु श्रीपति अपदादा । सुनिअ जहाँ तहँ असि मरजादा ॥
 काटिअ तासु जीभ जो वसाई । श्रवन मूदि न त चलिअ पराई ॥ २ ॥
 जगदातमा महेसु पुरारी । जगत जनक सब के हितकारी ॥
 पिता मंदमति निंदत तेही । दच्छ सुक्र संभव यह देही ॥ ३ ॥
 तजिहाँ तुरत देह तेहि हेतू । उर धरि चंद्रमौलि वृषकेतू ॥
 अस कहि जोग अगिनि तनु जारा । भयउ सकल मख हाहाकारा ॥ ४ ॥

"Hear ye elders of the assembly and all great sages! All of you who have reviled Śankara or heard Him reviled must forthwith reap the fruit of your sin and My father too shall fully repent. Wherever you hear a saint, Śambhu or Viṣṇu (the Lord of Lakṣmi) vilified, the rule is that if it lies within your power you should tear out the tongue of the reviler or you should run away closing your ears. The Slayer of Tripura, the great Lord Śiva,

is the universal Spirit; He is the father of the universe and is beneficent to all. It is Him that my stupid father vilifies, and this body of Mine has sprung from the loins of Dakṣa. Therefore, installing in My heart Lord Śiva, who bears the moon on His forehead and a bull as His emblem, I shall immediately quit this body." As She spoke thus She burnt Her body with the fire of Yoga.* A plaintive cry rose from the whole assembly.

(1—4)

दो०—सती मरनु सुनि संभु गन लगे करन मख खीस ।

जग्य विधंस विलोकि भृगु रच्छा कीन्हि मुनीस ॥ ६४ ॥

Hearing of Sati's death, the attendants of Śambhu began to destroy the sacrifice. Seeing the sacrifice being destroyed, the great sage Bhṛgu protected it (64)

चौ०—समाचार सब संकर पाए । बैरभद्रु करि कोप पठाए ॥
 जग्य बिधंस जाइ तिछुह कीन्हा । सकल सुरन्ह बिधिवत फल दीन्हा ॥ १ ॥
 मै जगबिदित दच्छ गति सोई । जसि कछु संभु बिमुख कै होइ ॥
 यह इतिहास सकल जग जानी । ताते मैं संछेप बखानी ॥ २ ॥
 सर्ती मरत हरि सन बह माना । जनम जनम सिव पद अनुरागा ॥
 तेहि कारन हिमगिरि गृह जाई । जनमों पारबती तनु पाई ॥ ३ ॥
 जब तें उमा सैल गृह जाई । सकल सिद्धि संपति तहँ छाई ॥
 जहँ तहँ मुनिन्ह सुआश्रम कीन्हे । उचित बास हिमभूधर दीन्हे ॥ ४ ॥

Śankara got all the news and in His wrath He sent Virabhadra. Going there the latter made havoc of the sacrifice and requited all the gods

according to their deserts. As is well-known to the world, Dakṣa met the same fate which an opponent of Śambhu generally meets. The story is known

* Fire produced by Yogis through the friction of the vital airs within the body.

throughout the world, that is why I have told it in brief. While dying, Sati asked a boon of Śri Hari that She might remain devoted to the feet of Śiva in all successive births. That is why She was reborn as Pārvatī (*i.e.* daughter of a mountain) in the house of Himāchala (the deity presiding over

the Hīmālaya mountain). Ever since Umā was born in the house of Hīmālaya the mountain became an abode of all blessings and prosperity. Sages built beautiful hermitages here and there and Hīmālaya assigned them suitable abodes (in the form of caves etc.).

(1-4)

दो०—सदा सुमन फल सहित सब द्रुम नव नाना जाति ।

प्रगटीं सुंदर सैल पर मनि आकर वहु भाँति ॥ ६५ ॥

Young trees of different varieties were endowed with never-failing blossoms and fruits, and mines of jewels of various kinds appeared on the beautiful mountain. (65)

चौ०—सरिता सब पुनीत जलु बहहीं । खग मृग मधुप सुखी सब रहहीं ॥
 सहज वयरु सब जीवन्ह ल्यागा । गिरि पर सकल करहिं अनुरागा ॥ १ ॥
 सोह सैल गिरिजा गृह आएँ । जिमि जनु रामभगति के पाएँ ॥
 नित नूतन मंगल गृह तासू । ब्रह्मादिक गावहिं जसु जासू ॥ २ ॥
 नारद समाचार सब पाए । कौतुकहीं गिरि गेह सिधाए ॥
 सैलराज बड़ आदर कीन्हा । पद पखारि वर आसनु दीन्हा ॥ ३ ॥
 नारि सहित मुनि पद सिरु नावा । चरन सलिल सबु भवनु सिचावा ॥
 निज सौभाग्य बहुत गिरि वरना । सुता बोलि मेली मुनि चरना ॥ ४ ॥

All, the rivers bore holy waters; birds, beasts and bees, all rejoiced. All animals gave up their natural antipathies and all those who dwelt on the mountain loved one another. With the advent of Girijā (a synonym of Pārvatī) the mountain (Hīmālaya) wore a cheerful look even as devotion to Śri Rāma lights up the face of a devotee. Every day brought a new delight to the house of Himāchala, whose glory was sung even by great gods like Brahmā (the Creator). Receiving all the news

Nārada eagerly went to the house of Himāchala. The king of mountains (the presiding deity of the Hīmālayas), received him with great honour, washing the sage's feet he led him to a beautiful seat. He bowed his head at the sage's feet along with his wife and had his whole mansion sprinkled with the water hallowed by his feet. Himāchala extolled his own good luck and, summoning his daughter, placed her at the sage's feet.

(1-4)

दो०—त्रिकालग्रय सर्वग्रय तुम्ह गति सर्वत्र तुम्हारि ।

कहहु सुता के दोष गुन मुनिवर हृदयें बिचारि ॥ ६६ ॥

"You know everything, including the past, present and future, and have access everywhere. Therefore, O good sage, tell me what is good and what is bad about my daughter after a mature consideration."

(66)

चौ०—कह मुनि बिहसि गृह मृदु बानी । सुता तुम्हारि सकल गुन खानी ॥
 सुंदर सहज सुसील सथानी । नाम उमा अंबिका भवानी ॥ १ ॥
 सब लच्छन संपन्न कुमारी । होइहि संतत पियहि पिआरी ॥
 सदा अचल एहि कर अहिवाता । एहि तें जसु पैहिं पितु माता ॥ २ ॥
 होइहि पूज्य सकल जग माही । एहि सेवत कछु दुर्लभ नाही ॥
 एहि कर नामु सुमिरि संसारा । त्रिय चढिहिं पतिब्रत असिधारा ॥ ३ ॥
 सैल सुलच्छन सुता तुम्हारी । सुनहु जे अब अवगुन दुह आरी ॥
 अगुन अमान मातु पितु हीना । उदासीन सब संसय छीना ॥ ४ ॥

The sage smilingly replied in the following soft yet significant words: "Your daughter is a mine of all virtues—pretty, amiable and intelligent by nature. She will be called Umā, Ambikā (*lit.*, mother) and Bhavānī Adorned with all good traits, the girl shall win the unfailing love of her husband. She shall remain ever united with her lord and bring glory to her parents. She shall command the respect of the whole

universe; he who waits upon her shall lack nothing. By the mere thought of her name women in this world shall be enabled to tread the path of fidelity to their lord, which is sharp as the edge of a sword. Your daughter, O Himalaya, is endowed with auspicious marks. Hear now the few drawbacks she possesses. Devoid of merits, free from pride, without father or mother, unconcerned and free from doubts,—(1-4)

दो०—जोगी जटिल अकाम मन नगन अमंगल बेष ।
 अस स्वामी एहि कहँ मिलिहि परी हस्त असि रेख ॥ ६७ ॥

"An ascetic with matted hair and a heart devoid of longing, stark naked and with hideous accoutrements—such a one shall be her lord, as I can read from the lines on her palm."

(67)

चौ०—सुनि मुनि गिरा सत्य जियं जानी । दुख दंपतिहि उमा हरषानी ॥
 नारदहुँ यह भेदु न जाना । दसा एक समुझब बिलगाना ॥ १ ॥
 सकल सखीं गिरिजा गिरि मैना । पुलक सरीर भरे जल नैना ॥
 होइ न मृषा देवरिषि भाषा । उमा सो बचनु हृदयं धरि राखा ॥ २ ॥
 उपजेड सिव पद कमल सनेहू । मिलन कठिन मन भा संदेहू ॥
 जानि कुअवसरु प्रीति दुराई । सखीं उछँग बैठी पुनि जाई ॥ ३ ॥
 झूठि न होइ देवरिषि बानी । सोचहि दंपति सखीं सथानी ॥
 उर धरि धीर कहइ गिरिराऊ । कहहु नाथ का करिअ उपाऊ ॥ ४ ॥

Hearing the words of the sage and believing them to be true, Himalaya and his wife became disconsolate; while Umā felt delighted. Even Nārada could not perceive this difference. Even though their outer expression was the same, their feeling was different. Girijā and all her playmates, Himalaya and

his wife, Menā, all had their hair standing on their end and their eyes were full of tears. The words of the celestial sage Nārada could not be untrue: Umā cherished them in her heart. Love for the lotus feet of Śiva sprouted in her heart. She, however, felt diffident in her mind: union with Śiva

appeared so difficult to her. Finding the time inopportune for its disclosure, she concealed her emotion and then sat down in the lap of one of her playmates. The prediction of the sage could not be false: the thought made

Himavān and his wife as well as the senior playmates anxious. Collecting himself, the lord of mountains said, "Tell me, holy sir, what remedy should now be employed ?"

(1-4)

दो०—कह मुनीस हिमवंत सुनु जो विधि लिखा लिलार ।
देव दनुज नर नाग मुनि कोउ न मेटनिहार ॥ ६८ ॥

The chief of sages, Nārada, replied: "Hear, O Himavān; whatever has been decreed by Fate no one can undo,—not even gods, demons, human beings, Nāgas or sages." (68)

चौ०—तदपि एक मैं कहउँ उपार्द । होइ करै जौं दैड सहाइ ॥
जस बरु मैं बरनेउँ तुम्ह पाहीं । मिलिहि उमहि तस संसय नाहीं ॥ १ ॥
जै जे बर के दोष बलाने । ते सब सिव पर्हि मैं अनुमाने ॥
जौं बिबाहु संकर सन होइ । दोषउ गुन सम कह सञ्चु कोइ ॥ २ ॥
जौं अहि सेज सयन हरि करहीं । दुध कक्षु तिन्ह कर दोषु न धरहीं ॥
भानु कृसानु सर्व रस खाहीं । तिन्ह कहें मंद कहत कोउ नाहीं ॥ ३ ॥
सुभ अरु असुभ सलिल सब बहाइ । सुरसरि कोउ अपुनीत न कहाइ ॥
समरथ कहुँ नहिं दोषु गोसाइ । रवि पावक सुरसरि की नाइ ॥ ४ ॥

"Nevertheless I tell you one remedy: this may avail if heaven helps you. Umā will undoubtedly get such a husband as I have described to you. But whatever demerits I have shown in her bridegroom exist in Śiva so far as I can guess. If her marriage takes place with Śankara, everyone will call the demerits as good as virtues. Even though Śri Hari uses the serpent-god

Sesa as His couch and sleeps thereon, the wise do not blame Him for the same. Even so the sun and fire absorb moisture in all forms, but no one calls them names. Again, water of every description, pure as well as impure, flows into the Gangā; yet no one calls the heavenly stream impure. Even like the sun, fire and the Gangā, the mighty incur no blame." (1-4)

दो०—जौं अस हिसिथा करहिं नर जड़ विवेक अभिमान ।
परहिं कलप भरि नरक महुँ जीव कि ईस समान ॥ ६९ ॥

"If in their pride of wisdom foolish men emulate the great, they are cast into hell for a whole Kalpa or life-time of the universe. Can an embodied soul vie with God ?" (69)

चौ०—सुरसरि जल कृत बालनि जाना । कबहुँ न संत करहिं तेहि पाना ॥
सुरसरि मिलें सो पावन जैसें । ईस अनीसहि अंतरु तैसें ॥ १ ॥
संभु सहज समरथ भगवाना । एहि विवाह सब विधि कल्याना ॥
दुराराध्य पै अहिं महेसू । आसुतोष मुनि किएँ कलेसू ॥ २ ॥

जौं तपु करै कुमारि तुम्हारी । भवित मेटि सकहिं त्रिपुरारी ॥
 जद्यपि बर अनेक जग माहीं । एहि कहँ सिव तजि दूसर नाहीं ॥ ३ ॥
 बर दायक प्रनतारति भंजन । कृपासिंधु सेवक मन रंजन ॥
 इच्छित फल बिनु सिव अवराधे । लहिअ न कोटि जोग जप साधे ॥ ४ ॥

"Holy men would never drink wine even if they came to know that it had been made of water from the Gangā, but the same wine becomes pure when it is poured into the Gangā. The difference between an individual soul and God should be similarly explained. Śambhu is all-powerful by nature, for He is no other than God Himself. Hence matrimony with Him will prove auspicious in every way. The great Lord Śiva is certainly difficult to propitiate; but He is quickly pleased when penance is undergone. If your

daughter practises austerity, the Slayer of the demon Tripura, Śiva, can even erase the lines of Fate. Even though there may be many a suitor in the world, there is no match for her except Śiva. He is the bestower of boons, the dispeller of the agony of the suppliant, an ocean of benevolence and the delight of His devotee. Without propitiating Śiva the object of one's desire cannot be attained through millions of Yogic practices and Japa (repetitions of a mystic formula)."

(1-4)

दो—अस कहि नारद सुमिरि हरि गिरिजाहि दीन्हि असीस ।

होइहि यह कल्यान अब संसय तजहु गिरीस ॥ ७० ॥

So saying and with his thoughts fixed on Śri Hari, Nārada gave his blessings to Girijā and said, "Shed all fear, O lord of mountains; all will now turn out well."

(70)

चौ—कहि अस ब्रह्मभवन मुनि गयऊ । आगिल चरित सुनहु जस भयऊ ॥
 पतिहि एकांत पाइ कह मैना । नाथ न मै समुझे मुनि बैना ॥ १ ॥
 जौं घर बरु कुलु होइ अनूपा । करिअ बिबाहु सुता अनुरूपा ॥
 न त कन्या बरु रहउ कुआरी । कंत उमा मम प्रानपिआरी ॥ २ ॥
 जौं न मिलिहि बरु गिरिजाहि जोगू । गिरि जड़ सहज कहिहि सबु लोगू ॥
 सोइ बिचारि पति करेहु बिबाहु । जेहिं न बहोरि होइ उर दाहु ॥ ३ ॥
 अस कहि परी चरन धरि सीसा । बोले सहित सनेह गिरीसा ॥
 बर पावक प्रगटै ससि माहीं । नारद बचनु अन्यथा नाहीं ॥ ४ ॥

Having spoken thus, the sage returned to the abode of Brahmā (the Creator). Now hear the end of the story how it came about. Finding her husband alone, Menā (Himālaya's wife) said to him, "My lord, I could not follow the words of the sage. If the match, his house and his pedigree are without parallel and worthy of our daughter, the marriage may be concluded. If not, the girl had better remain unmarried; for, my lord, Umā is dear to me as my

own life. If we fail to secure a match worthy of Girijā, everyone will say Himālaya is dull by nature. Keep this in mind, my lord, while concluding an alliance, so that there may be no cause for repentance." Having spoken these words Menā laid herself prostrate with her head at the feet of her lord. The lord of mountains, Himālaya, replied in endearing terms, "Sooner shall the moon emit flames of fire than the prophecy of Nārada should prove untrue. (1-4)

दो०—प्रिया सोचु परिहरहु सतु सुमिरहु श्रीभगवान् ।
पारवतिहि निरमयउ जेहिं सोइ करिहि कल्यान् ॥ ७१ ॥

"Put away all anxiety, my dear, and fix your thoughts on the Lord. He alone who has created Pārvati will bring her happiness." (71)

चौ०—अब जौं तुम्हहि सुता पर नेहू । तौं अस जाइ सिखावनु देहू ॥
करै सो तपु जेहिं मिलहिं महेसू । आन उपायै न मिटिहि कलेसू ॥ १ ॥
नारद बचन सरार्म सहेतू । सुंदर सब गुन निधि वृषकेतू ॥
अस बिचारि तुम्ह तजहु असंका । सबहि भाँति संकरु अकलंका ॥ २ ॥
सुनि पति बचन हरपि मन माही । गई तुरत उठि गिरिजा पाहीं ॥
उमहि बिलोकि नथन भरे बारी । सहित सनेह गोढ बैठारी ॥ ३ ॥
बारहिं बार लेति उर लाई । गदगद कंठ न कछु कहि जाई ॥
जगत मातु सर्वग्य भवानी । मातु सुखद बोली मटु बानी ॥ ४ ॥

"Now if you cherish any love for your child, then go and admonish her that she should practise austerity which may bring about her union with Śiva. there is no other way of overcoming sorrow. The words of Nārada are pregnant and full of reason. Śiva (who bears a bull for His emblem) is handsome and a mine of all virtues: recognizing this truth do not entertain any misgiving. Śankara is irreproachable in every way."

Hearing the above words of her husband

Menā felt delighted at heart; she at once rose and went where Girijā was. At the sight of Umā tears rushed to her eyes and she affectionately took the girl in her lap. Again and again she hugged the child, her voice was choked with emotion and she found herself tongue-tied. The Mother of the universe, the all-knowing Bhavānī, then spoke the following soft words, which brought delight to her mother.—

(1-4)

दो०—सुनहि मातु मैं दीख अस सपन सुनावडँ तोहि ।
सुंदर गौर सुविप्रवर अस उपदेसेउ मोहि ॥ ७२ ॥

"Listen, mother; I relate to you a vision which I saw. A handsome and fair-complexioned noble Brahman gave me the following exhortation. (72)

चौ०—करहि जाइ तपु सैलकुमारी । नारद कहा सो सत्य बिचारी ॥
मातु पितहि पुनि यह मत भावा । तपु सुखप्रद दुख दोष नसावा ॥ १ ॥
तपबल रचइ प्रपञ्चु बिधाता । तपबल बिष्णु सकल जग त्राता ॥
तपबल संभु करहिं संद्वारा । तपबल सेषु धरहि भारा ॥ २ ॥
तप अधार सब सृष्टि भवानी । करहि जाइ तपु अस जियैं जानी ॥
सुनत बचन बिसमित महतारी । सपन सुनायउ गिरिहि हँकारी ॥ ३ ॥
मातु पितहि बहुबिधि ससुशाई । चलीं उमा तप हित हरषाई ॥
प्रिय परिवार पिता अह माता । भए बिकल मुख आव न बाता ॥ ४ ॥

"Recognizing the truth of Nārada's words go and practise austerity. O mountain-maid; the idea has commended itself to your father and mother as well. Austerity is conducive to joy and puts an end to sorrow and evils. By virtue of penance the Creator creates the universe. By virtue of penance Viṣṇu protects the whole world. By virtue of penance Sambhu brings about dissolution. By virtue of penance, again, Śeṣa (the serpent-god) bears the burden

of the earth on his head. In fact, the entire creation rests on penance, Bhavāni. Bearing this in mind, go and practise austerity." Hearing these words the mother was filled with wonder. She sent for Himālaya and communicated the vision to him. Consoling her parents in many ways Umā set out for penance in a joyous mood. Her loving household and parents felt miserable and none could speak a word.

(1-4)

दो०—वेदसिरा मुनि आइ तब सबहि कहा समुक्षाइ ।
पारवती महिमा सुनत रहे प्रबोधहि पाइ ॥ ७३ ॥

The sage Vedaśirā then came and consoled them all. They were comforted when they heard of the glory of Pārvati. (73)

चौ०—उर धरि उमा प्रानपति चरना । जाइ बिपिन लागीं तपु करना ॥
अति सुकुमार न तनु तप जोगू । पति पद सुमिरि तजेड सबु भोगू ॥ १ ॥
नित नव चरन उपज अनुरागा । विसरी देह तपहि मनु लागा ॥
संबत सहस भूल फल खाए । सागु खाइ सत बरष गवाँए ॥ २ ॥
कछु दिन भोजनु बारि बतासा । किए कठिन कछु दिन उपबासा ॥
बेल पाती महि परहि सुखाइ । तीनि सहस संबत सोइ खाइ ॥ ३ ॥
पुनि परिहरे सुखानेड परना । उमहि नामु तब भयउ अपरना ॥
देखि उमहि तप खीन सरोग । ब्रह्मगिरा मै गगन गभीरा ॥ ४ ॥

Cherishing in her heart the feet of her dear lord, Umā went to the forest and began her penance. Her delicate frame was little fit for austeries; yet she renounced all luxuries fixing her mind on the feet of her lord. Her devotion to the feet of her lord presented a new phase every day; and she got so absorbed in penance that she lost all consciousness of her body. For a thousand years she lived on roots and fruits alone; while for another hundred years she subsisted on vegetables. For

some days her only sustenance was water and air; while for a few days she observed a rigorous fast. For three thousand years she maintained herself on the withered leaves of the *Bel** tree that dropped on the ground. Finally she gave up even dry leaves; Umā then came to be known by the name of Aparnā (living without leaves). Seeing her body emaciated through self-mortification the deep voice of Brahmā (the Creator) resounded through the heavens:—

(1-4)

दो०—भयउ मनोरथ सुफल तब सुनु गिरिजाकुमारि ।
परिहरु दुसह कलेस सब अब मिलिहाइ त्रिपुरारि ॥ ७४ ॥

"Listen, O daughter of the mountain-king; your desire is accomplished. Cease all your rigorous penance; the Slayer of Tripura will soon be yours. (74)

* The *Bel* tree (*Aegle Marmelos*) is specially sacred to Siva.

चौ०—अस तपु काहुं न कौन्ह भवानी । भए अनेक धोर मुनि ग्यानी ॥
 अब उर धरहु ब्रह्म वर बानी । सत्य सदा संतत सुचि जानी ॥ १ ॥
 आवै पिता बोलावन जबहीं । हठ परिहरि वर जाएहु तबहीं ॥
 मिलहिं तुम्हहि जब सस रिषीसा । जानेहु तब प्रमान बागीसा ॥ २ ॥
 सुनत गिरा बिधि गगन बखानी । पुलक गात गिरिजा हरवानी ॥
 उमा चरित सुंदर मै गावा । सुनहु संभु कर चरित सुहावा ॥ ३ ॥
 जब तें सर्तां जाइ तनु ल्यागा । तब तें सिव मन भयउ बिरागा ॥
 जपहिं सदा रघुनाथक नामा । जहैं तहैं सुनहिं राम गुन ग्रामा ॥ ४ ॥

"There have been many self-possessed and illumined sages; but not one of them, Bhavānī, performed such penance as this. Now cherish in your heart this supreme utterance from heaven, knowing it to be invariably true and ever sacred. When your father comes to call you, give up all resistance and return home at once. Again, when the seven sages meet you, be assured of the veracity of this oracle." Girijā (the daughter of Himavān)

rejoiced to hear this utterance of Brahmā echoed by heaven, and a thrill ran through her limbs. [Yājñavalkya says to Bharadvāja,] I have thus sung the beautiful story of Umā, now hear the charming account of Śambhu. Ever since Sati went and quitted her body, Śiva's mind recoiled from everything. He ever repeated the name of the Lord of Raghus and heard the recitation of Śri Rāma's glories here and there. (1-4)

दो०—चिदानन्द सुखधाम सिव विगत मोह मद काम ।
 विचरहि महि धरि हृदयँ हरि सकल लोक अभिराम ॥ ५५ ॥

The embodiment of intelligence and bliss, the abode of happiness, Śiva, who is ever free from error, arrogance and desire, roamed about on earth with His heart fixed on Śri Hari, the delight of the whole world. (75)

चौ०—करहुं मुनिन्ह उपदेसहिं ग्याना । करहुं राम गुन करहिं बखाना ॥
 जदपि अकाम तदपि भगवाना । भगत बिरह दुख दुखित सुजाना ॥ १ ॥
 एहि बिधि गयउ कालु बहु बीती । नित नै होइ राम पद प्रीती ॥
 नेमु प्रेमु संकर कर देखा । अविचल हृदयँ भगति कै रेखा ॥ २ ॥
 प्रगटे रामु कृतग्य कृपाला । रूप सील निधि तेज विसाला ॥
 बहु प्रकार संकरहि सराहा । तुम्ह बिनु अस ब्रतु को निरबाहा ॥ ३ ॥
 बहु बिधि राम सिवहि समुझावा । पारबती कर जन्मु सुनावा ॥
 अति पुनीत गिरिजा कै करनी । विस्तर सहित कृपानिधि बरनी ॥ ४ ॥

Here He instructed the sages in wisdom and there He extolled the virtues of Śri Rāma. Though passionless and all-wise, the Lord was smitten with the pangs of separation from His devotee (Sati). In this way a considerable time elapsed. Devotion to the feet of

Śri Rāma was ever budding in His heart. When Śri Rāma saw the self-discipline and affection of Sankara and the indelible stamp of devotion on His heart, the merciful Lord, who fully recognizes services rendered to Him, and is a mine of beauty and amiability

and an embodiment of great splendour, appeared before Śankara and extolled Him in ways more than one. "Who else than You can accomplish such a vow?" He said. Śrī Rāma admonished Him in

many ways and told Him of the birth of Pārvati. The Lord in His infinite compassion narrated at full length the most pious doings of Gīrījā.

(1-4)

दो०—अब विनती मम सुनहु सिव जौं मोपर निज नेहु ।

जाइ विवाहहु सैलजहि यह मोहि माँगे देहु ॥ ७६ ॥

"Now, Śiva, if You have any affection for Me, listen to My appeal. Go and marry Śailajā (the daughter of Himāchala): grant this boon to Me." (76)

चौ०—कह सिव जदपि उचित अस नाहीं । नाथ बचन पुनि मेटि न जाहीं ॥
 सिर धरि आयसु करिअ तुम्हारा । परम धरम् यह नाथ हमारा ॥ १ ॥
 मातु पिता गुर प्रभु कै बानी । बिनहिं बिचार करिअ सुभ जानी ॥
 तुम्ह सब भाँति परम हितकारी । अग्या सिर पर नाथ तुम्हारी ॥ २ ॥
 प्रभु तोषेउ सुनि संकर बचना । भक्ति बिबेक धर्म जुत रचना ॥
 कह प्रभु हर तुम्हार पन रहेऊ । अब उर राखेहु जो हम कहेऊ ॥ ३ ॥
 अंतरधान भए अस भाषी । संकर सोइ मूरति उर राखी ॥
 तबहिं ससरिषि सिव पहिं आए । बोले प्रभु अति बचन सुहाए ॥ ४ ॥

Śiva replied, "Although this is hardly justifiable, the words of a master cannot be set aside at the same time. My lord, your command must be respectfully carried out: this is my paramount duty. The words of one's parents, teacher and master must be unquestionably obeyed as conducive to bliss. You are my supreme benefactor in every way; therefore, my lord, I bow to Your commands." The Lord was pleased

to hear the well-chosen words of Śankara, which were inspired with devotion, wisdom and piety. The Lord said, "Your vow has been kept; now bear in mind what I have told You." Saying so He went out of sight. Śankara cherished the impression of the vision in His heart. That very moment the seven sages called on Śiva. The Lord spoke to them in most charming accents —

(1-4)

दो०—पारबती पहिं जाइ तुम्ह प्रेम परिच्छा लेहु ।

गिरिहि प्रेरि पठेहु भवन दूरि करेहु सदेहु ॥ ७७ ॥

"Going to Pārvati, you put her love to the test. Then directing her father, Himālaya, to her, send her back to her home and dispel her doubts." (77)

चौ०—रिषिन्ह गौरि देखी तहौं कैसी । मूरतिमंत तपस्या जैसी ॥
 बोले सुनि सुनु सैलकुमारी । करहु कवन कारन तपु भारी ॥ १ ॥
 केहि अवराधहु का तुम्ह चहहु । हम सन सत्य मरमु किन कहहु ॥
 कहत बचन मनु अति सकुचाई । हँसिहहु सुनि हमारि जडताई ॥ २ ॥
 मनु हठ परा न सुनइ सिखावा । चहत बारि पर भीति उडावा ॥
 नारद कहा सत्य सोइ जाना । बिनु पंखन्ह हम चहहि उडाना ॥ ३ ॥
 देखहु सुनि अविवेकु हमारा । चाहिअ सदा सिवहि भरतारा ॥ ४ ॥

There the seers saw Gaurī (a name of Pārvatī; lit., fair-complexioned) as if she were penance itself personified. The sages said, "Hear, O daughter of Himāchala: why are you practising such rigorous penance? Whom do you worship, and what do you seek? Why not confide to us the real secret?" "I feel very shy in making my submis-

sion. You will be amused to hear of my folly. Yet my mind has taken a rigid attitude and heeds no advice; it would raise a wall on water. Relying on the truth of Nārada's prophecy, I long to fly even without wings. Look at my madness: I always covet Śiva as my husband."

(1-4)

दो०—सुनत बचन विहसे रिपय गिरिसंभव तब देह ।
नारद कर उपदेसु सुनि कहहु बसेउ किसु गेह ॥ ७८ ॥

Hearing the above reply the sages laughed and said, "After all your body owes its existence to a mountain (Himālaya); tell us who has ever listened to Nārada's advice and lived in his home.

(78)

चौ०—दच्छसुतन्ह उपदेसेन्ह जाई । तिन्ह फिरि भवनु न देखा आई ॥
चित्रकेतु कर धर उन धाला । कनककसिपु कर युनि अस हाला ॥ १ ॥
नारद सिख जे सुनहि नर नारी । अवसि होहि तजि भवनु भित्तारी ॥
मन कपटी तन सजन चीन्हा । आपु सरिस सबही चह कीन्हा ॥ २ ॥
तेहि के बचन मानि विस्वासा । तुम्ह चाहहु पति सहज उदासा ॥
निर्गुन निलज कुबेष कपाली । अकुल अरोह दिरंबर व्याली ॥ ३ ॥
कहहु कवन सुख अस बह पाएँ । भल भूलिहु ठग के बौराएँ ॥
पंच कहें सिवं सती बिबाही । युनि अवडेरि मराएन्ह ताही ॥ ४ ॥

"He called on and admonished the sons of Dakṣa and they never saw their home again. It was he who ruined the home of Chitraketu, and again Hiranyakasipu (the father of Prahlāda) met a similar fate. Men and women who listen to Nārada's advice are sure to leave their home and become mendicants. Guileful at heart, he bears on his person the marks of a pious man; he would make everyone just like himself. Relying on his words you crave for a husband who is apathetic

by nature, devoid of attributes, shameless, homeless and naked, who has an inauspicious look about him, wears a string of skulls around his neck, is without a family and has serpents for his ornaments. Tell us, what happiness do you expect by obtaining such a husband? You have fallen an easy prey to the machinations of that imposter! Śiva married Sati at the intercession of some friends; but later on he abandoned her and left her to die.

(1-4)

दो०—अब सुख सोवत सोचु नहि भीख मागि भव खाहि ।
सहज एकाकिन्ह के भवन कबहुँ कि नारि खटाहि ॥ ७९ ॥

"Śiva is care-free now; he lives on alms and enjoys a sound sleep. Can women ever stay in the house of habitual recluses?

(79)

चौ०—अजहुँ मानहु कहा हमारा । हम तुम्ह कहुं बरु नीक विचारा ॥
 अति सुंदर सुचि सुखद सुसीला । गावहिं वेद जासु जस लीला ॥ १ ॥
 दूषन रहित सकल गुन रासी । श्रीपति पुर बैकुण्ठ निवासी ॥
 अस बरु तुम्हाहि मिलाउब आनी । सुनत बिहसि कह बचन भवानी ॥ २ ॥
 सत्य कहेहु गिरिभव तनु एहा । हठ न छूट छूटै बरु देहा ॥
 कनकउ पुनि पधान ते होई । जारेहुं सहजु न परिहर सोई ॥ ३ ॥
 नारद बचन न मैं परिहरऊँ । बसउ भवनु उजरउ नहिं डरऊँ ॥
 गुर के बचन प्रतीति न जेही । सपनेहुं सुगम न सुख सिधि तेही ॥ ४ ॥

"Even now accept our advice, we have thought of an excellent match for you—exceptionally good-looking, pious, agreeable and amiable, whose glory and exploits are sung by the Vedas. He is free from blemish, is a mine of all virtues and the lord of Lakṣmī (the goddess of prosperity) and has His abode in Vaikuntha.. Such a suitor we shall unite with you." Hearing this, Bhavāni laughed and said, "You have rightly observed that this body of

mine is begotten of a rock: I would sooner die than give up my tenacity. Gold is another product of rock which does not abandon its character even on being consigned to fire. I may not ignore Nārada's advice; whether my house is full or desolate, I fear not. He who has no faith in the words of his preceptor cannot easily attain either happiness or success even in a dream.

(1-4)

दो०—महादेव अवगुन भवन विष्णु सकल गुन धाम ।
 जेहि कर मनु रम जाहि सन तेही तेही सन काम ॥ ८० ॥

"The great god Śiva may be full of faults and Viṣṇu may be a repository of all virtues. One is, however, concerned with him alone who gladdens one's heart.

(80)

चौ०—जौं तुम्ह मिलतेहु प्रथम सुनीसा । सुनतिउँ सिख तुम्हारि धरि सीसा ॥
 अब मैं जन्मु संभु हित हारा । को गुन दूषन करै विचारा ॥ १ ॥
 जौं तुम्हरे हठ हृदय बिसेथी । रहि न जाइ बिनु कियुं बरेथी ॥.
 तौं कौतुकिअन्ह आलसु नाहीं । बर कन्या अनेक जग माहीं ॥ २ ॥
 जन्म कोटि लगि रगर हमारी । बरड़ संभु न त रहड़ कुआरी ॥
 तजउँ न नारद कर उपदेसू । आयु कहिं सत बार महेसू ॥ ३ ॥
 मैं पा परड़ कहइ जगदंबा । तुम्ह गृह गवनहु भयउ बिलंबा ॥
 देखि ग्रेसु बोले मुनि ग्यानी । जय जय जगदंबिके भवानी ॥ ४ ॥

"Had you met me earlier, O great sages ! I would have listened to your advice with reverence. But now that I have staked my life for Śambhu, who will weigh His merits and demerits ? If you are specially bent upon uniting

a pair and cannot help negotiating a match, there is no dearth of suitors and maidens; and those who take delight in such games know no weariness. As for myself I must wed Śambhu or remain a virgin, no matter if I have to continue

the struggle for ten million lives. I will not disregard Nārada's admonition even if Śambhu Himself tells me a hundred times to do so" "I fall at your feet," continued Pārvati, the

Mother of the universe, "please return to your home. It is already late." Seeing Pārvati's devotion the enlightened sages exclaimed, "Glory, all glory to You, O Bhavānī, Mother of the universe" (1-4)

दो०—तुम्ह माया भगवान सिव सकल जगत पितु मातु ।

नाइ चरन सिर मुनि चले पुनि पुनि हरपत गातु ॥ ८१ ॥

"You are Māyā, while Śiva is God Himself; You are the parents of the whole universe." Bowing their head at the feet of Pārvati, they departed. A thrill ran through their frame again and again. (81)

चौ०—जाइ मुनिन्ह हिमवंतु पठाए । करि बिनती गिरजहि गृह ल्याए ॥
 बहुरि सप्तरिषि सिव पहि जाई । कथा उमा कै सकल सुनाई ॥ १ ॥
 भए मगन सिव सुनत सनेहा । हरषि सप्तरिषि गवने गेहा ॥
 मनु थिर करि तब संभु सुजाना । लगे करन रघुनायक ल्याना ॥ २ ॥
 तारकु असुर भयउ तेहि काला । भुज प्रताप बल तेज बिसाला ॥
 तेहि सब लोक लोकपति जीते । भए देव सुख संपति रीते ॥ ३ ॥
 अजर अमर सो जीति न जाई । हरे सुर करि विविध लराई ॥
 तब विरचि सन जाइ पुकारे । देखे विधि सब देव दुखारे ॥ ४ ॥

The sages went and despatched Himavān to Girijā and he with many entreaties brought her home. The seven seers then called on Śiva and told Him the whole history of Umā. Śiva was enraptured to hear of her love, and the Saptarsi gladly went home. The all-wise Śambhu then concentrated His mind and began to meditate on the Lord of Raghus. A demon, Tāraka by name, flourished in those days; his

strength of arm, glory and majesty were great indeed. He conquered all the spheres as well as the guardians of those spheres; all the gods were robbed of their happiness and prosperity. Knowing neither age nor death, he was invincible. The gods fought many a battle with him and lost them. They then went to Virañchi (Brahmā) and told him their grievances. The Creator found all the gods miserable. (1-4)

दो०—सब सन कहा बुझाइ विधि दनुज निधन तब होइ ।

संभु सुक संभूत सुत पहि जीतइ रन सोइ ॥ ८२ ॥

Brahmā reassured them all saying, "The demon shall die only when there is a son sprung from the loins of Śambhu; for he alone can subdue the demon in battle. (82)

चौ०—मोर कहा सुनि करहु उपाई । होइहि ईस्वर करिहि सहाई ॥
 सतीं जो तजी दच्छ मख देहा । जनमी जाइ हिमाचल गेहा ॥ १ ॥
 तेहि तपु कीन्ह संभु पति लागी । सिव समाधि बैठे सबु ल्यागी ॥
 जदपि अहइ असमंजस भारी । तदपि बात एक सुनहु हमारी ॥ २ ॥
 पठवहु कामु जाइ सिव पाहीं । करै ओभु संकर मन माहीं ॥
 तब हम जाइ सिवहि सिर नाई । करवाउब बिबाहु बरिआई ॥ ३ ॥

एहि विधि भलेहि देव हित होई । मत अति नीक कहइ सबु कोई ॥
अस्तुति सुरन्ह कीन्ह अति हेतू । प्रगटे विषमवान ज्ञषकेतू ॥ ४ ॥

"Hearing what I say, act accordingly; God will help you and the plan will succeed. Sati, who left her body at the sacrifice performed by Dakṣa, has been born again in the house of Himāchala. She has undergone penance for winning the hand of Śambhu; while Śiva has renounced everything and sits absorbed in contemplation. Although it is most unseemly, yet hear one proposal of mine. Approaching Cupid (the god of love), send him to Śiva; and let

him disturb the serenity of Śankara's mind. Then we shall go and bow our head at Śiva's feet and prevail on Him to marry even against His will. In this way alone may the interests of the gods be served." "The idea is excellent," everyone said. The gods then prayed with great devotion and the god of love, armed with five* arrows and having a fish emblazoned on his standard, appeared on the scene.

(1-4)

दो—सुरन्ह कही निज विपति सब सुनि मन कीन्ह विचार ।
संभु विरोध न कुसल मोहि विहसि कहेउ अस मार ॥ ८३ ॥

The gods told him all their distress; hearing their tale, the god of love pondered and spoke thus with a smile, "I expect no good results for myself from hostility to Śambhu."

(83)

चौ—तदपि करब मैं काजु तुम्हारा । श्रुति कह परम धरम उपकारा ॥
पर हित लागि तजइ जो देही । संतत संत प्रसंसहि तेही ॥ १ ॥
अस कहि चलेउ सबहि सिर नाई । सुमन धनुष कर सहित सहाई ॥
चलत मार अस हृदय विचारा । सिव विरोध ध्रुव मरनु हमारा ॥ २ ॥
तब आपन प्रभाउ विस्तारा । निज बस कीन्ह सकल संसारा ॥
कोपेउ जबहि बारिचकेतू । छन महुँ मिटे सकल श्रुति सेतू ॥ ३ ॥
ब्रह्मचर्ज ब्रत संज्ञम नाना । धीरज धरम ग्यान विग्याना ॥
सदाचार जप जोग विरागा । सभय विबेक कटकु सबु भागा ॥ ४ ॥

"However, I shall do your work; for the Vedas say benevolence is the highest virtue. The saints ever praise him who lays down his life in the service of others." So saying, the god of love bowed his head to all and departed with his associates, the bow of flowers in hand. While leaving, Love thought within himself that hostility to Śiva would mean sure

death to him. He then exhibited his power and brought the whole world under his sway. When the god of love (who bears a fish for his emblem) betrayed his anger, all the barriers imposed by the Vedas were swept away in a moment. The whole army of Viveka (discriminating knowledge),—continence, religious vows, self-restraint of many kinds, fortitude, piety, spiritual

* The white lotus, the Asoka flower, the mango blossom, the jasmine and the blue lotus—these are the five kinds of arrows with which the god of love is believed to be armed.

wisdom and the knowledge of qualified divinity both with form and without form, morality, muttering of prayers, Yoga (contemplative union with God), dispassion and so on, fled in panic. (1-4)

छं०—भागेऽ विवेकु सहाय सहित सो सुभट संजुग महि सुरे ।
सदग्रंथ पर्वत कंदरन्हि महुँ जाइ तेहि अवसर दुरे ॥
होनिहार का करतार को रखवार जग खरभरु परा ।
दुइ माथ केहि रतिनाथ जेहि कहुँ कोपि कर धनु सरु धरा ॥

Viveka took to flight with his associates; his great warriors turned their back on the field of battle. They all went and hid themselves in mountain-caves in the form of sacred books at that time. There was commotion in the world and everybody said, "My goodness, what is going to happen? What power will save us? Who is that superhuman being with two heads, to conquer whom the lord of Rati*, Love, has lifted his bow and arrows in rage?"

दो०—जे सजीव जग अचर चर नारि पुरुष अस नाम ।
ते निज निज मरजाद तजि भए सकल वस काम ॥ ८४ ॥

Whatever creatures existed in the world, whether animate or inanimate and bearing masculine or feminine appellations, transgressed their natural bounds and were completely possessed by lust. (84)

चौ०—सब के हृदय मदन अभिलाषा । लता निहारि नवर्हि तरु साखा ॥
नदीं उमगि अंबुधि कहुँ धाई । संगम करहि तलाव तलाई ॥ १ ॥
जहुँ असि दसा जड़न्ह कै बरनी । को कहि सकइ सचेतन करनी ॥
पसु पच्छी नभ जल थलचारी । भए कामबस समय बिसारी ॥ २ ॥
मदन अंध व्याकुल सब लोका । निसि दिनु नहि अबलोकहि कोका ॥
देव- दनुज नर किनर व्याला । प्रैत पिसाच भूत बेताला ॥ ३ ॥
इन्ह कै दसा न कहेउँ बसानी । सदा काम के चेरे जानी ॥
सिद्ध विरक्त महासुनि जोगी । तेपि कामबस भए बियोगी ॥ ४ ॥

The minds of all were seized with lust; the boughs of trees bent low at the sight of creepers. Rivers in spate rushed to meet the ocean, lakes and ponds united in love with one another. Where such was reported to be the case with the inanimate creation, who can relate the doings of sentient beings? Beasts that walk on land and birds traversing the air, and water lost all

sense of time and became victims of lust. The whole world was blinded with passion and agitated. The Chakravāka birds, (ruddy geese)† regarded neither day nor night. Gods, demons, human beings, Kinnaras (a class of demigods), serpents, evil spirits, fiends, ghosts and vampires—I have refrained from dwelling on the condition of these, knowing them to be

* The name of Love's wife.

† The red gander and goose are said to unite only during the daytime. They cannot meet at night even if there is no physical barrier between them. During the brief span of time referred to above they ignored this natural bar and met even during the night.

eternal slaves of passion. Even Siddhas (spiritual adepts), great sages who had no attraction for the world and Yogis

(mystics) gave up their Yoga (contemplative union with God) under the influence of lust. (1-4)

छं०—भए कामवस जोगीस तापस पावरन्हि की को कहै ।
देखिं चराचर नारिमय जे ब्रह्ममय देखत रहे ॥
अबला बिलोकहि पुरुषमय जगु पुरुष सब अबलामयं ।
दुइ दंड भरि ब्रह्मांड भीतर कामकृत कौतुक अयं ॥

Even great Yogis and ascetics were completely possessed by lust, to say nothing of low-minded people ? Those who till lately looked upon the animate and inanimate creation as full of Brahma (God) now saw it as full of the fair sex. Women perceived the whole world as full of men; while the latter beheld it as full of women. For nearly an hour this wonderful game of Love lasted in the universe.

सो०—धरी न काहुँ धीर सब के मन मनसिज हरे ।
जे राखे रघुबीर ते उबरे तेहि काल महुँ ॥ ८५ ॥

Nobody could remain self-possessed; the hearts of all were stolen by the god of love. They alone could hold their own against him, to whom the Hero of Raghu's race extended His protection. (85)

चौ०—उभय धरी अस कौतुक भयऊ । जौ लगि कामु संभु पहिं गयऊ ॥
सिवहि बिलोकि ससंकेत मारू । भयउ जथाथिति सबु संसारू ॥ १ ॥
भए तुरत सब जीव सुखारे । जिमि मद उतरि गईं मतवारे ॥
हृदहि देखि मदन भय माना । दुराधरष दुर्गम भगवाना ॥ २ ॥
फिरत लाज कछु करि नहिं जाई । मरनु डानि मन रखेसि उपाई ॥
प्रगटेसि तुरत हचिर रितुरजा । कुसुमित नव तह राजि बिराजा ॥ ३ ॥
बन उपबन बापिका तड़ागा । परम सुभग सब दिसा विभागा ॥
जहूँ तहूँ जनु उमगत अनुरागा । देखि मुझुँ मन मनसिज जागा ॥ ४ ॥

The wonder lasted for an hour or so till the god of love reached Śambhu. Cupid trembled at the sight of Śiva; the whole world returned to itself. All living beings regained their peace of mind at once, even as the intoxicated feel relieved when their spell of drunkenness is over. The god of love was struck with terror at the sight of Bhagavān Rudra (Śiva), who is so difficult to conquer and so hard to comprehend. He felt shy in retreating

and was incapable of doing anything; ultimately he resolved upon death and devised a plan. He forthwith manifested the lovely spring, the king of all seasons; rows of young trees laden with flowers appeared so charming. Woods and groves, wells and ponds and all the quarters of heaven assumed a most delightful aspect. Everywhere nature overflowed with love as it were; the sight aroused passion even in dead souls. (1-4)

छं०—जागइ मनोभव मुपहुँ मन वन सुभगता न परै कही ।
 सीतल सुगंध सुमंद मारुत मदन अनल सखा सही ॥
 विकसे सराहि वहु कंज गुंजत पुंज मंजुल मधुकरा ।
 कलहंस पिक सुक सरस रच करि गान नाचहि अपछरा ॥

Passion was aroused even in dead souls and the beauty of the forest beggared description. A cool, gentle and fragrant breeze fanned the fire of passion as a faithful companion. Rows of lotuses blossomed in lakes and swarms of charming bees hummed on them. Swans, cuckoos and parrots uttered their sweet notes; while celestial damsels sang and danced.

दो०—सकल कला करि कोटि विधि हरेत सेन समेत ।
 चली न अचल समाधि सिव कोपेत हृदयनिकेत ॥ ८६ ॥

The god of love with his army of followers exhausted all his numberless stratagems, Śiva's unbroken trance, however, could not be disturbed. This made Cupid angry.

चौ०—देखि रसाल बिटप बर साखा । तेहि पर चढेत मदनु मन माखा ॥
 सुमन चाप निज सर संधाने । अति रिस ताकि श्रवन लगि ताने ॥ १ ॥
 छाडे बिष्म बिसिख उर लागे । छूटि समाधि संभु तब जागे ॥
 भयउ ईस मन छोभु विसेषी । नयन उघारि सकल दिसि देखी ॥ २ ॥
 सौरभ पल्लव मदनु बिलोका । भयउ कोपु कंपेत त्रैलोका ॥
 तब सिवं तीसर नयन उघारा । चितवत कामु भयउ जरि छारा ॥ ३ ॥
 हाहाकार भयउ जग भारी । डरपे सुर भए असुर सुखारी ॥
 समुक्षि कामसुख सोचहि भोगी । भए अकंटक साधक जोगी ॥ ४ ॥

Seeing a beautiful bough of a mango tree, the god of love climbed up to it in a mood of frustration. He joined his five arrows to his bow of flowers, and casting an angry look drew the string home to his very ears. He discharged the five sharp arrows, which smote the breast of Śiva. The trance was now broken and Śambhu awoke. The Lord's mind was much agitated. Opening His eyes He looked all round. When He saw Cupid hiding behind

mango leaves, He flew into a rage, which made all the three spheres tremble. Śiva then uncovered His third eye; the moment He looked at the god of love the latter was reduced to ashes. A loud wail went up through the universe. The gods were alarmed, while the demons were gratified. The thought of (loss of) sense-delights made the voluptuary sad; while the striving Yogis were relieved of a thorn as it were.

(1-4)

छं०—जोगी अकंटक भए पति गति सुनत रति मुखछित भई ।
 रोदति बदति वहु भाँति करुना करति संकर पहिं गई ॥
 अति प्रेम करि बिनती बिबिध बिधि जोरि कर सन्मुख रही ।
 प्रभु आसुतोष कृपाल सिव अबला निरखि बोले सही ॥

The Yogis were freed from torment; while Rati (wife of the god of love) fainted as soon as she heard of the fate of her lord Weeping and wailing and mourning in various ways she approached Śankara; and making loving entreaties in divergent forms she stood before the Lord with clasped hands. Seeing the helpless woman, the benevolent Lord Śiva, who is so easy to placate, prophesied as follows—

दो०—अब तें रति तव नाथ कर होइहि नामु अनंगु ।
विनु वपु व्यापिहि सवहि पुनि सुनु निज मिलन प्रसंगु ॥ ८७ ॥

"Henceforth, O Rati, your husband shall be called by the name of Ananga (bodiless); he shall dominate all even without a body. Now hear how you will meet him again.

(87)

चौ०—जब जदुबंस कृष्ण अवतारा । होइहि हरन महा महिभारा ॥
कृष्ण तनय होइहि पति तोरा । बचनु अन्यथा होइ न मोरा ॥ १ ॥
रति गवनी सुनि संकर बानी । कथा अपर अब कहउँ बखानी ॥
देवन्ह समाचार सब पाए । ब्रह्मादिक बैकुंठ सिधाए ॥ २ ॥
सब सुर विष्णु विरंचि समेता । गए जहाँ सिव कृपानिकेता ॥
पृथक पृथक तिन्ह कीन्ह प्रसंसा । भए प्रसन्न चंद्र अवतंसा ॥ ३ ॥
बोले कृपासिंघ वृषकेतू । कहहु अमर आए केहि हेतू ॥
कह बिधि तुम्ह प्रभु अंतरजामी । तदपि भगति बस बिनवउँ स्वामी ॥ ४ ॥

"When Śrī Kṛṣṇa will descend in the line of Yadu to relieve the earth of its heavy burden, your lord will be born again as His son (Pradyumna); this prediction of Mine can never be untrue." Hearing the words of Śankara, Rati went away. I now proceed to relate the subsequent part of the story. When Brahmā (the Creator) and the other gods received all the tidings, they repaired to Vaikunṭha (the abode of God Viṣṇu). Thence all the gods, including Viṣṇu and Virañchi (Brahmā),

went where the all-merciful Śiva was. They severally extolled and won the pleasure of the Lord whose crest is adorned by the crescent. Śiva, who is an ocean of compassion and has a bull emblazoned on His standard, said; "Tell me, immortals, what has brought you here ?" To this Brahmā replied, "Lord, You are the inner controller of all, even then, my master, my devotion to You urges me to make the following submission:—

(1-4)

दो०—सकल सुरन्ह के हृदयैँ अस संकर परम उछाहु ।
निज नयनन्हि देखा चहर्हि नाथ तुम्हार विवाहु ॥ ८८ ॥

"The heart of all the immortals is seized with a dominating impulse. They long to witness Your wedding with their own eyes, my lord. (88)

चौ०—यह उत्सव देखिअ भरि लोचन । सोइ कहु करहु मदन मद मोचन ॥
कामु जारि रति कहुँ बस दीन्हा । कृपासिंघ यह अति भल कीन्हा ॥ १ ॥
सासति करि पुनि करहिं पसाऊ । नाथ प्रभुन्ह कर सहज सुभाऊ ॥
पारबर्तीं तपु कीन्ह अपारा । करहु तामु अब अंगीकारा ॥ २ ॥

सुनि विधि विनय समुक्षि प्रभु बानी । ऐसेहै होउ कहा सुखु मानी ॥
तब देवन्ह दुंदुर्भीं बजाइँ । वरधि सुमन जय जय सुर साइँ ॥ ३ ॥
अवसरु जानि सहस्रिधि आए । तुरतहिं विधि गिरिभवन पठाए ॥
प्रथम गए जहैं रहीं भवानी । बोले मधुर बचन छल सानी ॥ ४ ॥

"O humbler of the pride of Love! Devise some means whereby we may be enabled to feast our eyes on this glad event. Having burnt the god of love You have done well in granting a boon to Rati, O ocean of compassion. Having meted out punishment, good masters shower their grace as a matter of course such is their natural habit. Pārvatī has practised penance the magnitude of which cannot be estimated, kindly accept her now." Hearing the entreaty of Brahmā

and remembering the words of the Lord (Śri Rāma), Śiva gladly said, "Amen!" The gods thereupon sounded their kettle-drums, and raining down flowers they exclaimed, "Victory, victory to the Lord of celestials!" Considering it to be an opportune moment, the seven seers arrived on the scene. Brahmā immediately sent them to the abode of Himavān. They approached Bhavāni in the first instance and addressed the following sweet yet deceptive words to her:— (1—4)

दो—कहा हमार न सुनेहु तब नारद कै उपदेस ।
अब भा झूठ तुम्हार पन जारेउ कामु महेस ॥ ८९ ॥

"Relying on the advice of Nārada you would not heed our remonstrances then. Your vow has failed now; for the great Lord Śiva has burnt the god of love!" (89)

[PAUSE 3 FOR A THIRTY-DAY RECITATION]

चौ—सुनि बोलीं सुखाइ भवानी । उचित कहेहु मुनिवर विग्यानी ॥
तुम्हरें जान कामु अब जारा । अब लगि संभु रहे सबिकारा ॥ १ ॥
हमरें जान सदा सिव जोगी । अज अनवद्य अकाम अमोगी ॥
जौ मैं सिव सेये अस जानी । ग्रीति समेत कर्म मन बानी ॥ २ ॥
तौ हमार पन सुनहु मुनीसा । करिहिं सत्य कृपानिधि ईसा ॥
तुम्ह जो कहा हर जारेउ मारा । सोइ अति बड़ अबिवेकु तुम्हारा ॥ ३ ॥
तात अनल कर सहज सुभाऊ । हिम तेहि निकट जाइ नहिं काऊ ॥
गएं समीप सो अवसि नसाइ । असि मन्मथ महेस की नाइ ॥ ४ ॥

Hearing this, Bhavāni smiled and said, "O great and illumined sages, you have spoken aright. According to your belief it is only now that Śambhu has burnt the god of love and that till now He was smitten with love. To my mind, however, Śiva is eternally in rapport with the Infinite, unbegotten, irreproachable, passionless and without enjoyment. Knowing Him as such, if I have served Him lovingly in thought, word and deed,

then hear, O great sages: the gracious Lord will accomplish my vow. Your statement that Hara has burnt the god of love betrays woeful lack of thought in you. Fire, my friends, possesses this inherent property that frost can never approach it: in case it does it must inevitably perish. Similar is the case with the god of love and the great Lord Śiva.

दो०—हरये मुनि वचन सुनि देखि प्रीति विस्वास ।
चले भवानिहि नाइ सिर गए हिमाचल पास ॥ ९० ॥

Hearing the words of Bhavāni and perceiving her devotion and faith, the sages were gladdened at heart. Bowing their head to Her, they went to Himavān.

(90)

चौ०—सबु प्रसंगु गिरिपतिहि सुनावा । मदन दहन सुनि अति दुखु पावा ॥
बहुरि कहेड रति कर बरदाना । सुनि हिमवंत बहुत सुखु भाना ॥ १ ॥
हदयँ बिचारि संभु प्रभुताई । सादर मुनिवर लिए बोलाई ॥
सुदिनु सुनखतु सुधरी सोचाई । बेगि बेदबिधि लगन धराई ॥ २ ॥
पत्री सप्तरिषिन्ह सोइ दीनही । गहि पद बिनय हिमाचल कीनही ॥
जाइ बिधिहि तिनह दीन्हि सो पाती । बाचत प्रीति न हदयँ समाती ॥ ३ ॥
लगन बाचि अज सबहि सुनाई । हरये मुनि सब सुर समुदाई ॥
सुमन वृष्टि नभ बाजन बाजे । मंगल कलस दसहुँ दिसि साजे ॥ ४ ॥

They related the whole episode to him and he was much grieved to hear how Śiva had burnt Love. The sages then told him of the boon granted to Rati and Himavān was much relieved to learn this. Recalling to his mind the glory of Śambhu, Himāchala respectfully summoned great sages. He had an auspicious date, asterism and hour ascertained and speedily got the exact time of wedding fixed and noted down according to the Vedic precepts. Himāchala handed over the note recording

the exact time of wedding to the seven seers, and clasping their feet made entreaties to them. Calling on Brahmā they delivered the note to him; and as he went through it his heart overflowed with joy. Brahmā read the note aloud to all; the sages as well as the whole concourse of gods was delighted to hear it. Flowers were showered from the air, music flowed from various instruments and auspicious jars were placed in all directions.

(1-4)

दो०—लगे सँवारन सकल सुर बाहन विविध विमान ।
होहिं सगुन मंगल सुभद करहिं अपछरा गान ॥ ९१ ॥

All the gods began to adorn their vehicles and aerial cars of various kinds; happy and auspicious omens were visible and celestial damsels sang for joy.

(91)

चौ०—सिवहि संभु गन करहिं सिंगारा । जटा मुकुट अहि मौह सँवारा ॥
कुंडल कंकन पहिरे ब्याला । तन बिभूति पट केहरि ढाला ॥ १ ॥
ससि ललाट सुंदर सिर गंगा । नयन तीनि उपबीत शुजंगा ॥
गरल कंठ उर नर सिर माला । असिव बेष सिवधाम कृपाला ॥ २ ॥
कर त्रिसूल अह डमह बिराजा । चले बसहुँ चढि बाजहिं बाजा ॥
देखि सिवहि सुरनिय मुसुकाहीं । बर लायक दुलहिनि जग नाहीं ॥ ३ ॥
विज्ञु विरंचि आदि सुब्राता । चढि चढि बाहन चले बराता ॥
सुर समाज सब भाँति अनूपा । नहि बरात दूलह अनुरूपा ॥ ४ ॥

The attendants of Śambhu began to adorn their lord. His matted locks were formed into a crown and decked with a crest of serpents. He had serpents for His ear-rings and bracelets, smeared His person with ashes and wrapped a lion's skin round His loins. He bore the crescent on His charming brow and the river Gangā on the crown of His head and had three eyes and a serpent for the sacred thread. His throat was black with the poison swallowed by Him at the beginning of creation and had a wreath of human skulls about His neck. Thus clad in a ghastly attire, He was

nonetheless an embodiment of blessings and merciful to the core. A trident and a Damaru (a small drum shaped like an hour-glass) adorned His hands. Śiva rode on a bull while musical instruments played. Female divinities smiled to see Him. "The world has no bride worthy of the bridegroom," they said to one another. Viṣṇu, Brahmā and hosts of other gods joined the bridegroom's procession and rode on their respective vehicles. The gathering of the immortals was incomparable in every respect, the procession, however, was hardly worthy of the bridegroom. (1-4)

दो०—विष्णु कहा अस विहसि तब बोलि सकल दिसिराज ।

विलग विलग होइ चलहु सब निज सहित समाज ॥ ९२ ॥

God Viṣṇu then called all the guardians of the different quarters and smilingly said, "Every one of you should march separately, each with his own retinue.

(92)

चौ०—बर अनुहारि बरात न भाई । इँसी करैहु पर पुर जाई ॥
 विष्णु बचन सुनि सुर मुसुकाने । निज निज सेन सहित बिलगाने ॥ १ ॥
 मनहीं मन महेसु मुसुकाहीं । हरि के बिंय बचन नहिं जाहीं ॥
 अति प्रिय बचन सुनत प्रिय केरे । भृंगिहि प्रेरि सकल गन टेरे ॥ २ ॥
 सिव अनुसासन सुनि सब आए । प्रभु पद जलज सीस तिन्ह नाए ॥
 नाना बाहन नाना बेषा । विहसे सिव समाज निज देखा ॥ ३ ॥
 कोउ मुखहीन बिपुल मुख काहु । विनु पद कर कोउ बहु पद बाहु ॥
 बिपुल नयन कोउ नयन बिहीना । रिष्टपुष्ट कोउ अति तनखीना ॥ ४ ॥

"The procession, brothers, is no way worthy of the bridegroom; you will make yourself a butt of ridicule in a strange city!" Hearing the words of Viṣṇu, the gods smiled and parted, each with his own group. The great Lord Śiva laughed in His sleeves and noticed that Sri Hari's humour never failed. As soon as He heard these most pleasing remarks of His beloved friend, He sent Bhrngī to call all His attendants. And they all came

when they heard Śiva's command and bowed their head at the lotus feet of their lord. Śiva laughed to see His host in their motley attire riding every kind of vehicle. Some were headless, while others were hydra-headed monsters; some were without hands and feet, while others had numerous hands and feet. Some had numerous eyes, while others had no eyes at all; some were stout and well-built, while others had very slim bodies. (1-4)

छं०—तन खीन कोउ अति पीन पावन कोउ अपावन गति धरै ।

भूषन कराल कपाल कर सब सद्य सोनित तन भरै ॥

खर स्वान सुअर सूकाल मुख गन वेष अगनित को गनै ।
बहु जिनस प्रेत पिसाच जोगि जमात बरनत नहिं वनै ॥

Some had lean and thin bodies, while others were very stout; some were tidy, while others had dirty habits. They had frightful ornaments, carried skulls in their hands and were all smeared with fresh blood. They bore heads of donkeys, dogs, swine and jackals and the varieties of their clothes could not be counted. The troops of spirits, goblins and fairies of various kinds beggared description.

सो—नाचहिं गावहिं गीत परम तरंगी भूत सब ।
देखत अति विपरीत बोलहिं बचन विचित्र विधि ॥ ९३ ॥

The ghosts danced and sang, they were all extremely fantastic. They looked most absurd and spoke words in a peculiar style. (93)

चौ—जस दूलहु तसि बनी बराता । कौतुक विविध होहिं मग जाता ॥
इहाँ हिमाचल रखेड बिताना । अति विचित्र नहिं जाहू बखाना ॥ १ ॥
सैल सकल जहँ लगि जग माहीं । लघु बिसाल नहिं बरनि सिराहीं ॥
बन सागर सब नदीं तलावा । हिमगिरि सब कहुँ नेवत पठावा ॥ २ ॥
कामरूप सुंदर तन धारी । सहित समाज सहित बर नारी ॥
गए सकल तुहिनाचल गेहा । गावहिं मंगल सहित सनेहा ॥ ३ ॥
प्रथमहिं गिरि बहु गृह सँवराए । जथाजोगु तहूँ तहूँ सब आए ॥
पुर सोभा अवलोकि सुहाहे । लागइ लघु विरंचि निपुनाहूँ ॥ ४ ॥

The procession was now quite worthy of the bridegroom; the processionists indulged in gaieties of various kinds as they went along. On the other side Himāchala erected a most wonderful pavilion which beggared description. As many mountains as existed in the world, small or big, more than man can count, and the whole host of woods, seas, rivers and ponds* were all invited by Himāchala. Capable of taking any form they liked,

they assumed handsome figures and repaired to the house of Himālaya along with their retinues and fair consorts. They all sang festive songs out of affection. The mountain-king had already caused a number of houses to be tastefully decorated; all the guests were lodged therein, each occupying a house befitting one's status. The splendour of the city was so captivating that after a glance at it the creative skill of Brahmā himself looked very small. (1—4)

छं—लघु लाग विधि की निपुनता अवलोकि पुर सोभा सही ।
बन बाग कूप तड़ाग सरिता सुभग सब सक को कही ॥
मंगल विपुल तोरन पताका केतु गृह गृह सोहरीं ।
बनिता पुरुष सुंदर चतुर छबि देखि मुनि मन मोहरीं ॥

* According to the Hindu scriptures every natural object is believed to be presided over by a spirit; it is these spirits that are referred to here.

A glance at the beautiful city made the creative art of Brahmā himself pale into insignificance. Groves and gardens, wells and ponds and rivers, all looked charming beyond words. Every house was decorated with a number of triumphal arches, flags and buntions. Men and women of the city were so lovely and ingenious that they enraptured the hearts even of sages.

दौ०—जगदंवा जहँ अवतरी सो पुरु बरनि कि जाइ ।

रिद्धि सिंद्धि संपत्ति सुख नित नूतन अधिकाइ ॥ ९४ ॥

The city in which the Mother of the universe had bodied Herself forth baffled all description. Prosperity and success, wealth and happiness were always on the increase there and presented a new aspect. (94)

चौ०—नगर निकट बरात सुनि आई । पुर खरभर सोभा अधिकाई ॥
 करि बनाव सजि बाहन नाना । चले लेन सादर अगवाना ॥ १ ॥
 हिँ हरषे सुर सेन निहारी । हरिहि देखि अति भए सुखारी ॥
 सिव समाज जब देखन लागे । बिडरि चले बाहन सब भागे ॥ २ ॥
 धरि धीरजु तर्ह रहे सयाने । बालक सब लै जीव पराने ॥
 गर्ण भवन पूछहि पिठु माता । कहहिं बचन भय कंपित गाता ॥ ३ ॥
 कहिअ काह कहि जाइ न बाता । जम कर धार किथौं बरिआता ॥
 बहु बौराह बसहँ असवारा । व्याल कपाल बिभूषन छारा ॥ ४ ॥

When it was heard that the bridegroom's procession was close at hand, there was commotion in the city, which added to its charm. Adorning themselves and decorating their vehicles of various kinds, a party proceeded in advance to receive the procession with due honour. They were gladdened at heart to see the gathering of the immortals. And they were all the more happy to behold Śrī Hari (Viṣṇu). But when they started looking at Śiva's retinue, every animal they rode started back and fled in panic. The adults

recovered themselves and remained where they were, while every child that came ran for its life. On their reaching home when their parents questioned them, they spoke as follows, their limbs still shaking with fear, "What shall we say? The sight was such as could not be described. We wonder whether it was a bridegroom's procession or the army of Death. The bridegroom is a maniac, riding on a bull; serpents, skulls and ashes are his ornaments

(1-4)

छं०—तन छार व्याल कपाल भूषन नगन जटिल भयंकरा ।

सँग भूत प्रेत पिसाच जोगिनि बिकट मुख रजनीचरा ॥

जो जिअत रहिहि बरात देखत पुन्य वड तेहि कर सही ।

देखिहि सो उमा विवाह घर घर बात असि लरिकन्ह कही ॥

"His body is smeared with ashes and adorned with serpents and skulls. He is naked, has matted hair on his head and is dreadful to look at. He is accompanied by ghosts and evil spirits, goblins and fairies and demons with a

frightful countenance. He who survives on seeing the bridegroom's procession is a man of great luck indeed and he alone will witness the wedding of Umā." These were the words uttered by the children from house to house.

दो०—समुद्धि महेस समाज सब जननि जनक मुसुकाहिं ।

बाल बुझाए विविध विधि निडर होहु डह नाहिं ॥ ९५ ॥

The parents smiled; for they knew that the children were talking of Śiva's retinue. They reassured the children in many ways and said, "Be not afraid, there is no cause for fear." (95)

चौ०—लै	अगवान	बरातहि	आए । दिए	सबहि	जनवास	सुहाए ॥
मैनाँ	सुभ	आरती	सँवारी । संग	सुमंगल	गावहि	नारी ॥ १ ॥
कंचन	थार	सोह	बर पानी । परिछन	चली	हरहि	हरषानी ॥
बिकट	बेष	रुद्रहि	जब देखा । अबलन्ह	उर भय	भयउ विसेषा ॥ २ ॥	
भागि	भवन	पैर्टी	अति त्रासा । गए	महेसु	जहाँ	जनवासा ॥
मैना	हृदयं	भयउ	दुखु भारी । लीन्ही	बोलि	गिरीसकुमारी ॥ ३ ॥	
अधिक	सनेहँ	गोद	बैठारी । स्याम	सरोज	नयन भरे बारी ॥	
			जेहिं विधि तुम्हहि रुपु अस दीन्हा । तेहिं जड बह बाउर कस कीन्हा ॥ ४ ॥			

The party which had gone ahead to receive the bridegroom's procession returned with the procession and assigned beautiful lodgings to all the guests. Menā (Pārvati's mother) kindled auspicious lights for waving round the bridegroom and the women accompanying her sang melodious songs of rejoicing. A salver of gold adorned Menā's fair hands and she proceeded to welcome Lord Hara with great delight. The women were seized with excessive fear when they saw Rudra (Śiva) in fright-

ful accoutrements. They fled in great panic and entered the house; while the great Lord Śiva repaired to the lodgings of the bridegroom's party. Menā was sore distressed at heart and sent for Pārvati. With great affection she seated her in her lap; and tears rushed to her eyes, which resembled a pair of blue lotuses. "To think that the Creator, who has made you so beautiful, should have been stupid enough to give you such a raving madman for a bridegroom!" (1-4)

छ०—कस कीन्ह बह बौराह विधि जेहिं तुम्हहि सुंदरता दई ।

जो फलु चहिअ सुरतर्हि सो बरबस बबूरहि लागई ॥

तुम्ह सहित गिरि तें निरौं पावक जरौं जलनिधि महुँ परौं ।

घरु जाउ अपजसु होउ जग जीवत विवाहु न हौं करौं ॥

"How strange that the Creator, who has made you so lovely, should have given you a crazy fellow for a bridegroom! A fruit which should have adorned the wish-yielding tree is helplessly appearing on a thorny Baboci. Taking you in my arms I would sooner fall from a mountain-top, cast myself into the flames or drown myself into the sea. Let my home be ruined and let me earn a bad reputation throughout the world; but in no case did I marry you with this maniac so long as there is life in me."

दो०—भई विकल अबला सकल दुखित देखि गिरिनारि ।
करि बिलापु रोदति बदति सुता सनेहु सँभारि ॥ ९६ ॥

All the ladies assembled there were distressed when they saw the consort of Himāchala sad. Recalling the affection of her daughter she wept and exclaimed as below:—

(96)

चौ०—नारद कर मैं काह बिगारा । भवनु मोर जिन्ह बसत उजारा ॥
अस उपदेशु उमहि जिन्ह दीन्हा । बाँरे बरहि लागि तपु कीन्हा ॥ १ ॥
साचेहु उन्ह कें मोह न माया । उदासीन धनु धामु न जाया ॥
पर घर घालक लाज न भीरा । बाँझ कि जान प्रसव कै पीरा ॥ २ ॥
जननिहि विकल बिलोकि भवानी । बोली जुत बिबेक घटु बानी ॥
अस बिचारि सोचहि मति माता । सो न दरह जो रचहि विधाता ॥ ३ ॥
करम लिखा जौं बाउर नाहु । तौं कत दोसु लगाइअ काहु ॥
तुम्ह सन मिटहि कि बिधि के अंका । मातु व्यर्थ जनि लेहु कलंका ॥ ४ ॥

"What harm have I done to Nārada that he should have ruined my happy home and tendered such advice to Umā as made her undergo penance for securing a crazy husband ? In good sooth the sage is passionless and without affection: he has no wealth, no dwelling and no wife and is indifferent to all. That is why he destroys others' homes. He has neither shame nor fear. What does a barren woman know of

the pains of childbirth ?" Seeing Her mother distressed, Bhavāni addressed the following soft yet prudent words to her. "Whatever is ordained by Providence cannot be altered. Realizing this be not worried, mother. If I am destined to have a crazy husband, why should anyone be blamed for it ? Can you alter the decree of Providence ? Therefore, take no reproach on you unnecessarily.

(1-4)

छ०—जनि लेहु मातु कलंकु करना परिहरहु अवसर नहीं ।
दुखु सुखु जो लिखा लिलार हमरै जाब जहँ पाउब तहीं ॥
सुनि उमा बचन विनीत कोमल सकल अबला सोचहीं ।
बहु भाँति बिधिहि लगाइ दूषन नयन बारि विमोचहीं ॥

"Take no reproach on you; cease lamenting: this is no occasion for it. The amount of joy and sorrow that has fallen to my lot I must reap wherever I go." Hearing the soft and polite words of Umā all the ladies became sad. They blamed the Creator in many ways and tears flowed from their eyes.

दो०—तेहि अवसर नारद सहित अरु रिषि सप्त समेत ।
समाचार सुनि तुहिनगिरि गवने तुरत निकेत ॥ ९७ ॥

On hearing the news that very moment Himāchala came to his house along with Nārada and the seven seers.

(97)

चौ०—तब नारद सबहो समुक्षावा । पूरब कथायसंगु सुनावा ॥
 मयना स्त्री सुनहु मम बानी । जगदंबा तब सुता भवानी ॥ १ ॥
 अजा अनादि सक्ति अविनासिनि । सदा संभु अरधंग निवासिनि ॥
 जग संभव पालन लय कारिनि । निज इच्छा लीला बपु धारिनि ॥ २ ॥
 जनसीं प्रथम दच्छ गृह जाई । नामु सती सुंदर तनु पाई ॥
 तहँहुं सती संकरहि बिवाही । कथा प्रसिद्ध सकल जग माही ॥ ३ ॥
 एक बार आवत सिव संगा । देखेउ रघुकुल कमल पतंगा ॥
 भयउ मोहु सिव कहा न कीन्हा । अम बस बेषु सीय कर लीन्हा ॥ ४ ॥

Then Nārada reassured them all, narrating to them the past history of Umā. He said, "Menā, hear my true words: your daughter is none else than Bhavāni (the eternal Consort of Śiva), Mother of the universe. She is the unborn and imperishable divine energy, which has no beginning, She is Śambhu's inseparable half. She creates, maintains and then dissolves the universe and assumes the semblance of a material form of Her own will. First She was born

in the house of Dakṣa Sati was Her name and charming was Her form. Even in that incarnation Sati was married with Śankara. The story is well-known throughout the world. One day, while She was returning home with Śiva, She beheld Śri Rāma, who is a sun as it were to the lotus-like race of Raghu. Bewildered by His sight, She did not listen to Śiva's advice and was beguiled into assuming the disguise of Sītā. (1-4)

छ०—सिय बेषु सतीं जो कीन्ह तेहि अपराध संकर परिहरीं ।
 हर विरहँ जाइ वहोरि पितु कै जग्य जोगानल जरीं ॥
 अब जनमि तुम्हरे भवन निज पति लागि दारून तपु किया ।
 अस जानि संसय तजहु गिरिजा सर्वदा संकर प्रिया ॥

"Śankara repudiated Her because She had offended Him by assuming the disguise of Sītā. Separated from Hara, She then visited the sacrifice undertaken by Her father and burnt Herself in the fire of Yoga (meditation) there. Now, reborn in your house, She has undergone terrible penance for the sake of Her lord. Knowing this, give up all doubt, Gīrījā (your daughter) is ever beloved of Śankara."

दो०—सुनि नारद के बचन तब सब कर मिटा बिधाद ।
 छन महुं व्यापेउ सकल पुर घर घर यह संबाद ॥ ९८ ॥

When they heard Nārada's explanation, the sadness of all was dispersed. In a trice the news spread from house to house throughout the city. (98)

चौ०—तब मयना हिमर्तु अनंदे । पुनि पुनि पारबती पद बंदे ॥
 नारि पुरुष सिसु जुबा सयाने । नगर लोग सब अति हरषाने ॥ १ ॥
 लगे होन पुर मंगलगाना । सजे सबहि हाटक घट नाना ॥
 भाँति अनेक भई जैवनारा । सूपसाञ्च जस कक्षु व्यवहारा ॥ २ ॥

मो जेवनार कि जाइ बखानी । बसहिं भवन जेहिं मातु भवानी ॥
 सादर बोले सकल बराती । विष्णु विरंचि देव सब जाती ॥ ३ ॥
 बिचिधि पाँति बैठी जेवनारा । लगे पस्सन निपुन सुआरा ॥
 नारि ढुंद सुर जेवत जानी । लगी देन गारी मृदु बानी ॥ ४ ॥

Then Menā and her consort Himavān rejoiced and bowed at Pārvati's feet again and again. All the citizens, including men, women and children, youngmen as well as elderly people, were immensely delighted. Festive songs began to be sung in the city, vases of gold of every pattern were displayed by all. Dishes of various kinds were prepared in accordance with the processes given in astrological works. Is it ever possible to describe

the varieties of dishes prepared in the house where lived Mother Bhavāni ? Himāchala respectfully summoned all the members of the bridegroom's party, including Viṣṇu, Brahmā and other gods of all classes. The dinner guests sat in many rows, and expert cooks began to serve. Finding the gods dining, batches of women began to banter and rail at them in pleasant strains.

(1-4)

च०—गारीं मधुर स्वर देहिं सुदरि विंश्य वचन सुनावहीं ।
 भोजनु करहिं सुर अति विलंबु विनोदु सुनि सञ्चु पावहीं ॥
 जेवत जो वढ़यो अनंदु सो मुख कोटिहूँ न परै कहो ।
 अचवाँइ दीन्हे पान गवने वास जहूँ जाको रहो ॥

Charming women railed in sweet strains and poured innuendoes. The gods felt much amused to hear them and dined for an unusually long time. The joy that swelled at the dinner cannot be described even with millions of tongues. Having been served with water for rinsing their mouths at the end of the dinner, they were given betel-leaves; and then they returned to their respective lodgings.

दो०—बहुरि मुनिन्ह हिमवंत कहुँ लगन सुनाई आइ ।
 समय विलोकि विवाह कर पठए देव बोलाइ ॥ ११ ॥

The seven sages called once more and read out to Himavān the note recording the time fixed for the wedding; and perceiving that the hour had arrived, the latter sent for the gods.

(99)

चौ०—बोलि सकल सुर सादर लीन्हे । सबहि जथोचित आसन दीन्हे ॥
 बेदी बेद बिधान सँचारी । सुभग सुमंगल गावहि नारी ॥ १ ॥
 सिंघासनु अति दिव्य सुहावा । जाइ न बरनि विरंचि बनावा ॥
 बैठे सिव विप्रन्ह सिरु नाई । हृदयुं सुमिरि निज प्रभु रघुराई ॥ २ ॥
 बहुरि मुनीसन्ह उमा बोलाई । करि सिंगारु सखीं लै आई ॥
 देखत रूपु सकल सुर मोहे । बरनै छबि अस जग करि को है ॥ ३ ॥
 जगदंबिका जानि भव भामा । सुरन्ह मनहिं मन कीन्ह प्रनामा ॥
 सुंदरता मरजाद भवानी । जाइ न कोटिहूँ बदन बखानी ॥ ४ ॥

Himavān politely sent for all the gods and assigned an appropriate seat to each of them. An altar was prepared in accordance with the Vedic ritual and women chanted charming festal strains. A divinely beautiful throne with the images of a pair of lions for its arms was placed on the altar, being a handiwork of the Creator himself, it beggared description. Bowing His head to the Brahmins and calling to His mind His own Master, the Lord of Raghus, Śiva

took His seat on the throne. The great sages then sent for Umā, who was brought in by Her girl companions richly adorned. All the gods were enraptured at Her beauty. What poet in the world could describe such loveliness ? Recognizing in Her the Mother of the universe and Spouse of Śiva, the divinities mentally bowed to Her. The perfection of beauty that Bhavāni was could not be adequately praised even with millions of tongues. (1-4)

चूं—कोटिहुँ वदन नहि बनै वरनत जग जननि सोभा महा ।

सकुच्छहि कहत श्रुति सेष सारद मंदमति तुलसी कहा ॥

छवि खानि मातु भवानि गवनीं मध्य मंडप सिव जहाँ ।

अवलोकि सकहि न सकुच पति पद कमल मनु मधुकर तहाँ ॥

The superb beauty of the Mother of the universe could not be described even with millions of tongues. When even the Vedas, Śesa (the serpent-god) and Śāradā (the goddess of learning) shrink abashed, of what account is the dull-witted Tulasidāsa ? Mother Bhavāni, the mine of beauty, walked to the middle of the pavilion, where Śiva was. Out of shyness She could not gaze on Her lord's lotus feet, although Her heart was fixed thereon like a bee.

दो—मुनि अनुसासन गनपतिहि पूजेउ संभु भवानि ।

कोउ सुनि संसय करै जनि सुर अनादि जियँ जानि ॥ १०० ॥

At the direction of the sages Śambhu and Bhavāni paid divine honours to Lord Ganapati. Let no one be puzzled to hear this; for one should bear in mind that gods have existed from time without beginning.* (100)

चौ—जसि विवाह कै विधि श्रुति गाई । महामुनिन्ह सो सब करवाई ॥
 गहि गिरीस कुस कन्या पानी । भवहि समरपीं जानि भवानी ॥ १ ॥
 पानिग्रहन जब कीन्ह महेसा । हियं हरेये तब सकल सुरेसा ॥
 वेदमंत्र मुनिवर उच्चरहीं । जय जय जय संकर सुर करहीं ॥ २ ॥
 बाजहि बाजन विविध विधाना । सुमनवृष्टि नभ मै विधि नाना ॥
 हर गिरिजा कर भयउ लिबाहू । सकल भुवन भरि रहा उछाहू ॥ ३ ॥
 दासीं दास तुरग रथ नागा । धेनु बसन मनि बस्तु विभागा ॥
 अन्न कनकभाजन भरि जाना । दाइज दीन्ह न जाइ बखाना ॥ ४ ॥

* Lord Ganapati is reputed to be an offspring of Śiva and Pārvati. It may, therefore, be asked how He came to be worshipped by the divine pair even at the time of their wedding. The poet meets this question by stating that Gaṇeśa and the other gods are eternal and unbegotten and that they only appear to be born.

The great sages had the nuptial ceremony performed in all its details as laid down in the Vedas. Taking sacred Kuśa grass in his hand and holding the bride by Her hand, the mountain-king Himālaya made Her over to Bhava (Śiva) knowing Her to be His eternal consort. When the great Lord Śiva took the hand of the bride, all the great gods were glad at heart. The principal sages chanted the Vedic formulas, while the gods exclaimed, "Victory, victory, all victory to Śankara!" Musical

instruments of various kinds were sounded and flowers of different varieties were rained down from the heavens. The wedding of Hara and Girijā was thus concluded. A spirit of rejoicing pervaded the whole universe. Men-servants and maid-servants, horses and chariots, elephants and cows, raiment, jewels and various other articles and even so cart-loads of foodgrains and gold utensils were given as dowry, which was more than one could describe.

(1—4)

छ०—दाहज दियो वहु भाँति पुनि कर जोरि हिमभूधर कहो ।
का देउँ पूर्नकाम संकर चरन पंकज गहि रहो ॥
सिवँ कृपासागर ससुर कर संतोषु सब भाँतिहि कियो ।
पुनि गहे पद पाथोज मयनाँ प्रेम परिपूरन हियो ॥

Himāchala gave presents of various kinds as dowry; then, joining his palms, he said, "I have nothing to give You, Śankara, You have all Your desires sated!" He could say no more and remained clasping the latter's feet. The ocean of mercy that Śiva is reassured His father-in-law in every possible way. Then Menā, with her heart overflowing with love, clasped His lotus feet and said:—

दो०—नाथ उमा मम प्रान सम गृहकिकरी करेहु ।
छमेहु सकल अपराध अब होइ प्रसन्न बहु देहु ॥ १०१ ॥

"Lord, Umā is dear to me as life; take her as a maid-servant of Your house and forgive all her faults. Be pleased to grant this boon to me." (101)

चौ०—बहु विधि संभु सासु समुश्शाई । गवनी भवन चरन सिरु नाई ॥
जननीं उमा बोलि तब लीन्ही । लै उछंग सुंदर सिख दीन्ही ॥ १ ॥
करेहु सदा संकर पद पूजा । नारिधरमु पति देउ न दूजा ॥
बचन कहत भरे लोचन बारी । बहुरि लाइ उर लीन्ह कुमारी ॥ २ ॥
कत विधि सूजी नारि जग माहीं । पराधीन सपनेहुँ सुखु नाहीं ॥
मै अति प्रेम बिकल महतारी । धीरजु कीन्ह कुसमय बिचारी ॥ ३ ॥
पुनि पुनि मिलति परति गहि चरना । परम प्रेमु कछु जाइ न बरना ॥
सब नारिन्ह मिलि भेटि भवानी । जाइ जननि उर पुनि लपटानी ॥ ४ ॥

Śambhu comforted His mother-in-law in ways more than one; and she returned home bowing her head at His feet. The mother then sent for Umā, and taking Her into her lap gave Her the following

excellent advice: "Ever adore the feet of Śankara: this sums up the duty of a wife. Her husband is her deity; there is no other god for her" As she spoke these words, her eyes filled with tears

and she pressed the girl to her bosom. "Why has god created woman in this world ? One who is dependent on others can never dream of happiness." The mother was overwhelmed with emotion, but knowing as she did that it was not an opportune moment for

betraying one's weakness, she recovered herself. Menā met Pārvatī again and again and fell down clasping the girl's feet, her supreme love was beyond all words. Bidding adieu to all the ladies Bhavāni ran and clung to her mother's breast once more.

(1-4)

छं०—जननिहि बहुरि मिलि चली उचित असीस सब काहूँ दई ।

फिरि फिरि विलोकति मातु तन तब सखीं लै सिव वहिं गई ॥

जाचक सकल संतोषि संकरु उमा सहित भवन चले ।

सब अमर हरये सुमन वरषि निसान नभ वाजे भले ॥

Taking leave of Her mother once more, Bhavāni departed; everyone uttered appropriate blessings to Her. She often turned back to have a look at Her mother; Her girl companions then took Her to Śiva. Having gratified all beggars, Śankara proceeded to His home (Mount Kailāsa) with Umā. All the divinities delightfully rained down flowers and kettledrums produced a charming sound in the heavens.

दो०—चले संग हिमवंतु तब पहुँचावन अति हेतु ।

विविध भाँति परितोषु करि विदा कीन्ह वृषकेतु ॥ १०२ ॥

Himavān then accompanied Śiva in order to escort Him with great affection. Śiva, however, sent him back, consoling him in various ways. (102)

चौ०—	तुरत	भवन	आए	गिरिराई ।	सकल	सैल	सर	लिए	बोलाई ॥
	आदर	दान	बिनय	बहुमाना ।	सब	कर	बिदा	कीन्ह	हिमवाना ॥ १ ॥
	जबहि	संभु	कैलासहि	आए ।	सुर	सब	निज	निज	लोक
	जगत	मातु	पितु	संभु	भवानी ।	तेहि	सिंगारु	न	सिधाए ॥
	करहि	बिविध	बिधि	भोग	बिलासा ।	गनन्ह	समेत	बसहि	कैलासा ॥
	हर	गिरिजा	बिहार	नित	नयऊ ।	एहि	बिधि	बिपुल	काल
	तब	जनमेउ	घटबदन	कुमारा ।	तारकु	असुर	समर	जेहि	चलि गयऊ ॥ ३ ॥
	आगम	निगम	प्रसिद्ध	पुराना ।	षन्मुख	जन्मु	सकल	जग	जाना ॥ ४ ॥

The mountain-king returned home at once and summoned all other mountains and lakes. Himavān greeted them with due attention, gifts, polite words and great honour and allowed them all to depart. No sooner had Śambhu reached Mount Kailāsa than all the gods returned to their respective realms. Śambhu and Bhavāni are the parents of the universe; hence I refrain from portraying their amorous sports. Indulging in luxuries and enjoyments of various kinds the

divine pair lived on Mount Kailāsa along with Their attendants. Hara and Girijā enjoyed some new delight every day. In this way a considerable time elapsed. Thereafter was born to them a boy with six heads, who (later on) killed the demon Tāraka in battle. The story of Sanmukha (the six-headed deity) is well-known in the Vedas, Tantras and Purānas, and the entire world knows it.

(1-4)

छं०—जगु जान पन्मुख जन्मु कर्म प्रतापु पुरुथारयु महा ।
 तेहि हेतु मैं वृपकेतु सुत कर चरित संषेपहि कहा ॥
 यह उमा संमु विवाहु जे नर नारि कहहि जे गावही ।
 कल्यान काज विवाह मंगल सर्वदा सुखु पावही ॥

The tale of the birth, exploits, glory and surpassing strength of Sañmukha is known to the whole world. That is why I have briefly touched the narrative of Śiva's son. Men and women who narrate or sing this story of the wedding of Umā and Śambhu shall ever rejoice in their auspicious undertakings as well as during festive occasions such as wedding etc.

दो०—चरित सिधु गिरिजा रमन वेद न पावहि पारु ।
 वरनै तुलसीदासु किमि अति मतिमंद गवाँह ॥ १०३ ॥

The exploits of Girijā's lord are illimitable like the ocean, even the Vedas cannot reach their end. How, then, can Tulasīdāsa, a most dull-witted clown, succeed in describing them ?

(103)

चौ०—संमु चरित सुनि सरस सुहावा । भरद्वाज सुनि अति सुखु पावा ॥
 बहु लालसा कथा पर बाढ़ी । नयनन्हि नीह रोमावलि ठाढ़ी ॥ १ ॥
 प्रेम बिबस मुख आव न बानी । दसा देखि हरषे सुनि ख्यानी ॥
 अहो धन्य तव जन्मु मुनीसा । तुम्हहि प्रान सम प्रिय गौरीसा ॥ २ ॥
 सिव पद कमल जिन्हहि रति नाहीं । रामहि ते सपनेहुँ न सोहाहीं ॥
 बिनु छल बिस्तनाथ पद नेहू । राम भगत कर लच्छन एहू ॥ ३ ॥
 सिव सम को रघुपति ब्रतधारी । बिनु अब तजी सती असि नारी ॥
 पनु करि रघुपति भगति देखाई । को सिव सम रामहि प्रिय भाई ॥ ४ ॥

Bharadwāja was much delighted to hear the sweet and charming story of Śambhu's deeds. His passion for hearing the story grew to be inordinate; tears rushed to his eyes and the hair on his body bristled with joy. Over-powered with emotion he could not utter a word. The enlightened sage Yājñavalkya was delighted to see his condition. "Blessed indeed is your birth, O great sage," he said, "to you

the Lord of Gauri is dear as life. Those who love not Śiva's lotus feet cannot even dream of pleasing Rāma. A guileless love for Śiva's feet is the surest sign of a devotee of Rāma. Who is so faithful to the Lord of Raghus as Śiva, who renounced a sinless wife like Sati, and demonstrated ideal devotion to Rāma by His pledge of unswerving fidelity ? Brother, whom does Rāma hold so dear as Śiva ?" (1-4)

दो०—प्रथमहि मैं कहि सिव चरित वृद्धा मरमु तुम्हार ।
 सुचि सेवक तुम्ह राम के रहित समस्त विकार ॥ १०४ ॥

"Having begun by recounting the deeds of Śiva I have come to know your secret. You are indeed a faithful servant of Rāma, free from all impurities. (104)

चौ०—मैं जाना तुम्हार गुन सीला । कहउँ सुनहु अब रघुपति लीला ॥
 सुनु मुनि आजु समागम तोरें । कहि न जाइ जस सुखु मन मोरें ॥ १ ॥
 राम चरित अति अमित मुनीसा । कहि न सकहिं सत कोटि अहीसा ॥
 तदपि जथाश्रुत कहउँ बखानी । सुमिरि गिरापति प्रभु धनुपानी ॥ २ ॥
 सारद दाखनारि सम स्वामी । रासु सूत्रधर अंतरजामी ॥
 जेहि पर कृपा करहिं जनु जानी । कवि उर अजिर नचावरहि बानी ॥ ३ ॥
 प्रनवउँ सोइ कृपाल रघुनाथ । बरनउँ बिसद तासु गुन गथा ॥
 परम रम्य गिरिबह कैलासु । सदा जहाँ सिव उमा निवासु ॥ ४ ॥

I have come to know your virtues and disposition. Listen, therefore, while I narrate the story of the Lord of Raghus. O sage, I cannot say how glad I am at this meeting with you today. O lord of sages, the exploits of Śrī Rāma are much beyond measure; even a thousand million Śeṣas (serpent-kings) cannot recount them. Nevertheless, fixing my thoughts on the Lord who wields a bow in His hand and is the lord of speech, I repeat the tale as I have heard it. Śāradā (the goddess of

speech) is like a puppet; while Śrī Rāma, the inner controller of all, is the master of the puppet show, who holds the strings in his hands. When He blesses a poet knowing him to be a devotee, He causes the goddess to dance in the courtyard of his heart. To Him, the benevolent Lord of Raghus, I bow and commence the recital of His fair virtues. Of all mountains the most charming and the best is Kailāsa, where Śiva and Umā eternally dwell.

(1-4)

दो०—सिद्ध तपोधन जोगिजन सुर किंनर मुनिवृदं ।
 बसहि तहाँ सुकृती सकल सेवहि सिव सुखकंद ॥ १०५ ॥

Hosts of Siddhas (adepts), ascetics and Yogis (mystics), as well as gods, Kinnaras and sages, all lucky souls, reside there and adore Śiva, the root of all joy.

(105)

चौ०—हरि हर बिमुख धर्म रति नाहीं । ते नर तहुँ सपनेहुँ नहिं जाहीं ॥
 तेहि गिरि पर बट बिटप बिसाला । नित नूतन सुंदर सब काला ॥ १ ॥
 श्रिविध समीर सुसीतलि छाया । सिव बिश्राम बिटप श्रुति गाया ॥
 एक बार तेहि तर प्रभु गयऊ । तरु बिलोकि उर अति सुखु भयऊ ॥ २ ॥
 निज कर डासि नागरियु छाला । बैठे सहजहिं संभु कृपाला ॥
 कुंद इंदु दर गैर सरीरा । भुज प्रलंब परिधन सुनिचीरा ॥ ३ ॥
 तहन अहन अंबुज सम चरना । नख दुति भगत हृदय तम हरना ॥
 भुजग भूति भूषण त्रिपुरारी । आनन्द सरद चंद छवि हारी ॥ ४ ॥

Those who have their faces turned away from Hari and Hara and have no love for righteousness cannot even dream of going there. On the summit of that mountain exists a huge banyan

tree, which is ever young and is charming during all seasons. Fanned by cool, soft and fragrant breezes, its shade is very refreshing. It is the favourite resort of Śiva, extolled by the Vedas.

Once upon a time the Lord betook Himself beneath the tree and was much gladdened at heart to see it. Spreading His tigerskin on the ground with His own hands, the all-merciful Śiva sat down casually. His body fair in hue as the jasmine, the moon and the conch-shell; arms of inordinate length, a hermit's covering, consisting

of the bark of trees, wrapped round His loins, His feet resembling a pair of full-blown red lotuses and their toe-nails shedding a lustre which dispelled the darkness of the devotee's heart; serpents and the ashes serving as ornaments of the Slayer of Tripura and His countenance eclipsing the splendour even of the autumnal full moon
(1-4)

दो०—जटा मुकुट सुरसरित सिर लोचन नलिन विसाल ।
नीलकंठ लावन्य निधि सोह वाल विधु भाल ॥ १०६ ॥

With His twisted coils of hair for a crown and the celestial stream (the Gangā) adorning His head, eyes as big as a pair of lotuses, throat dark with poison and with the crescent shining on His brow, the Lord looked like a veritable mine of beauty.
(106)

चौ०—बैठे सोह कामरिपु कैमें । धरें सरीर संतरसु जैसें ॥
पारवती भल अवसरु जानी । गईं संभु पहिं मातु भवानी ॥ १ ॥
जानि प्रिया आदरु अति कीन्हा । बाम भाग आसनु हर दीन्हा ॥
बैठीं सिव समीप हरषाई । पूर्व जन्म कथा चित आई ॥ २ ॥
पति हिँ हेतु अधिक अनुमानी । बिहसि उमा बोलीं प्रिय बानी ॥
कथा जो सकल लोक हितकारी । सोह पूछन चह सैलकुमारी ॥ ३ ॥
विस्वनाथ मम नाथ पुरारी । त्रिभुवन महिमा बिदित तुम्हारी ॥
चर अरु अचर नाग नर देवा । सकल करहि पद पंकज सेवा ॥ ४ ॥

Seated there, the Destroyer of Cupid looked like an incarnation of the sentiment of Quietism. Finding it a good opportunity, Mother Bhavāni called on Sambhu. In recognition of Her wifely love Lord Hara showed Her great courtesy and assigned Her a seat on His left side. Pārvati gladly sat down beside Śiva and recalled the history of Her past life. Presuming that Her lord cherished in His heart greater love for

Her than before, Umā smilingly spoke the following sweet words to Him the Daughter of Himalaya sought to elicit from Her lord the story which is profitable to the whole world. "O Lord of the universe, O my Master, O slayer of the demon Tripura ! Your glory is known to all the three spheres. Animate as well inanimate beings, Nāgas, men and gods, all do homage to Your lotus feet.
(1-4)

दो०—प्रभु समरथ सर्वग्य सिव सकल कला गुन धाम ।
जोग ज्यान वैराग्य निधि प्रनत कल्पतरु नाम ॥ १०७ ॥

"My lord, You are all-powerful, all-wise and all-blissful, You are a repository of all arts and virtues and a storehouse of Yoga (askesis), wisdom and dispassion. Your Name is a wish-yielding tree as it were to the suppliant.
(107)

चौ०—जौं मो पर प्रसन्न सुखरासी । जानिअ सत्य मोहि निज दासी ॥
 तौं प्रभु हरहु मोर अग्नाना । कहि रघुनाथ कथा बिधि नाना ॥ १ ॥
 जासु भवनु सुरतह तर होई । सहि कि दरिद्र जनित हुखु सोई ॥
 ससिभूषन अस हृदय बिचारी । हरहु नाथ मम मति अम भारी ॥ २ ॥
 प्रभु जे मुनि परमारथबादी । कहहिं राम कहुँ ब्रह्म अनादी ॥
 सेस सारदा बेद पुराना । सकल करहिं रघुपति गुन गाना ॥ ३ ॥
 तुम्ह उनि राम राम दिन राती । सादर जपहु अनँग आराती ॥
 रामु सो अवध नृपति सुत सोई । की अज अगुन अलखगति कोई ॥ ४ ॥

"O blissful Lord, if You are pleased with me and know me to be Your faithful servant, then, my Master, disperse my ignorance by repeating to me the various stories of the Lord of Raghus. Why should he who has his abode beneath a wish-yielding tree undergo the suffering born of want? Bearing this in mind, O Lord with the crescent on the forehead, dispel the great confusion of my mind. O Lord, the sages who discourse on

the supreme Reality speak of Rāma as the Brahma who has no beginning; Śeṣa and Sāradā, as well as the Vedas and the Purāṇas, all sing praises of the Lord of Raghus. You too, O Subduer of Love, reverently repeat the word 'Rāma' night and day. Is this Rāma the same as the son of the King of Ayodhyā or some other unborn, unqualified and imperceptible Being?"

(1-4)

दो०—जौं नृप तनय त ब्रह्म किमि नारि विरहँ मति भोरि ।
 देखि चरित महिमा सुनत भ्रमति बुद्धि अति मोरि ॥ १०८ ॥

"If a king's son, how could he be Brahma (the Infinite)? And if he were Brahma, how could his mind get unhinged by the loss of his wife? When I see his acts on the one hand, and hear of his glory on the other, my mind gets utterly confused.

(108)

चौ०—जौं अनीह व्यापक बिभु कोऊ । कहहु बुझाइ नाथ मोहि सोऊ ॥
 अग्य जानि रिस उर जनि धरहु । जेहि बिधि मोह मिटै सोइ करहु ॥ १ ॥
 मैं बन दीखि राम प्रभुताई । अति भय बिकल न तुम्हहि सुनाई ॥
 तदपि मलिन मन बोधु न आवा । सो फलु भली भाँति हम पावा ॥ २ ॥
 अजहुँ कहु संसउ मन मोरें । करहु कृपा बिनवडँ कर जोरें ॥
 प्रभु तब मोहि बहु भाँति प्रबोधा । नाथ सो समुक्षि करहु जनि क्रोधा ॥ ३ ॥
 तब कर अस बिमोह अब नाहीं । रामकथा पर रुचि मन माहीं ॥
 कहहु पुनीत राम गुन गाथा । भुजगराज भूषन सुरनाथा ॥ ४ ॥

"If, my lord, there is any other desireless, all-pervading and all-powerful Brahma, instruct me about the same. Be not angry at my folly, but take steps to wipe out my ignorance. In the wood (in my previous birth) I witnessed

Sri Rāma's glory, although I was too awe-stricken to tell You. Yet, my mind was so impure that I did not understand, and I reaped a good return for my folly. Some doubt still lingers in my mind. Be gracious to me, I implore

You with joined palms. Lord, You instructed me then in ways more than one, yet I did not understand. Do not allow this thought to anger You. I have no such delusion now: I find

developed in me a taste for hearing the story of Rāma. Recount the sacred virtues of Śri Rāma, O Lord of immortals, having the serpent-king (Śesa) for an ornament. (1-4)

द०—बंदुँ पद धरि धरनि सिर बिनय करुँ कर जोरि ।

बरनहु रघुवर विसद जसु श्रुति सिद्धांत निचोरि ॥ १०९ ॥

"Placing my head on the ground, I adore Your feet and entreat You with joined palms to recount the unsullied glory of the Chief of Raghus, giving in substance the conclusion of the revealed texts (the Vedas) on the subject. (109)

चौ०—जदपि जोषिता नहि अधिकारी । दासी मन क्रम बचन उम्हारी ॥
 गृहउ तत्त्व न साधु दुरावर्हि । आरत अधिकारी जहं पावर्हि ॥ १ ॥
 अति आरति पूछुँ सुरराय । रघुपति कथा कहहु करि दाया ॥
 प्रथम सो कारन कहहु बिचारी । निर्गुन ब्रह्म सगुन बपु धारी ॥ २ ॥
 पुनि प्रभु कहहु राम अवतारा । बालचरित पुनि कहहु उदारा ॥
 कहहु जया जानकी बिवाही । राज तजा सो दूषन काही ॥ ३ ॥
 बन बसि कीन्हे चरित अपारा । कहहु नाथ जिमि रावन मारा ॥
 राज बैठि कीन्हीं बहु लीला । सकल कहहु संकर सुखसीला ॥ ४ ॥

"Though as a woman I am not qualified to hear it, I am Your servant in thought, word and deed. Saints do not withhold even an esoteric truth wherever they find a man smitten with agony, and therefore qualified to receive it. I ask You with a heart sore distressed; be gracious enough to narrate the story of the Lord of Raghus. First tell me after a mature thought what makes the unqualified Brahma assume a qualified form. Then, my lord, relate the story of Śri Rāma's descent, and tell me

next the charming exploits of His childhood. Then let me know how He wedded Janaka's Daughter, Sītā, and the fault for which He had to renounce His father's kingdom later on. Then describe the innumerable deeds performed by Him while He lived in the forest; and further tell me, my lord, how He killed Rāvana. Then relate, O blissful Śankara, all the numerous sports that were enacted by Him after His coronation.

(1-4)

द०—वहुरि कहहु करनायतन कीन्ह जो अचरज राम ।

प्रजा सहित रघुवंसमनि किमि गवने निज धाम ॥ ११० ॥

"Thereafter relate, O gracious Lord, the miracle wrought by Rāma, viz., how that Jewel of Raghu's line proceeded to His divine Abode along with all His subjects.

(110)

चौ०—पुनि प्रभु कहहु सो तत्त्व बखानी । जेहिं बिग्यान मगन मुनि ग्यानी ॥

भगति ग्यान बिग्यान विराग । पुनि सब बरनहु सहित बिभाग ॥ १ ॥

आरु राम रहस्य अनेका । कहहु नाथ अति बिमल विवेका ॥
जो प्रभु मैं पूछा नहिं होई । सोउ दयाल राखहु जनि गोई ॥ २ ॥
तुम्ह त्रिमुखन गुर बेद बखाना । आन जीव पावर का जाना ॥
प्रस्त्र उमा के सहज सुहाई । छल बिहीन सुनि सिव मन भाई ॥ ३ ॥
हर हिँ राम चरित सब आए । प्रेम पुलक लोचन जल छाए ॥
श्रीरघुनाथ रूप उर आवा । परमानंद अमित सुख पावा ॥ ४ ॥

"Then expound, my lord, the truth in the realization of which enlightened sages remain absorbed. And thereafter discuss in detail the conceptions of Devotion, Jñāna or Knowledge of the formless Absolute, Vijnāna or the Knowledge of qualified Divinity with and without form, and Dispassion. Over and above this, O Lord of purest understanding, reveal to me the many other mysteries connected with Rāma. And if there be anything which I have omitted to ask, do not keep it back, my gracious lord. You are the preceptor

of all the three spheres, so declare the Vedas; what can other poor creatures know?" Śiva was glad at heart to hear these questions of Umā, naturally pleasing and guileless as they were. All the exploits of Rāma flashed on His mind, the hair on His body bristled with rapture and His eyes filled with tears. The figure of Śri Rāma was reflected on the mirror of His heart. This brought immense joy to Śiva, who is an embodiment of supreme bliss Himself.

(1-4)

दौ०—मग्न ध्यान रस दंड जुग पुनि मन बाहेर कीन्ह ।
रघुपति चरित महेस तब हरषित बरनै लीन्ह ॥ १११ ॥

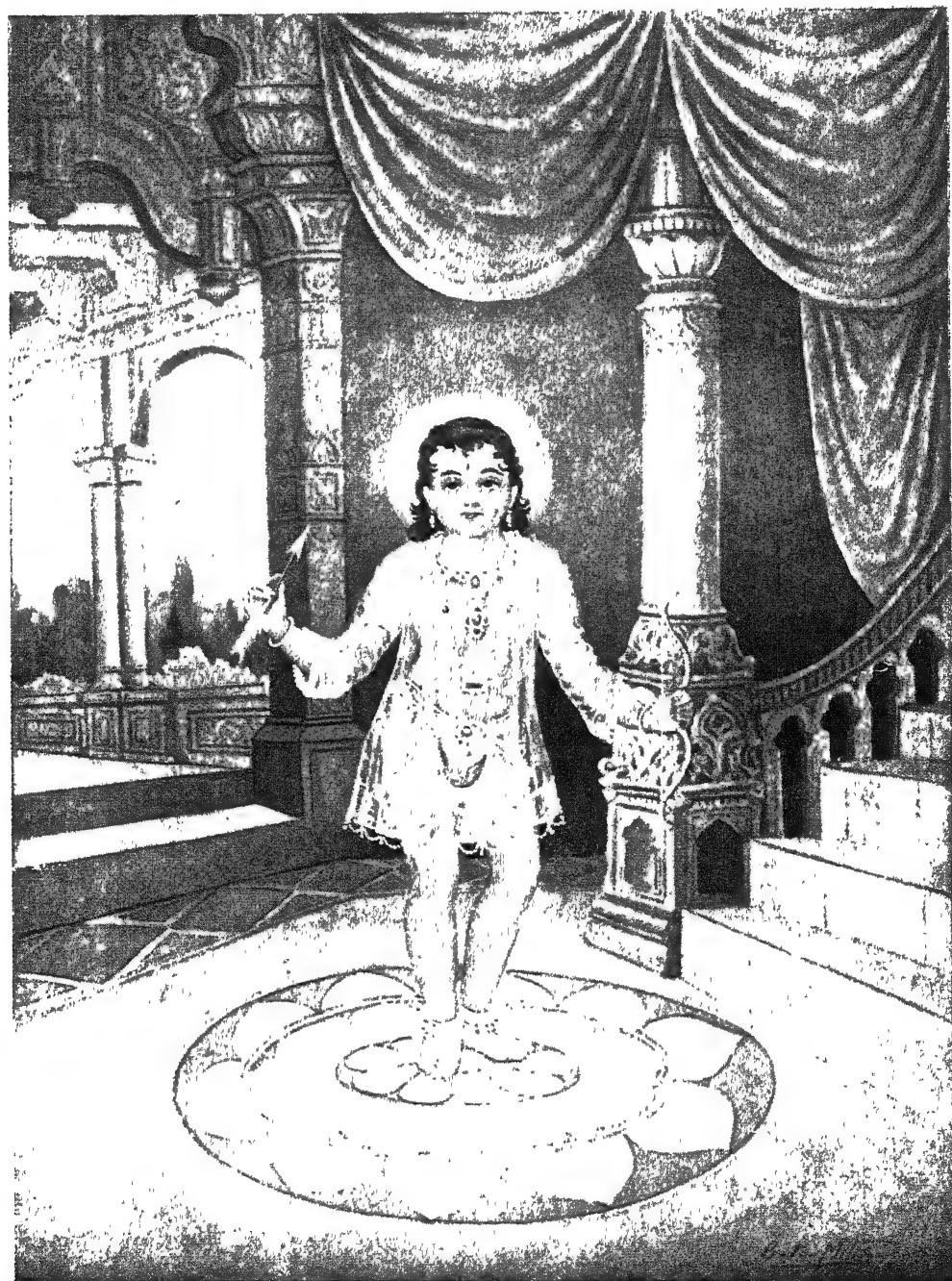
For an hour or so Śiva was lost in the ecstasy of meditation. He then recovered Himself and thereafter began joyfully to tell the story of Rāma (111)

चौ०—झठेड सत्य जाहि बिनु जानें । जिमि भुजंग बिनु रजु पहिचानें ॥
जेहि जानें जग जाइ हेराई । जागें जथा सपन अम जाई ॥ १ ॥
बंदड़ बालरूप सोइ रामू । सब सिधि सुलभ जपत जिसु नामू ॥
मंगल भवन अमंगल हारी । द्रवउ सो दसरथ अजिर बिहारी ॥ २ ॥
करि प्रनाम रामहि त्रिपुरारी । हरषि सुधा सम गिरा उचारी ॥
धन्य धन्य गिरिराजकुमारी । तुम्ह समान नहिं कोउ उपकारी ॥ ३ ॥
दैैहु रघुपति कथा प्रसंगा । सकल लोक जग पावनि गंगा ॥
तुम्ह रघुबीर चरन अनुरागी । कीन्हहु प्रस्त्र जगत हित लागी ॥ ४ ॥

"Due to lack of knowledge about Śri Rāma even the unreal passes for real, just as ignorance about a rope leads us to mistake it for a snake. Even so the moment we know Him the world of matter vanishes, just as the delusion of a dream disappears as soon as we wake up. Him do I reverence in

the form of a Child, the repetition of whose Name brings all kinds of success within our easy reach. May that Home of bliss and Bane of woe take compassion on me,—He who sports in the courtyard of King Daśaratha." After thus paying homage to Rāma, the Slayer of the demon Tripura joyfully

Kalyana-Kalpataru.



The Child Rāma

spoke in mellifluous accents as follows: "You are indeed blessed and worthy of applause, O daughter of the mountain-king; there is no such benefactor as you. You have asked me to repeat the history of the Lord of Raghus, which is potent enough to

sanctify all the spheres even as the Gangā purifies the whole world. You are full of love for the feet of the Hero of Raghu's race; You have put questions to Me only with an eye to the good of the world.

(1-4)

दो०—राम कृपा ते पारबति सपनेहुँ तव मन माहिं ।
सोक मोह संदेह अम मम विचार कछु नाहिं ॥ ११२ ॥

"By the blessing of Rāma, O Pārvati, not even in dream can grief, infatuation, doubt or error enter your mind, so far as I can judge.

(112)

चौ०—तदपि असंका कीन्हहु सोइ । कहत सुनत सब कर हित होइ ॥
जिन्ह हरिकथा सुनी नहि काना । श्रवन रंभ अहिभवन समाना ॥ १ ॥
नयनन्ह संत दरस नहि देखा । लोचन मोरपंख कर लेखा ॥
ते सिर कदु तुंबरि समतला । जे न नमत हरि गुर पद मूला ॥ २ ॥
जिन्ह हरि भगति हृदय नहि आनी । जीवत सब समान तेह ग्रानी ॥
जो नहि करह राम गुन गाना । जीह सो दाढुर जीह समाना ॥ ३ ॥
कुलिस कठोर निदुर सोइ छाती । सुनि हरि चरित न जो हरषाती ॥
गिरिजा सुनहु राम कै लीला । सुर हित दनुज बिमोहनसीला ॥ ४ ॥

"Yet you have expressed the same old doubts again, so that all those who repeat or hear this account may be benefited thereby. The ears of those who have never heard the stories of Śri Hari are no better than snake-holes. The eyes of those who have not blessed them with the sight of saints are as good as the sham eyes in a peacock's tail. The heads that bow not at the soles of Śri Hari or of one's preceptor are just like bitter pumpkins.

Those who have cherished not in their heart the spirit of devotion to Śri Hari are as good as dead, though living. The tongue that does not sing the praises of Rāma is just like the tongue of a frog. The heart which does not rejoice to hear the tales of Śri Hari is hard as adamant and cruel indeed. Hear, O Girijā, the exploits of Śri Rāma, which prove beneficial to the gods and mystify the demons.

(1-4)

दो०—रामकथा सुरधेनु सम सेवत सब सुख दानि ।
सतसमाज सुरलोक सब को न सुनै अस जानि ॥ ११३ ॥

"Like the cow of plenty, the story of Rāma bestows all blessings on those who devote themselves to it; and the assemblages of saints are the various abodes of gods. Knowing this, who would not listen to it ?

(113)

चौ०—रामकथा सुंदर कर तारी । संसय बिहग उडावनिहारी ॥
रामकथा कलि बिटप कुठारी । सादर सुतु गिरिराजकुमारी ॥ १ ॥

राम नाम गुन चरित सुहाए । जनम करम अगनित श्रुति गाए ॥
जथा अनंत राम भगवाना । तथा कथा कीरति गुन नाना ॥ २ ॥
तदपि जथा श्रुत जसि मति मोरी । कहिउँ देखि प्रीति अति तोरी ॥
उमा प्रस्त तव सहज सुहाई । सुखद संतसंमत मोहि भाई ॥ ३ ॥
एक बात नहिं मोहि सोहानी । जदपि मोह बस कहेहु भवानी ॥
तुम्ह जो कहा राम कोड आना । जेहि श्रुति गाव धरहिं मुनि ध्याना ॥ ४ ॥

"The story of Rāma is the lovely clap of hand-palms, which scares away the birds of doubt. Even so the story of Rāma is an axe to the tree of Kaliyuga (the impurities of the Kali age), listen to it with reverence, O daughter of the mountain-king. The charming names of Śri Rāma, as well as His virtues, stories, births and deeds have all been declared by the Vedas to be beyond number. As there is no end to the divine Rāma, even so His stories, glory and virtues are also endless. Yet, seeing your great love, I

will tell them even as I have heard of them to the best of my intellectual capacity. Umā, your inquiries are naturally winning and delightful and such as are approved of by the saints; as for myself I am particularly pleased to hear them. But there was one thing, Bhavāni, which I did not like, although you uttered it under a spell of delusion: you suggested that the Rāma whom the Vedas extol and on whom the sages contemplate is someone else!

(1-4)

दो०—कहाईं सुनहिं अस अधम नर ग्रसे जे मोह पिसाच ।

पाखंडी हरि पद विसुख जानहिं झट न साच ॥ १४ ॥

"Such words are spoken and heard by those vile men alone who are possessed by the devil of infatuation, are impious and averse to the feet of Śri Hari and know no difference between truth and falsehood,

(114)

चौ०—अग्न अकोबिद अंघ अभागी । काई विषय मुकुर मन लागी ॥
लंपट कपटी कुटिल बिसेची । सपनेहुँ संतसभा नहिं देखी ॥ १ ॥
कहाईं ते बेद असंमत बानी । जिन्ह कें सूक्ष लामु नहिं हानी ॥
मुकुर मलिन अरु नथन बिहीना । राम रूप देखाई किमि दीना ॥ २ ॥
जिन्ह कें अगुन न सगुन बिबेका । जल्याई कल्पित बचन अनेका ॥
हरिमाया बस जगत अमाहीं । तिन्हाई कहत कछु अघटित नाहीं ॥ ३ ॥
बातुल भूत विवस मतवारे । ते नहिं बोलहिं बचन विचारे ॥
जिन्ह कृत महामोह मद पाना । तिन्ह कर कहा करिअ नहिं काना ॥ ४ ॥

"Foolish, ignorant and blind wretches, the mirror of whose heart is clouded by the film of sensuality, lecherous, deceitful and grossly perverse, who have never seen an assemblage of holy men even in a dream and who have no sense of gain and loss, they alone make statements which are repugnant to the

Vedas. The mirror of their heart is soiled and they have no eyes to see; how, then, can those wretched souls behold the beauty of Śri Rāma ? For those who have no knowledge either of the unqualified Brahma or of qualified Divinity, who indulge in fantastic utterances of various kinds and who spin

round in this world under the influence of Śrī Hari's deluding potency, no assertion is too absurd to make. Those who are delirious or mad, those who

are possessed and those who are inebriated do not talk sense. None should give ear to the ravings of those who have drunk the wine of infatuation. (1-4)

सो०—अस निज हृदयं विचारि तजु संसय भजु राम पद ।

सुनु गिरिराजकुमारि भ्रम तम रवि कर बचन मम ॥ ११५ ॥

"Thus assured in your heart, discard all doubt and adore Śrī Rāma's feet. O daughter of the mountain-king, hear my words, which are sun-beams as it were for the darkness of error. (115)

चौ०—सगुनहि अगुनहि नहि कल्प भेदा । गावहि सुनि पुरान ब्रुध बेदा ॥
 अगुन अस्त्र अलख अज जोई । भगत ब्रेम बस सगुन सो होई ॥ १ ॥
 जो गुन रहित सगुन सोइ कैसे । जल्ल हिम उपल बिलग नहि जैसे ॥
 जासु नाम अम तिमिर पतंगा । तेहि किमि कहिअ बिमोह प्रसंगा ॥ २ ॥
 राम सच्चिदानंद दिनेसा । नहि तहि मोह निसा लवलेसा ॥
 सहज प्रकासरूप भगवाना । नहि तहि पुनि विश्यान बिहाना ॥ ३ ॥
 हरष विषाद रथान अग्याना । जीव धर्म अहमिति अभिमाना ॥
 राम ब्रह्म व्यापक जग जाना । परमानंद परेस पुराना ॥ ४ ॥

"There is no difference between qualified Divinity and the unqualified Brahma: so declare the sages and men of wisdom, the Vedas and the Purāṇas. That which is attributeless and formless, imperceptible and unborn, becomes qualified under the influence of the devotee's love. How can the Absolute become qualified? In the same way as water and the hail-stone are non-different in substance. Infatuation is out of the question for Him whose very Name is like the sun to the darkness of error. Śrī Rāma, who is Truth, Consciousness and Bliss combined, is

like the sun; the night of ignorance cannot subsist in Him even to the smallest degree. He is the Lord whose very being is light, there is no dawn of understanding in His case. (For the dawn presupposes night and night there is none in the sunlight of Śrī Rāma.) Joy and grief, knowledge and ignorance, egoism and pride—these are the characteristics of a Jīva (finite being). Śrī Rāma is the all-pervading Brahma; He is supreme bliss personified, the highest lord and the most ancient Being. The whole world knows it.

(1-4)

दो०—पुरुष प्रसिद्ध प्रकास निधि प्रगट परावर नाथ ।

रघुकुलमनि मम स्वामि सोइ कहि सिवँ नायउ माथ ॥ ११६ ॥

"He who is universally known as the Spirit, the fount of light, manifest in all forms and is the lord of life as well as of matter, that Jewel of Raghu's line is my Master." So saying Śīva bowed His head to Him. (116)

चौ०—निज अम नहि समुझहि अग्यानी । प्रभु पर मोह धरहि जड़ प्रानी ॥
 जथा गगन धन पटल निहारी । झाँपेड भानु कहहि कुविचारी ॥ १ ॥

चिनत्र जो लोचन अंगुलि लाएँ । प्रगट जुगल समि तेहि के भाएँ ॥
 उमा राम बिष्टक अस मोहा । नभ तम धूम धूरि जिमि सोहा ॥ २ ॥
 विषय करन सुर जीव समेता । सकल एक तें एक सचेता ॥
 सब कर परम प्रकासक जोई । राम अनादि अवधपति सोई ॥ ३ ॥
 जगत प्रकाश प्रकासक रामू । मायाधीस म्यान गुन धामू ॥
 जासु मन्त्रता तें जड माया । भास सत्य इव मोह सहाया ॥ ४ ॥

"Fools do not perceive their own error; on the other hand, those stupid creatures attribute infatuation to the Lord, just as on seeing the sky covered with clouds, men of unsound judgment declare that the sun has been screened by the clouds. To him who sees with a finger stuck into his eyes the moon appears as doubled. Umā, infatuation is attributed to Rāma in the same way as darkness, smoke or dust appears in the sky. The objects of the senses, the senses and their presiding deities as well as the Jīva (embodied soul)—all these derive their illumination one from

the other. (That is to say, the objects are illumined by the senses, the senses are illumined by their presiding deities and the deities presiding over the senses are illumined by the conscious Self.) The supreme illuminator of them all is the eternal Rāma, King of Ayodhyā. The world of matter is the object of illumination, while Rāma is its illuminator. He is the lord of Māyā and the abode of wisdom and virtues. It is due to His reality that even unconscious Matter appears as real through ignorance.

(1-4)

दौ०—रजत सीप महुँ भास जिमि जथा भानु कर वारि ।
 जदपि मृषा तिहुँ काल सोइ भ्रम न सकइ कोउ टारि ॥ ११७ ॥

"Just as a shell is mistaken for silver and a mirage for water even though the appearance is false at all times (in the past, present and future), nobody can dispel this delusion

(117)

चौ०—एहि विधि जग हरि आश्रित रहई । जदपि असत्य देत दुख अहई ॥
 जैं सपने सिर कटै कोई । बिनु जागेन न दूरि दुख होई ॥ १ ॥
 जासु कृपाँ अस भ्रम मिटि जाई । गिरिजा सोइ कृपाल रघुराई ॥
 आदि अंत कोउ जासु न पावा । मति अनुमानि निगम अस गावा ॥ २ ॥
 विनु पद चलइ सुनइ विनु काना । कर विनु करम करइ विधि नाना ॥
 आनन रहित सकल रस भोगी । विनु बानी बकता बड जोगी ॥ ३ ॥
 तन विनु परस नयन विनु देखा । ग्रहइ ग्रान विनु बास असेषा ॥
 असि सब भाँति अलौकिक करनी । महिमा जासु जाइ नहि बरनी ॥ ४ ॥

"In a like manner is this world of matter superimposed on Hari. Though unreal, it gives us pain nonetheless, just as if a man's head is cut off in a dream, he is not rid of pain till he

wakes. Girijā, He whose grace wipes out such delusion is none else than the benevolent Lord of Raghus. Nobody has been able to discover His beginning or end. Basing their conclusions on

speculation the Vedas have described Him in the following words. He walks without feet, hears without ears and performs actions of various kinds even without hands. He enjoys all tastes without a mouth (palate) and is a most clever speaker even though devoid

of speech. He touches without a body (the tactile sense), sees without eyes and catches all odours even without a nose (the olfactory sense). His ways are thus supernatural in every respect and His glory is beyond description. (1-4)

दो०—जेहि इमि गावहिं वेद बुध जाहि धरहिं सुनि ध्यान ।

सोइ दसरथ सुत भगत हित कोसलपति भगवान ॥ ११८ ॥

"He who is thus extolled by the Vedas and men of wisdom and whom the sages love to contemplate is no other than the divine Rāma, son of Daśaratha, lord of Ayodhyā, the friend of His devotees.

(118)

चौ०—कासीं मरत जंतु अवलोकी । जासु नाम बल कड़ बिसोकी ॥
 सोइ प्रभु मोर चराचर स्वामी । रघुबर सब उर अंतरजामी ॥ १ ॥
 लिवसहुं जासु नाम नर कहहीं । जनम अनेक रचित अघ दहहीं ॥
 सादर सुमिरन जे नर करहीं । भव वारिधि गोपद इव तरहीं ॥ २ ॥
 राम सो परमात्मा भवानी । तहैं अस अति अविहित तव बानी ॥
 अस संसय आनत उर माहीं । ग्यान बिराग सकल गुन जाहीं ॥ ३ ॥
 सुनि सिव के अस भंजन बचना । मिटि गै सब कुतरक कै रचना ॥
 भइ रघुपति पद प्रीति प्रतीति । दुर्लभ असंभावना बीती ॥ ४ ॥

"When I behold any creature dying in the holy Kāśī (the modern Banaras), it is by the power of His Name that I rid it of all sorrow (liberate it). He is my lord, the Chief of Raghus, the sovereign of all creation, animate as well as inanimate, the witness of all hearts. If men repeat His Name even in a helpless state, sins committed by them in a series of previous existences are burnt away, while those who devoutly remember Him are able to cross the ocean of mundane existence as if it were a mere hollow made by

the hoof of a cow. Rāma is no other than that supreme Spirit, Bhavānī; your assertion that He is subject to delusion is wholly unwarranted. The moment a man harbours such a doubt in his mind, his wisdom, dispassion and all other virtues bid adieu to him." When Pārvatī heard Śiva's illuminating words, the whole structure of her sophistry collapsed. Attachment and devotion to the feet of the Lord of Raghus sprang in her heart and her shocking incredulity disappeared.

(1-4)

दो०—पुनि पुनि प्रभु पद कमल गहि जोरि पंकरह पानि ।

बोलीं गिरिजा बचन बर मनहुं ब्रेम रस सानि ॥ ११९ ॥

Clasping the lotus feet of her lord again and again, and joining her lotus-like palms, Pārvatī spoke the following fine words, steeping them as it were in the nectar of love:—

(119)

चौ०—ससि कर सम सुनि गिरा तुम्हारी । मिठा मोह सरदातप भारी ॥
 तुम्ह कृपाल सबु संसड हरेऊ । राम स्वरूप जानि मोहि परेऊ ॥ १ ॥
 नाथ कृपाँ अब गयउ बिधादा । सुखी भयँ प्रभु चरन प्रसादा ॥
 अब मोहि आपनि किंकरि जानी । जदपि सहज जड नारि अयानी ॥ २ ॥
 प्रथम जो मैं पछा सोइ कहहू । जौं मो पर प्रसन्न प्रभु अहहू ॥
 राम ब्रह्म चिनमय अविनासी । सर्व रहित सब उर पुर बासी ॥ ३ ॥
 नाथ धरेऊ नरतनु केहि हेतु । मोहि समुझाइ कहहु बृषकेतु ॥
 उमा बचन सुनि परम बिनीता । रामकथा पर प्रीति पुनीता ॥ ४ ॥

"Now that I have listened to Your words, which were refreshing as moonbeams, my ignorance, like the feverish heat of the autumnal sunshine, has faded away. You have removed all my doubt, O gracious Lord, and the reality of Rāma has been revealed to me. By Your grace, my lord, my gloom has been lifted and I feel happy now by the blessing of my lord's feet. Now, regarding me as Your slave, even though I am a woman, ignorant and stupid by

nature, answer my former question, if You are pleased with me, my lord. Rāma, I now understand, is no other than the indestructible Brahma (God), who is consciousness itself and who, though bereft of all, yet dwells in the heart of all. Why did He take the form of a human being ? Explain this to me, O Śankara." Hearing Umā's most polite words and seeing Her unadulterated love for the story of Śri Rāma,—

(1-4)

दो०—हियँ हरघे कामारि तब संकर सहज सुजान ।

बहु विधि उमहि प्रसंसि पुनि बोले कृपानिधान ॥ १२० (क) ॥

—The all-merciful and all-wise Śankara, the Destroyer of Cupid, was glad at heart and, extolling Umā in so many ways, said:— (120 A)

[PAUSE 1 FOR A NINE-DAY RECITATION]

[PAUSE 4 FOR A THIRTY-DAY RECITATION]

सो०—सुनु सुभ कथा भवानि रामचरितमानस विमल ।

कहा भुसुंडि बखानि सुना बिहग नायक गरुड ॥ १२० (ख) ॥

सो संबाद उदार जेहि विधि भा आर्गे कहब ।

सुनहु राम अवतार चरित परम सुंदर अनघ ॥ १२० (ग) ॥

हरि गुन नाम अपार कथा रूप अगनित अमित ।

मैं निज मति अनुसार कहउँ उमा सादर सुनहु ॥ १२० (घ) ॥

"Hear the blessed story of the holy *Rāmачरितमानस*, which was narrated at length by the sage Bhusundi and heard by the king of birds, Garuda. I shall tell you later on how that great dialogue took place. First listen to the most charming and sanctifying story of His descent. The virtues, names, stories and forms of Śri Hari are all unlimited, innumerable and immeasurable. Yet I proceed to tell them according to the best of my intellectual capacity; listen, Umā, with reverence

(120 B-D)

चौ०—सुनु गिरिजा हरिचरित सुहाए । बिपुल विसद निगमागम गाए ॥
 हरि अवतार हेतु जेहि होई । इदमित्थं कहि जाइ न सोई ॥ १ ॥
 राम अतक्ष्य दुष्टि मन बानी । मत हमार अस सुनहि सयानी ॥
 तदपि मंत मुनि वेद पुराना । जस कछु कहहि स्वमति अनुमाना ॥ २ ॥
 तस मैं सुमुखि सुनावड़ तोही । समुक्षि परइ जस कारन मोही ॥
 जब जब होइ धरम कै हानी । बाइहि असुर अधम अभिमानी ॥ ३ ॥
 करहि अनीति जाइ नहि बरनी । सीदिहि विप्र धेनु सुर धरनी ॥
 तब तब प्रभु धरि विविध सरीरा । हरहि कृपानिधि सजन पीरा ॥ ४ ॥

"Hark, O Girijā: the Vedas and the Tantras have sung numerous charming and sinless exploits of Śri Hari. The cause of Śri Hari's descent cannot be precisely stated. Listen, O sensible lady: Śri Rāma is beyond the grasp of intellect, mind or speech such is my conviction. Yet, O charming lady, I tell you the reason as I understand it and even as the saints

and sages, the Vedas and the Purānas have stated according to their intellectual level. Whenever virtue declines and vile and haughty demons multiply and work unquity that cannot be told, and whenever Brahmans, cows, gods and earth itself are in trouble, the gracious Lord assumes various (transcendent) forms and relieves the distress of the virtuous. (1-4)

दो०—असुर मारि थापहि सुरन्ह राखहि निज श्रुति सेतु ।
 जग विस्तारहि विसद जस राम जन्म कर हेतु ॥ १२१ ॥

"Killing the demons He reinstates the gods, preserves the bounds of propriety fixed by the Vedas, which represent His own breath, and diffuses His immaculate glory throughout the world. This is the motive of Śri Rāma's descent. (121)

चौ०—सोइ जस गाइ भगत भव तरहीं । कृपासिंधु जन हित तनु धरहीं ॥
 राम जन्म के हेतु अनेका । परम विचित्र एक तें एका ॥ १ ॥
 जन्म एक दुइ कहउं बखानी । सावधान सुनु सुमति भवानी ॥
 द्वारपाल हरि के प्रिय दोऊ । जय अह विजय जान सब कोऊ ॥ २ ॥
 विप्र श्राप तें दूनउ भाई । तामस असुर देह तिन्ह पाई ॥
 कनककसिपु अह हाटकलोचन । जगत विदित सुरपति मद मोचन ॥ ३ ॥
 विजहि समर बीर विस्थाता । धरि बराह बपु एक निपाता ॥
 होइ नरहरि दूसर पुनि मारा । जन प्रह्लाद सुजस विस्तारा ॥ ४ ॥

"Singing this glory the devotees cross the ocean of mundane existence; it is for the sake of His devotees that the compassionate Lord bodies Himself forth. The motives of Śri Rāma's birth are many, each more wonderful than the other. I will refer to one or two such births at some length; please

listen attentively, O wise Bhavāni. Śri Hari has two favourite gate-keepers, Jaya and Vijaya, who are known to everybody. Due to the curse of certain Brahmans (Sanaka and his three brothers) both these brothers were born in the accursed species of demons. One of them was known as Hiranyakasipu

and the other as Hiranyākṣa. They became known throughout the universe as the tamers of the pride of Indra (the chief of gods) Both of them were celebrated heroes who came out victorious in battle. The Lord assumed the form of a Boar in order to kill

one of the two brothers (viz., Hiranyākṣa); while bodying Himself forth as a Man-Lion, He killed the other (Hiranyakaśipu) and spread the fair renown of His devotee, Prahlāda (Hiranyakaśipu's son).

(1-4)

दो०—भए निसाचर जाइ तेइ महाबीर बलवान् ।
कुंभकरन रावन सुभट सुर विजई जग जान ॥ १२२ ॥

"It is these two brothers that were born again as the powerful and most valiant Rāksasas, Rāvana and Kumbhakarna, who were great warriors and, as all the world knows, conquered even gods.

(122)

चौ०—सुकृत न भए हते भगवाना । तीनि जनम द्विज बचन प्रवाना ॥
एक बार तिन्ह के हित लागी । धरेउ सरीर भगत अनुरागी ॥ १ ॥
कस्यप अदिति तहाँ पितु माता । दसरथ कौसल्या बिख्याता ॥
एक कल्प एहि विधि अवतार । चरित पवित्र किए संसार ॥ २ ॥
एक कल्प सुर देखि दुखारे । समर जलंधर सन सब हारे ॥
संभु कीन्ह संग्राम अपारा । दनुज महाबल मरह न मारा ॥ ३ ॥
परम सती असुराधिप नारी । तेहि बल ताहि न जितहि पुरारी ॥ ४ ॥

"Even though slain by the Lord, the two brothers (Hiranyākṣa and Hiranyakaśipu) did not attain liberation, for the Brahmans had doomed them to three births. It was on their account that the Lover of the devotees bodied Himself forth on one occasion. In that birth Kaśyapa and Aditi were His parents, who were known by the names of Daśaratha and Kausalyā respectively. This was how in one Kalpa (round of creation) the Lord descended from

heaven and performed purifying deeds on earth. In another Kalpa all the gods were worsted in their conflict with the demon Jalāndhara. Seeing their distress Śambhu waged war against him, which knew no end, but the demon, who possessed a great might, could not be killed in spite of His best efforts. The wife of the demon chief was a most virtuous lady. Armed by her strength of character the demon could not be conquered even by the Vanquisher of Tripura. (1-4)

दो०—छल करि दरेउ तासु ब्रत प्रभु सुर कारज कीन्ह ।
जब तेहि जानेउ मरम तब आप कोप करि दीन्ह ॥ १२३ ॥

"By a stratagem the Lord broke her vow of chastity and accomplished the purpose of the gods. When the lady discovered the trick, she cursed Him in her wrath.

(123)

चौ०—तासु आप हरि दीन्ह प्रमाना । कौतुकनिधि कृपाल भगवाना ॥
तहाँ जलंधर रावन भयऊ । रन हति राम परम पद दयऊ ॥ १ ॥

एक जनम कर कारन एहा । जेहि लगि राम धरी नरदेहा ॥
प्रति अवतार कथा प्रभु केरी । सुनु सुनि बरनी कविन्ह घनेरी ॥ २ ॥
नारद श्राप दीन्ह एक बारा । कल्प एक तेहि लगि अवतारा ॥
गिरिजा चकित भई सुनि बानी । नारद विष्णुभगत पुनि ग्यानी ॥ ३ ॥
कारन कवन श्राप सुनि दीन्हा । का अपराध रमापनि कीन्हा ॥
यह प्रसंग मोहि कहहु पुरारी । सुनि मन मोह आचरज भारी ॥ ४ ॥

"The sportive and gracious Lord accepted her curse. It was this Jalandhara who was reborn as Rāvana in this latter Kalpa. Killing him in battle Śri Rāma conferred on him the supreme state (final beatitude). This was the reason why Śri Rāma assumed a human form in one particular birth. Hark, O Bharadwāja: the story of each birth of the Lord has been sung by poets in diverse ways. On one occasion Nārada cursed the Lord; this served as an excuse

of His birth in one particular Kalpa." Girijā was taken aback to hear these words and said, "Nārada is a votary of God Viṣṇu and an enlightened soul too. Wherefore did the sage pronounce a curse? What offence had Lakṣmi's lord committed against him? Tell me the whole story, O Slayer of the demon Tripura. It is very strange that the sage should have fallen a prey to delusion."

(1-4)

दो—बोले विहसि महेस तव ग्यानी मूळ न कोइ ।

जेहि जस रघुपति करहि जब सो तस तेहि छन होइ ॥ १२४ (क) ॥

The great Lord Śiva then replied with a smile, "There is no one enlightened or deluded. Man instantly becomes what the Lord of Raghus wills him to be at a particular moment.

(124 A)

सो—कहउँ राम गुन गाथ भरद्वाज सादर सुनहु ।

भव भंजन रघुनाथ भजु तुलसी तजि मान मद ॥ १२४ (ख) ॥

Said Yājñavalkya, "I am going to recount the virtues of Rāma, O Bharadwāja; listen with a devout mind." Renouncing pride and intoxication, O Tulasīdāsa, adore the Lord of Raghus, who puts an end to metempsychosis.

(124 B)

चौ—हिमगिरि गुहा एक अति पावनि । वह समीप सुरसरी सुहावनि ॥
आश्रम परम पुनीत सुहावा । देखि देवरिषि मन अति भावा ॥ १ ॥
निरखि सैल सरि विपिन विभागा । भयउ रमापति पद अनुरागा ॥
सुमिरत हरिहि श्राप गति बाधी । सहज बिमल मन लगि समाधी ॥ २ ॥
सुनि गति देखि सुरेस डेराना । कामहि बोलि कीन्ह सनमाना ॥
सहित सहाय जाहु मम हेतू । चलेउ हरिषि हिँ जलचरकेतू ॥ ३ ॥
सुनासीर मन महुं असि त्रासा । चहत देवरिषि मम पुर बासा ॥
जे कामी लोलुप जग माही । कुटिल काक इव सबहि डेराही ॥ ४ ॥

"In the Hīmālaya mountains there was a most sacred cave, the beautiful heavenly stream (Gangā) flowed near by. The sight of this most holy and

charming hermitage highly attracted the mind of the celestial sage Nārada. Seeing the mountain, the river and the forest glades, his heart developed

love for the feet of Lakṣmi's lord. The thought of Śrī Hari broke the spell of the curse* (pronounced by Dakṣa, which did not allow him to stay at one place), and his mind, which was naturally sinless, fell into a trance. Seeing the sage's condition, Indra (the chief of gods) became apprehensive. Summoning the god of love, he received him with

great honour and said, "For my sake go with your associates !!" The god of love (who has a fish emblazoned on his standard) set out gladdened at heart. Indra apprehended that the celestial sage sought to occupy his abode. Those who are lustful and grasping are afraid of everyone like the evil-minded crow.

(1-4)

दो०—सूख हाड़ लै भाग सठ स्वान निरखि सृगराज ।

छीनि लेइ जनि जान जड़ तिमि सुरपतिहि न लाज ॥ १२५ ॥

Just as a foolish dog, on seeing a king of beasts, should run away with a dry bone, fearing in his crass ignorance lest the lion should rob him of it, Indra too in his shamelessness thought as above

(125)

चौ०—तेहि आश्रमहि मदन जब गयऊ । निज मायाँ बसंत निरमयऊ ॥
 कुसुमित बिबिध बिटप बहुरंगा । क्रूजहि कोकिल गुंजहि भुंगा ॥ १ ॥
 चली सुहावनि त्रिविध बयारी । काम कुसानु बढावनिहारी ॥
 रंभादिक सुरनारि नवीना । सकल असमसर कला प्रबीना ॥ २ ॥
 करहि गान बहु तान तरंगा । बहुविधि क्रीड़हि पानि पतंगा ॥
 देखि सहाय मदन हरणाना । कीन्हेसि पुनि प्रपञ्च बिधि नाना ॥ ३ ॥
 काम कला कछु सुनिहि न व्यापी । निज भय॑ डेरउ मनोभव पापी ॥
 सीम कि चाँपि सकइ कोड तासू । बड़ रखवार रमापति जासू ॥ ४ ॥

When the god of love reached that hermitage, he created a semblance of the vernal season by his illusory power. Many-coloured blossoms appeared on the trees of different kinds; cuckoos sang and bees hummed. Delightful breezes, cool, soft and fragrant, blew, fanning the flame of passion. Rambha and other heavenly damsels, who looked ever young and were all past masters in amorous sports, sang in undulating tones

of various kinds and sported in many ways, ball in hand. The god of love was delighted to see his associates there and employed a variety of deceptive tricks. But his amorous devices had no effect on the sage. Guilty Cupid was now apprehensive of his own destruction. Can anyone dare to trespass the bounds of him who has the Lord of Lakṣmi as his great protector.

(1-4)

दो०—सहित सहाय सभीत अति मानि हारि मन मैन ।

गहेसि जाइ मुनि चरन तब कहि सुठि आरत बैन ॥ १२६ ॥

In dire dismay the god of love with his accomplices acknowledged his defeat and clasped the sage's feet, addressing him in accents of deep humility. (126)

चौ०—भयउ न नारद मन कछु रोषा । कहि प्रिय बचन काम परितोषा ॥
 नाह चरन सिरु आयसु पाई । गयउ मदन तब सहित सहाई ॥ १ ॥

* For the cause of the curse see *Chauṇḍi* 1 following *Dohā* 78 (p. 83).

मुनि सुसीलता आपनि करनी । सुरपति सर्वां जाइ सब बरनी ॥
 मुनि सब के मन अचरण आवा । मुनिहि प्रसंसि हरिहि सिरु नावा ॥ २ ॥
 तब नारद गवने सिव पाही । जिता काम अहमिति मन माही ॥
 मार चरित संकरहि सुनाए । अतिप्रिय जानि महेस सिखाए ॥ ३ ॥
 बार बार बिनवाँ मुनि तोही । जिमि यह कथा सुनायहु मोही ॥
 तिमि जनि हरिहि सुनावहु कबहुँ । चलेहुँ प्रसंग दुराएहु तबहुँ ॥ ४ ॥

There was no anger in Nārada's mind; he reassured the god of love by addressing him in friendly terms. Then, bowing his head at the sage's feet and obtaining his leave, Love retired with his accomplices. Reaching the court of Indra (the chief of gods) he related his own doings, on the one hand, and the sage's clemency, on the other. Hearing the tale all were astonished: they extolled the sage and bowed their

head to Hari. Then Nārada called on Śiva, he was proud of his victory over Love and told Him all Love's doings. Knowing him to be His most beloved friend, the great Lord Śiva admonished him as follows:—"O sage, I pray you again and again never repeat this story to Hari as you have repeated it to me. Even if the topic ever comes up before Him, please hush it up."

(1-4)

दो०—संभु दीन्ह उपदेस हित नहिं नारदहि सोहान ।

भरद्वाज कौतुक सुनहु हरि इच्छा बलवान ॥ १२७ ॥

Wholesome was the advice given by Śambhu; but it did not please Nārada. Bharadwāja, now hear what interesting thing happened. The will of Hari is predominant.

(127)

चौ०—राम कीन्ह चाहहि सोइ होई । करै अन्यथा अस नहिं कोई ॥
 संभु बचन मुनि मन नहिं भाए । तब विरचि के लोक सिधाए ॥ १ ॥
 एक बार करतल बर बीना । गावत हरि गुन गान प्रबीना ॥
 छीरसिंधु गवने मुनिनाथा । जहूं बस श्रीनिवास श्रुतिमाथा ॥ २ ॥
 हरषि मिले उठि रमानिकेता । बैठे आसन रिषिहिं समेता ॥
 बोले बिहसि चराचर राया । बहुते दिनन कीन्ह मुनि दाया ॥ ३ ॥
 काम चरित नारद सब भाषे । जद्यपि प्रथम वरजि सिवं राखे ॥
 अति प्रचंड रघुपति कै माया । जेहि न मोह अस को जग जाया ॥ ४ ॥

The will of Śrī Rāma alone prevails, there is no one who can alter it. Śambhu's advice fell flat on the sage. Then he went to the abode of Brahmā (the Creator). Singing the glories of Śrī Hari, to the accompaniment of the excellent lute he had in his hand, the lord of sages, Nārada, who was skilled in music, once repaired to the ocean of milk, where dwells the abode of

Lakṣmi, Bhagavān Nārāyana, who is Vedānta (the crown of all Vedas) personified. The abode of Rāmā (Lakṣmi) rose to meet him in great joy and shared His seat with the sage. The Lord of the entire creation, animate as well as inanimate, said with a smile, "It is after a long time that you have showed Me this favour, reverend sir." Nārada told Him all the doings of

Love, even though Śiva had already forbidden him to do so. Most formidable is the Māyā (deluding potency) of the Lord of Raghus. No one was ever born in this world, who is beyond its charm. (1-4)

दो०—रुख वदन करि वचन मृदु वोले श्रीभगवान् ।
तुम्हरे सुमिरन तें मिटहिं मोह मार मद मान ॥ १२८ ॥

With an impassive look, yet in coaxing accents, said the Lord, "By your very thought self-delusion, lust, arrogance and pride disappear. (128)

चौ०—सुनु मुनि मोह होइ मन ताकें । ग्यान बिराग हृदय नहिं जाकें ॥
ब्रह्मचरज ब्रत रत मतिधीरा । तुम्हहि कि करइ मनोभव पीरा ॥ १ ॥
नारद कहेउ सहित अभिमाना । कृपा तुम्हारि सकल भगवाना ॥
करुनानिधि मन दीख बिचारी । उर अंकुरेउ गरब तरु भारी ॥ २ ॥
बेगि सो मैं डारिहड़ उखारी । पन हमार सेवक हितकारी ॥
मुनि कर हित मम कौतुक होई । अवासि उपाय करबि मैं सोई ॥ ३ ॥
तब नारद हरि पद सिर नाई । चले हृदय अहमिति अधिकाई ॥
श्रीपति निज माया तब प्रेरी । सुनहु कठिन करनी तेहि केरी ॥ ४ ॥

"Hark, O sage! the mind of him alone is susceptible to delusion, whose heart is devoid of wisdom and dispassion. You are steadfast in your vow of celibacy and resolute of mind, you can never be smitten with pangs of Love" Nārada replied with a feeling of pride, "Lord, it is all due to Your grace." The compassionate Lord pondered and saw that a huge tree of pride had sprouted in his heart. "I shall soon

tear it up by roots, for it is My vow to serve the best interests of My servants. I must contrive some plan which may do good to the sage and serve as a diversion for Me." Then, bowing his head at the feet of Śri Hari, Nārada departed.. The pride in his heart had swelled. The Lord of Lakṣmi (the goddess of prosperity) then set His Māyā into operation. Now hear of her relentless doings. (1-4)

दो०—विरचेउ मग महुँ नगर तेहिं सत जोजन विस्तार ।
श्रीनिवासपुर तें अधिक रचना विविध प्रकार ॥ १२९ ॥

The Lord's Māyā (deluding potency) created on the way a city with an area of eight hundred square miles. The manifold architectural beauties of that city excelled even those of Viṣṇu's own capital (Vaikunṭha). (129)

चौ०—बसहिं नगर सुंदर नर नारी । जनु बहु मनसिज रति तजुधारी ॥
तेहिं पुर बसह सीलनिधि राजा । अगनित हय गय सेन समाजा ॥ १ ॥
सत सुरेस सम विभव बिलासा । रूप तेज बल नीति निवासा ॥
बिस्तमोहनी तासु कुमारी । श्री बिमोह जिसु रूपु निहारी ॥ २ ॥
सोइ हरिमाया सब गुन खानी । सोभा तासु कि जाइ बखानी ॥
करइ स्वर्यंबर सो नृपबाला । आए तह अगनित महिषाला ॥ ३ ॥

मुनि कांतुकी नगर तेहि गयऊ । पुरबासिन्ह सब पूछत भयऊ ॥
मुनि सब चरित भूपगुह्ये आए । करि पूजा नृप मुनि बैठाए ॥ ४ ॥

It was inhabited by graceful men and women, whom you would take to be so many incarnations of the god of love and his wife Rati. A 'king, Śilanidhi by name, ruled over that city; he owned numberless horses, elephants and troops. He possessed the grandeur and luxury of a hundred Indras, and was a repository of grace, splendour, might and wisdom. He had a daughter, Viśwamohini by name, whose beauty enraptured even Lakṣmi

She was no other than Śri Hari's own Māyā (enrapturing potency), the fountain-head of all virtues, who can describe her charm? The princess was going to marry by self-election, hence kings beyond number arrived there as suitors. The sportive sage (Nārada) entered the city and inquired everything from the people. Hearing all that had been going on there, he wended his way to the king's palace. The king paid him homage and gave him a seat. (1-4)

दो०—आनि देखाई नारदहि भूपति राजकुमारि ।
कहहु नाथ गुन दोष सब एहि के हृदयं विचारि ॥ १३० ॥

The king brought and showed the princess to Nārada and said, "Tell me after mature thought all that is good or bad about her." (130)

चौ०—देखि रूप मुनि बिरति विसारी । बड़ी बार लगि रहे निहारी ॥
लच्छन तासु विलोकि भुलाने । हृदयं हरष नहिं प्रगट बखाने ॥ १ ॥
जो एहि बरह अमर सोइ होई । समरभूमि तेहि जीत न कोई ॥
सेवहि सकल चराचर ताही । बरइ सीलनिधि कन्या जाही ॥ २ ॥
लच्छन सब विचारि उर राखे । कदुक बनाइ भूप सन भाषे ॥
सुता सुलच्छन कहि नृप पाही । नारद चले सोच मन माही ॥ ३ ॥
करौं जाइ स्पेइ जतन बिचारी । जेहि प्रकार मोहि बरै कुमारी ॥
जप तप कदु न होइ तेहि काला । हे विधि मिलइ कवन विधि बाला ॥ ४ ॥

Seeing her beauty the sage forgot all about his dispassion and remained gazing on her for a long time. When he read the auspicious marks on her body, he was lost in reverie. He was gladdened at heart, but he would not openly mention the happy characteristics "He who weds this girl," he said to himself, "shall become immortal; and no one shall be able to conquer him in battle. He whom Śilanidhi's daughter selects for her lord shall be adored by the entire creation, both

animate and inanimate." Having read these characteristics the sage kept them to himself, and mentioned a few fabricated ones to the king. Telling the king that his daughter was of good promise, Nārada left. He thought within himself, "Let me devise and try some means whereby the princess may choose me for her husband." He had no more zeal to practise Japa (muttering of sacred formulas) or austerity. "Good God, how am I to get the girl?" he said to himself. (1-4)

दो०—एहि अवसर चाहिथ परम
जो विलोकि रीझै कुअंरि तव मेलै जयमाल ॥ १३१ ॥

"What is needed on this occasion is great personal charm and surpassing beauty, whereby the princess may be enamoured of me and place the wreath of victory round my neck," he continued. (131)

चौ०—हरि सन मार्गौं सुंदरताई । होइहि जात गहरु अति भाई ॥
 मोरे हित हरि सम नहिं कोऊ । एहि अवसर सहाय सोइ होऊ ॥ १ ॥
 बहुबिधि विनय कीन्हि तेहि काला । प्रगटेउ प्रभु कौतुकी कृपाला ॥
 प्रभु बिलोकि मुनि नयन जुड़ाने । होइहि काञ्चि दिएँ हरणाने ॥ २ ॥
 अति आरति कहि कथा सुनाई । करहु कृपा करि होहु सहाई ॥
 आपन रूप देहु प्रभु मोही । आन भाँति नहिं पावौं ओही ॥ ३ ॥
 जेहि बिधि नाथ होइ हित मोरा । करहु सो बेगि दास मैं तोरा ॥
 निज माया बल देखि विसाला । हिँ हँसि बोले दीनदयाला ॥ ४ ॥

"Let me ask Hari for a gift of beauty. But, alas' much time will be lost in going to Him Yet I have no such friend as Hari. let Him, therefore, come to my rescue at this juncture" Then Nārada prayed in manifold ways and lo' the sportive and merciful Lord appeared before him. The sight was soothing to the sage's eyes. He was glad at heart and felt assured that his object would be accomplished. In great humility he

told the Lord all that had happened, and said, "Be gracious to me and be good enough to help me Lord, bestow on me Your own beauty, in no other way can I get possession of her. Speedily do that which may serve my best interests, I am Your own servant, my lord" Seeing the mighty power of His Māyā, the Lord, who is compassionate to the poor, smiled to himself and said —

(1-4)

दो०—जेहि विधि होइहि परम हित नारद सुनहु तुम्हार ।
 सोइ हम करव न आन कछु बचन न मृषा हमार ॥ १३२ ॥

"Nārada, listen to Me; I shall do that alone which is good to you, and nothing else. My words can never be untrue. (132)

चौ०—कुपथ माग रुज व्याकुल रोगी । बैद न देइ सुनहु मुनि जोगी ॥
 एहि विधि हित तुम्हार मैं डयऊ । कहि अस अंतरहित प्रभु भयऊ ॥ १ ॥
 माया बिवस भए मुनि मूढा । समझी नहिं हरि गिरा निगूढा ॥
 गवने तुरत तहाँ रिषेराई । जहाँ स्वर्यंवर भूमि बनाई ॥ २ ॥
 निज निज आसन बैठे राजा । बहु बनाव करि सहित समाजा ॥
 मुनि मन हरष रूप अति मोरे । मोहि तजि आनहि बरिहि न भोरे ॥ ३ ॥
 मुनि हित कारन कृपानिधाना । दीनह कुरुप न जाइ बखाना ॥
 सो चरित्र लखि काहुं न पावा । नारद जानि सबहिं सिर नावा ॥ ४ ॥

"Hark, O contemplative ascetic! if a patient distracted by his malady asks for something which is harmful to him, the physician would not give it. In a like manner I have resolved on doing what is good to you." So saying, the

Lord disappeared. Under the spell of His Māyā the sage was so mystified that he could not understand even such unambiguous words of Śri Hari. The chief of seers hastened to the spot where the arena for the choice-marriage

had been prepared. Richly adorned, the royal suitors had occupied their respective seats, each with his retinue. The sage was glad at heart for he thought within himself, "My beauty is so surpassing that the princess will never commit the error of choosing for her husband

anyone else than me" In the sage's own interest the gracious Lord had made him hideous beyond description. But no one could mark the change that had taken place in him; everyone knew him to be Nārada and greeted him as such
(1-4)

दो०—रहे तहाँ दुइ रुद्र गन ने जानहिं सब भेड़ ।
विप्रबेष देखत फिरहि परम कौनकी तेउ ॥ १३३ ॥

Two of Śiva's attendants too happened to be there They knew the whole secret and, disguised as Brahmans, went about seeing the fun.
(133)

चौ०—जैहि समाज बैठे मुनि जाई । हृदयं रूप अहमिति अधिकाई ॥
तहाँ बैठे महेस गन दोऊ । विप्रबेष गति लखड़ न कोऊ ॥ १ ॥
करहिं कृष्ण नारदहि सुनाई । नीकि दीनिह हरि सुंदरसाई ॥
रीझिहि राजकुअँरि छवि देखी । इन्हहि बरिहि हरि जानि बिसेषी ॥ २ ॥
मुनिहि मोह मन हाथ पराएँ । हँसहिं संसु गन अति सचु पाएँ ॥
जदपि सुनहिं मुनि अटपटि बानी । समुझि न परइ बुद्धि अम सानी ॥ ३ ॥
काढँ न लखा सो चरित बिसेषा । सो सरूप नृपकन्याँ देखा ॥
मर्कट बदन भयंकर देही । देखत हृदयं क्रोध भा तेही ॥ ४ ॥

In the row where sat Nārada, exceedingly proud of his beauty, the two attendants of Maheśa too seated themselves. Being disguised as Brahmans they could not be detected. They flung sarcastic remarks at Nārada, saying, "Hari has given this man such excellent beauty that the princess will be enamoured to look at it and shall certainly choose him, taking him for Hari* Himself." The sage was under a spell

of delusion, for his heart had been stolen by love. The attendants of Śiva felt amused at this and greatly enjoyed the fun Even though the sage heard their ironical talk, he could not follow it, his reason being clouded by infatuation. No one perceived this extraordinary phenomenon; the princess alone saw his ugly form. The moment she beheld his monkey-like face and frightful form she was filled with rage. (1-4)

दो०—सखीं संग लै कुअँरि तब चलि जनु राजमराल ।
देखत फिरइ महीप सब कर सरोज जयमाल ॥ १३४ ॥

Accompanied by her girl companions the princess then glided as a swan. With a wreath of victory in her lotus hands she moved about surveying each of her royal suitors.
(134)

चौ०—जैहि दिसि बैठे नारद फूली । सो दिसि तेहिं न बिलोकी भूली ॥
पुनि पुनि मुनि उकसहिं अकुलाहीं । देखि दसा हर गन मुसुकाहीं ॥ १ ॥

* The word 'Hari' also means a monkey: the attendants of Śiva, therefore, indirectly hinted that the sage looked like a monkey.

धरि नृपननु तहं गयउ कृपाला । कुञ्चिरि हरषि मेलेउ जयमाला ॥
दुलहिनि लै गे लच्छनिवासा । नृपसमाज सब भग्रउ निरासा ॥ २ ॥
मुनि अति बिकल मोहं मति नाठी । मनि गिरि गई शूटि जनु गँठी ॥
तव हर गन बोले मुसुकाई । निज मुख मुकुर बिलोकहु जाई ॥ ३ ॥
अस कहि दोउ भागे भयं भारी । बदन दीख मुनि बारि निहारी ॥
बेषु बिलोकि क्रोध अति बाढा । तिन्हहि सराप दीन्ह अति गाढा ॥ ४ ॥

She did not care to look even casually at the quarter in which Nārada sat elated with pride. Again and again the sage would raise himself and fidget about; the attendants of Hara smiled to see him in that state. The gracious Lord too went there in the form of a king; the princess joyfully placed the wreath of victory round His neck. The Lord of Laksmi carried off the bride to the despair of all assembled kings. The sage felt much perturbed,

for infatuation had robbed the sage of his reason. He felt as if a gem had dropped from a loosened knot in the end of his garment. The attendants of Hara then smilingly said, "Just look at your face in a mirror." Uttering these words both ran away in great alarm and the sage looked at his reflection in water. His fury knew no bounds when he beheld his form; and he pronounced a terrible curse on the attendants of Śiva — (1-4)

दो—होहु निसाचर जाइ तुह कपटी पापी दोउ ।
हँसेहु हमहि सो लेहु फल बहुरि हँसेहु मुनि कोउ ॥ १३५ ॥

"O you sinful impostaers, go and be reborn as demons. You mocked me; therefore, reap its reward. Mock again a sage, if you dare." (135)

चौ—पुनि जल दीख रूप निज पावा । तदपि हृदयं संतोष न आवा ॥
फरकत अधर कोप मन माहीं । सपदि चले कमलापति पाहीं ॥ १ ॥
देहउँ श्राप कि मरिहउँ जाई । जगत भोरि उपहास कराई ॥
बीचहिं पथ मिले दनुजारी । संग रमा सोइ राजकुमारी ॥ २ ॥
बोले मधुर बचन सुरसाई । मुनि कहं चले बिकल की नाई ॥
सुनत बचन उपजा अति क्रोधा । माया बस न रहा मन बोधा ॥ ३ ॥
पर संपदा सकहु नहिं देखी । तुम्हरें इरिषा कपट बिसेधी ॥
मथत सिंधु रुद्धि बौरायहु । सुन्ह प्रेरि विष पान करायहु ॥ ४ ॥

Looking again in water, he saw that he had regained his real form, yet his heart found no solace. His lips quivered and there was indignation in his heart. At once he proceeded to where the Lord of Laksmi was. "I shall either curse Him or die at His door," he said to himself, "seeing that He has made me a butt of ridicule throughout the world." The terror of the demons, Śri Hari, met him right on the way. He was

accompanied by Goddess Rāmā and the princess referred to above. The lord of immortals spoke in gentle tones, "To what destination, holy sir, are you betaking yourself like one distracted?" As soon as he heard these words Nārada was filled with rage. Dominated as he was by Māyā, there was no reason left in him. He said, "You cannot bear to look upon the good fortune of others. You are richly endowed with jealousy

and fraud. While churning the ocean through the gods You made Him quaff You drove Rudra mad and inciting Him the poison. (1-4)

दो०—असुर सुर विष संकरहि आपु रमा मनि चारु ।

स्वारथ साधक कुष्ठिल तुम्ह सदा कपट व्यवहारु ॥ १३६ ॥

"Apportioning intoxicating liquor to the demons and poison to Śankara, You appropriated Ramā and the lovely gem (Kaustubha) to Yourself You have ever been selfish and perverse. and treacherous in Your dealings. (136)

चौ०—परम स्वतंत्र न मिर पर कोई । भावइ मनहि करहु तुम्ह सोई ॥
 भलेहि मंद मंदेहि भल करहु । विसमय हरष न हिँ कछु धरहु ॥ १ ॥
 डहकि डहकि परिचेहु सब काहु । अति असंक मन सदा उछाहु ॥
 करम सुभासुभ तुम्हहि न बाधा । अब लगि तुम्हहि न काहुँ साधा ॥ २ ॥
 भले भवन अब बायन दीन्हां । पावहुगे फल आपन कीन्हा ॥
 बचेहु मोहि जवनि धरि देहा । सोइ तनु धरहु श्राप मम एहा ॥ ३ ॥
 कपि आकृति तुम्ह कीन्ह हमारी । करिहिं कीस सहाय तुम्हारी ॥
 मम अपकार कीन्ह तुम्ह भारी । नारि बिरहैं तुम्ह होब दुखारी ॥ ४ ॥

"You are absolutely independent and subordinate to none; therefore You do whatever pleases Your mind. You debase a good soul and redeem a vile person and neither rejoice nor grieve over it. Deceiving everyone You have become habituated to such tricks. You entertain no fear and are always zealous in pursuing Your object. Good and evil deeds do not come in Your way, no one has so far been able to correct

You You have this time played with fire and shall reap what You have sown. Take that very form in which You have imposed upon me. this is my curse. You made me look like a monkey; therefore You shall have monkeys for Your helpmates. And as You have grievously wronged me, so shall You suffer the pangs of separation from Your wife "

(1-4)

दो०—श्राप सीस धरि हरषि हिँ प्रभु वहु विनती कीन्हि ।

निज माया कै प्रवलता करषि कृपानिधि लीन्हि ॥ १३७ ॥

Gladly accepting the curse, the compassionate Lord made many entreaties to the sage, and withdrew the irresistible charm of His Māyā (137)

चौ०—जब हरि माया दूरि निवारी । नहिं तहैं रमा न राजकुमारी ॥
 तब मुनि अति सभीत हरि चरना । गहे पाहि प्रनतारति हरना ॥ १ ॥
 मृषा होउ मम श्राप कृपाला । मम इच्छा कह दीनदयाला ॥
 मैं दुर्बचन कहे बहुतेरे । कह मुनि पाप मिटिहि किमि मेरे ॥ २ ॥
 जपहु जाइ संकर सत नामा । होइहि हृदयं तुरत विश्रामा ॥
 कोउ नहि सिव समान प्रिय मोरे । असि परतीति तजहु जनि भोरे ॥ ३ ॥
 जेहि पर कृपा न करहि पुरारी । सो न पाव मुनि भगति हमारी ॥
 अस उर धरि महि विचरहु जाई । अब न तुम्हहि माया निअराई ॥ ४ ॥

When Śrī Hari lifted the spell of His Māyā, there was neither Rāmā nor the princess to be seen by His side. In dire dismay the sage then clasped the feet of Hari and said, "O Reliever of the distress of the suppliant, save me! O gracious lord! let my curse prove ineffectual." "It was My will," replied the Lord, who is so merciful to the humble. "I poured many abuses at You," the sage repeated, "how shall

my sins be expiated?" "Go and repeat the names of Śankara a hundred times; your heart will be disburdened at once. No one is so dear to Me as Śiva: never give up this belief even by mistake. O sage, he who does not earn the goodwill of Śiva shall never attain true devotion to Me. Bearing this in mind, go and perambulate the globe. My Māyā shall haunt you no more."

(1-4)

**दो०—बहु विधि मुनिहि प्रबोधि प्रभु तव भए अंतरधान ।
सत्यलोक नारद चले करत राम गुन गान ॥ १३८ ॥**

Having thus reassured the sage, the Lord then disappeared; while Nārada proceeded to Satyaloka (the seventh paradise, the abode of Brahmā) chanting Śrī Rāma's praises as he went

(138)

**चौ०—हर गन मुनिहि जात पथ देखी । बिगतमोह मन हरष बिसेषी ॥
अति समीत नारद पहिं आए । गहि पद आरत बचन सुनाए ॥ १ ॥
हर गन हम न बिप्र मुनिराया । बड़ अपराध कीन्ह फल पाया ॥
आप अनुग्रह करु कृपाला । बोले नारद दीनदयाला ॥ २ ॥
निसिचर जाइ होहु तुम्ह दोऊ । बैभव बिपुल तेज बल होऊ ॥
भुजबल बिस्व जितब तुम्ह जहिआ । धरिहिं बिष्णु मनुज तनु तहिआ ॥ ३ ॥
समर मरन हरि हाथ तुम्हारा । होइहु मुकुत न उनि संसारा ॥
चले जुगल मुनि पद सिर नाई । भए निसाचर कलहि पाई ॥ ४ ॥**

When the attendants of Śiva saw the sage moving along the road free from delusion and greatly delighted at heart, they approached him in great alarm and, clasping his feet, spoke to him in great humility, "We are servants of Śiva and no Brahmans, O great sage; we committed a great sin and have reaped its fruit. Now rid us of the curse, O benevolent sage!" Nārada, who was full of compassion to the humble,

replied, "Both of you go and take the form of demons. You shall possess an enormous fortune, grandeur and strength. When you have subdued the universe by the might of your arm, God Viṣṇu shall take a human form. Dying at His hands in battle, you shall be liberated and shall never be reborn." Bowing their head at the sage's feet, both departed and were reborn as demons in due course.

(1-4)

**दो०—एक कलप एहि हेतु प्रभु लीन्ह मनुज अवतार ।
सुर रंजन सज्जन सुखद हरि भंजन भुवि भार ॥ १३९ ॥**

In one Kalpa (round of creation) it was for this reason that Lord Śrī Hari assumed a human form. It is His vow to gladden the gods, to delight the virtuous and to ease the earth of its burden.

(139)

चौ०—एहि विधि जनम करम हरि केरे । सुंदर सुवद्र विचित्र घनेरे ॥
 कलप कलप प्रति प्रभु अवतर्ही । चाहु चरित नानाविधि करही ॥ १ ॥
 तब तब कथा मुनीसनह गाई । परम पुर्णत प्रवंध बनाई ॥
 विविध प्रसंग अनूप बखाने । करहिं न सुनि आचरजु सयाने ॥ २ ॥
 हरि अनंत हरिकथा अनंता । कहिं मुनहिं बहु विधि सब मंता ॥
 रामचंद्र के चरित मुहाए । कलप कोटि लगि जाहिं न गाए ॥ ३ ॥
 यह प्रसंग मैं कहा भवानी । हरिमायौ मोहहिं सुनि ग्यानी ॥
 प्रभु कौतुकी प्रनन हितकारी । सेवन सुलभ सकल दुख हारी ॥ ४ ॥

Thus Śrī Hari's births and exploits are many, they are all charming, delightful and marvellous. In every cycle of creation the Lord manifests Himself and enacts lovely sports of various kinds, and the great sages have on each such occasion sung His story in most sacred strains, relating wonderful anecdotes of diverse kinds, hearing which the wise marvel not Infinite is Śrī Hari and infinite are His stories,

each saint sings and hears them in divergent ways. The lovely sports of Rāmachandra cannot be sung even in crores of Kalpas. This episode, O Bhavāni, has been narrated by me in order to show that even enlightened sages are deluded by Śrī Hari's Māyā. The Lord is sportive and a friend of the suppliant; He is easy to serve and rids one of all sorrows

(1-4)

सो०—सुर नर मुनि कोउ नाहिं जेहि न मोह माया प्रवल ।

अस विचारि मन माहिं भजिय महामाया पतिहि ॥ १५० ॥

There is no god, man or sage whom Śrī Hari's powerful Māyā cannot infatuate. Bearing this in mind, one should adore the Lord of this great Māyā. (140)

चौ०—अपर हेतु सुनु सैलकुमारी । कहड़ विचित्र कथा विस्तारी ॥
 जेहि कारन अज अगुन अरूपा । ब्रह्म भयउ कोसलपुर भूपा ॥ १ ॥
 जो प्रभु विधिन फिरत तुम्ह देखा । बंधु समेत धरें मुनिवेषा ॥
 जासु चरित अवलोकि भवानी । सती सरीर रहिंहु बाँरानी ॥ २ ॥
 अजहुं न छाया मिटति तुम्हारी । तासु चरित सुनु भ्रम रज हारी ॥
 लीला कीनिह जो तेहि अवतारा । सो सब कहिंहड़ मति अनुसारा ॥ ३ ॥
 भरद्वाज सुनि संकर बानी । सकुचि सप्रेम उमा मुसुकानी ॥
 लगे बहुरि बरनै बृषकेतु । सो अवतार भयउ जेहि हेतु ॥ ४ ॥

Hear, O daughter of the mountain-king, another reason why the unbegotten, unqualified and formless Brahma became king of Ayodhyā. I shall relate at length the marvellous story connected with it. The Lord whom you saw roaming in the forest with His brother (Lakṣmaṇa) in the garb of hermits, and whose doings drove you mad in the form of Sati to such an extent that the shadow of that madness haunts you even to this day,—

hear His exploits, which serve as a cure for the disease of delusion. The sportive deeds that were performed by the Lord in that birth, I shall relate them all to the best of My talents. Hearing Sankara's words, O Bharadwāja, Umā blushed and smiled with love. Śiva (who has a bull emblazoned on His standard) then began to relate the cause of the Lord's descent on that particular occasion.

(1-4)

दो०—सो मैं तुम्ह सन कहउँ सबु सुनु मुनीस मन लाइ ।

राम कथा कलि मल हरनि मंगल करनि सुहाइ ॥ १४१ ॥

I proceed to tell you all about it, O Bharadwāja, listen attentively. The story of Śrī Rāma wipes out all the impurities of the Kali age, brings forth all blessings and is most charming. (141)

चौ०—स्वायंभु मनु अहु सतस्पा । जिन्ह तें भै नरसृष्टि अनूपा ॥
 दंपति धरम आचरन नीका । अजहुँ गाव श्रुति जिन्ह कै लीका ॥ १ ॥
 नृप उत्तानपाद सुत तासू । ध्रुव हरिभगत भयउ सुत जासू ॥
 लघु सुत नाम प्रियब्रत ताही । वेद पुरान प्रसंसहिं जाही ॥ २ ॥
 देवहूति पुनि तासु - कुमारी । जो मुनि कर्दम कै प्रिय नारी ॥
 आदिदेव प्रभु दीनदयाला । जठर धरेउ जेहिं कपिल कृपाला ॥ ३ ॥
 सांख्य साख्च जिन्ह प्रगट बखाना । तत्व विचार निषुन भगवाना ॥
 तेहिं मनु राज कीन्ह बहु काला । प्रभु आयसु सब विधि प्रतिपाला ॥ ४ ॥

Swāyambhuva* Manu had Śatarūpā as wife; of them was born this human race, peerless in God's creation. The piety and conduct of the pair were excellent, the standard of morality set up by them is sung by the Vedas even to this day. Their son was King Uttānapāda, who begot the celebrated devotee of Śrī Hari, Dhruva. Manu's younger son was known as Priyavrata, who is mentioned with praise by the Vedas and the Purānas. They had a daughter too, Devahūti by name, who

was the favourite consort of the sage Kardama, and who bore in her womb the all-powerful and benevolent Lord Kapila, the primal divinity, who is compassionate to the humble and who openly expounded the philosophy of Sāṅkhya, an adept as He was in the enquiry after the ultimate principles. The said Manu ruled for a long period and followed the Lord's commandments (in the form of the scriptural ordinance) in every way.

(1—4)

सो०—होइ न विषय विराग भवन वसत भा चौथपन ।

हृदय बहुत दुख लाग जनम गयउ हरिभगति विनु ॥ १४२ ॥

"I have reached the fourth stage of my life (old age) while I am still living under the roof of my house (as a householder), but I have not yet lost my relish for the pleasures of sense," he said to himself. He felt sore distressed at heart that his life had been wasted without devotion to Śrī Hari. (142)

चौ०—बरबस राज सुतहि तब दीन्हा । नारि समेत गवन बन कीन्हा ॥
 तीरथ वर नैमिष बिल्वाता । अति पुनीत साधक सिधि दाता ॥ १ ॥

* So-called because he was born of Swayambhū (the self-born Brahmā). It is stated in the Purāṇas that the Creator divided himself into two halves, one of which was a male and the other a female. The former was known by the name of Swāyambhuva and the other as Śatarūpā. He was the first of the fourteen Manus who rule over God's creation in succession, each holding office for $71\frac{1}{2}$ Chaturyugas or repetitions of the four Yugas.

बसहिं तहाँ सुनि सिद्ध समाजा । नहैं हिँ वर्षि चलेउ मनु राजा ॥
 पंथ जात सोहिं मतिधीरा । ग्यान भगति जनु धरैं सरीरा ॥ २ ॥
 पहुँचे जाइ धेनुमति नीरा । हरषि नहाने निसमल नीरा ॥
 आए मिलन सिद्ध सुनि ग्यानी । धरम धुरंधर नृपरिषि जानी ॥ ३ ॥
 जहैं जहैं तीरथ रहे सुहाए । सुनिन्ह सकल सादर करवाए ॥
 कृत सरीर सुनिपट परिधाना । सत समाज नित सुनहिं पुराना ॥ ४ ॥

Manu then perforce resigned the throne to his son and departed for the forest with his wife. Pre-eminent of all holy places is the celebrated Naimisāranya (the modern Nimsar in Oudh), which is most sacred and bestows success on those striving for realization. Multitudes of sages and adepts lived there. Glad of heart, King Manu proceeded to that place. Passing along the road, the king and queen of resolute mind looked like incarnations of spiritual wisdom and

devotion respectively. On reaching the bank of the Gomati they bathed with delight in the limpid stream. Adepts and enlightened sages came to see him, recognizing in the royal sage a champion of virtue. The sages reverently took them to all holy and lovely spots that were scattered here and there. With emaciated bodies and clad in hermits' robes they daily listened to the Purānas in the assembly of saints.

(1-4)

दौ०—द्वादस अच्छुर मंत्र पुनि जपहिं सहित अनुराग ।
 बासुदेव पद पंकरह दंपति मन अति लाग ॥ १४३ ॥

They further devoutly repeated the twelve-lettered formula (ॐ नमो भगवते बासुदेवाय). Their mind was fondly devoted to the lotus feet of Lord Vāsudeva (the all-pervading Viṣṇu).

(143)

चौ०—करहिं अहार साक फल कंदा । सुमिरहिं ब्रह्म सच्चिदानन्दा ॥
 पुनि हरि हेतु करन तप लागे । बारि अधार मूल फल ल्यागे ॥ १ ॥
 उर अभिलाष निरंतर होई । देखिअ नयन परम ग्रभु सोई ॥
 अगुन अखंड अनंत अनादी । जेहि चिंतहिं परमारथबादी ॥ २ ॥
 नेति नेति जेहि बेद निरूपा । निजानंद निरूपाधि अनूपा ॥
 संभु विरंचि विष्णु भगवाना । उपजहिं जासु अंस तें नाना ॥ ३ ॥
 ऐसेउ प्रभु सेवक बस अहई । भगत हेतु लीलातनु गहई ॥
 जौं यह बचन सत्य श्रुति भाषा । तौ हमार पूजिहि अभिलाषा ॥ ४ ॥

They lived on vegetables, fruits and roots and meditated on Brahma (the Absolute), who is truth, consciousness and bliss combined. Again, they started undergoing penance for the sake of Śri Hari, giving up roots and fruits for water alone. Their heart ever clamoured, "Let us see with our eyes that supreme Lord who is without attributes, without

parts and without beginning or end, who is contemplated upon by the exponents of the highest reality, whom the Vedas describe in negative terms such as 'Not this, not this', who is bliss itself, unconditioned and without comparison, and from a particle of whose being emanate a number of Śambhus, Virāñchis and Viṣṇus." Even such a Lord is

subordinate to the will of His devotees of the Vedas is true, our desire will ard assumes for their sake a form be surely accomplished.
suitable for sport. If the above utterance (1-4)

दो०—एहि विधि वीते वरय पट सहस वारि आहार ।

संवत सप्त सहस्र पुनि रहे समीर अधार ॥ १४४ ॥

In this way six thousand years elapsed even while they lived on water. Then for another seven millennia they lived on air alone. (144)

चौ०—वरय सहस दस ल्यागेड सोऊ । ठांडे रहे एक पद दोऊ ॥
विधि हरि हर तप देखि अपारा । मनु समीप आए बहु बारा ॥ १ ॥
मागबु बर बहु भाँति लोभाए । परम धीर नहिं चलहिं चलाए ॥
अस्थिमात्र होइ रहे सररा । तदपि मनाग मनहिं नहिं पीरा ॥ २ ॥
प्रभु सर्वग्य दास निज जानी । गति अनन्य तापस नृप रानी ॥
मागु मागु बह ऐ नभ बानी । परम गर्भीर कृपामृत सानी ॥ ३ ॥
मृतक निश्चावनि गिरा सुहाई । श्रवन रंध होइ उर जब आई ॥
हृष्पुष्ट तन भए सुहाए । मानहु अवहिं भवन ते आए ॥ ४ ॥

For ten thousand years they refused to inhale even air (i.e., held their breath) and remained standing on one leg. Beholding their great penance Brahmā, Hari and Hara repeatedly called on Manu and tempted him in many ways, saying "Ask for a boon." But the king and queen were most resolute and did not swerve in spite of the deities' efforts to deflect them from their course. Although their frame had been reduced to a mere skeleton, there was not the least anguish in their heart. The

omniscient Lord now recognized the king and queen as His own servants. The ascetic couple solely depended on Him. In the meantime a most deep voice thundered from heaven, "Ask, ask for a boon." The voice was steeped in the nectar of compassion and was so charming that it infused life into the dead. Entering through the cavity of the ears when it reached their very heart, they found their body attractive, animated and robust as before, as if they had just returned from home. (1-4)

दो०—श्रवन सुधा सम बचन सुनि पुलक प्रफुल्लित गात ।

बोले मनु करि दंडवत प्रेम न हृदयँ समात ॥ १४५ ॥

As the royal couple heard these words, which were delightful to the ear as nectar itself, the hair on their body bristled and a thrill ran through their limbs. Then, falling prostrate on the ground and with his heart overflowing with love, Manu spoke.— (145)

चौ०—सुनु सेवक सुरतरु सुखेन् । विधि हरि हर बंदित पद रेन् ॥
सेवत सुलभ सकल सुख दायक । प्रनतपाल सचराचर नायक ॥ १ ॥
जौं अनाथ हित हम पर नेहू । तौं प्रसन्न होइ यह बर देहू ॥
जो सरूप अस सिव मन माहूं । जेहि कारन सुनि जतन कराहूं ॥ २ ॥

जो भुसुंदि मन मानस हँसा । सगुन अगुन जेहि निगम प्रसंभा ॥
 देवहिं हम सो रूप भरि लोचन । कृपा करहु प्रनतारति मोचन ॥ ३ ॥
 दंपति बचन परम प्रिय लागे । मृदुल विनीत प्रेम रस पागे ॥
 भगत बछल ग्रभु कृपानिधाना । विस्वास प्रगटे भगवाना ॥ ४ ॥

"Listen, O Lord ! You are a wish-yielding tree and a cow of plenty to Your servants. The dust below Your feet is adored by Brahmā, Hari and Hara. You are easy to serve and a fountain of all blessings. You are the protector of the suppliant and the lord of all creation, both animate and inanimate. O friend of the forlorn, if You have any affection for us, be pleased to grant this boon to us. The form which dwells in Śiva's heart and is sought by sages, which sports like a

swan in the lake of Bhusundi's mind and is glorified by the Vedas as both with and without attributes,—be gracious to us and let us feast our eyes on that form. O Reliever of the distress of the suppliant" The soft and humble words of the royal couple, steeped as they were in the nectar of love, were liked by the Lord very much. Full of affection for His devotees and a storehouse of compassion, the all-powerful Lord, who pervades the whole universe, manifested Himself. (1-4)

दौ०—नील सरोस्व नील मनि नील नीरधर स्याम ।

लाजहिं तन सोभा निरखि कोटि कोटि सत काम ॥ १४६ ॥

Billions and millions of Loves blushed to behold the elegance of His swarthy form, which resembled a blue lotus (in the softness of its touch), a sapphire (in its gloss) and a dark cloud (in its freshness). (146)

चौ०—सरद मयंक बदन छबि सींवा । चाहु कपोल चिकुक दर ग्रीवा ॥
 अधर अरुन रद सुंदर नासा । बिधु कर निकर बिनिंदक हासा ॥ १ ॥
 नव अंबुज अंबक छबि नीकी । चितवनि ललित भावती जी की ॥
 भुकुटि मनोज चाप छबि हारी । तिलक ललाट पटल दुतिकारी ॥ २ ॥
 कुंडल मकर सुकुट शिर भ्राजा । कुठिल केस जनु मधुप समाजा ॥
 उर श्रीबत्स रुचिर बनमाला । पदिक हार भूषण मनिजाला ॥ ३ ॥
 केहरि कंधर चाहु जनेऊ । बाहु बिभूषण सुंदर तेऊ ॥
 करि कर सरिस सुभग सुजदंडा । कटि निषंग कर सर कोदंडा ॥ ४ ॥

His countenance, which resembled the autumnal full moon, was the very perfection of beauty. Lovely were His cheeks and chin and His neck resembled the conch-shell in its spiral shape. His ruddy lips, teeth and nose were charming. His smile put to shame the rays of the moon. His eyes possessed the exquisite beauty of fresh-blown lotuses and His lovely glance captivated the heart. His eyebrows stole the beauty

of Love's bow and a sectarian mark shone on His forehead. Fish-shaped ear-rings hung from his ear-lobes and a crown adorned His head. His curly locks looked like a swarm of bees. His breast was marked by a curl of hair and adorned with a beautiful wreath of sylvan flowers, a string of precious stones and other jewelled ornaments. His strong and well-built neck resembled that of a lion and the loyely sacred

thread was suspended from it. His long beautiful arms resembled the trunk of an elephant. The ornaments adorning

them were also charming. A quiver was tied to His waist and His hands bore an arrow and a bow. (1-4)

दो०—तडित विनिंदक पीत पट उद्र रेख बर तीनि ।

नामि मनोहर लेति जनु जमुन भवं छबि छीनि ॥ १४७ ॥

His yellow robes put to shame streaks of lightning and His belly had three folds; while His attractive navel robbed, as it were, the eddies on the Yamunā of their beauty. (147)

चौ०—पद राजीव बरनि नहिं जाहीं । सुनि मन मधुप बसहिं जेन्ह माहीं ॥
 बाम भाग सोभति अनुकूला । आदिसक्ति छबिनिधि जगमूला ॥ १ ॥
 जासु अंस उपजहिं गुनखानी । अगनित लच्छ उमा ब्रह्मानी ॥
 भृकुटि बिलास जासु जग होई । राम बाम दिसि सीता सोई ॥ २ ॥
 छबिसमुद्र हरि रूप बिलोकी । एकटक रहे नयन पट रोकी ॥
 चितवहिं सादर रूप अनूपा । दृसि न मानहिं मनु सतरूपा ॥ ३ ॥
 हरष बिवस तन दसा भुलानी । परे दंड इव गहि पद पानी ॥
 सिर परसे प्रसु निज कर कंजा । तुरत उठाए करुनापुंजा ॥ ४ ॥

His lotus feet, which attract the minds of sages like so many bees, were beyond description. On His left side shone His primordial energy, Sītā, who is ever devoted to Him, and who is a storehouse of beauty and the source of the universe. Sītā, who stood to the left of Śrī Rāma, was the same from a fragment of whose being emanate countless Lakṣmīs, Umās and Brahmānis (Saraswatis), all mines of virtues, and the mere play of whose eyebrows brings the cosmos into existence. On

the form of Śrī Hari, the ocean of beauty, Manu and Śatarūpā gazed intently with unblinking eyes. That incomparable beauty they looked on with reverence and would not feel sated with it. Overcome with joy they lost consciousness of their body and fell flat on the ground, clasping His feet with their hands. The gracious Lord touched their heads with His own lotus hands and lifted them up at once. (1-4)

दो०—बोले कृपानिधान पुनि अति प्रसन्न मोहि जानि ।

मागहु बर जोइ भाव मन महादानि अनुमानि ॥ १४८ ॥

The compassionate Lord then said, "Knowing that I am highly pleased with you and recognizing Me as a great donor, ask whatever boon you will." (148)

चौ०—सुनि प्रसु बचन जोरि जुग पानी । धरि धीरखु बोले मृदु बानी ॥
 नाथ देखि पद कमल तुम्हारे । अब पूरे सब काम हमारे ॥ १ ॥
 एक लालसा बहि उर माहीं । सुगम अगम कहि जाति सो नाहीं ॥
 तुम्हाहि देत अति सुगम गोसाई । अगम लाग मोहि निज कृपनाई ॥ २ ॥

जथा दरिद्र विद्युधतरु पाई । बहु संपति मागत सकुचाई ॥
 तासु प्रभाउ जान नहिं सोई । तथा हृदयं मम संसय होई ॥ ३ ॥
 मो तुम्ह जानहु अंतरजामी । पुरवहु मोर मनोरथ स्वामी ॥
 मकुच बिहाइ मागु नृप मोही । मोरेन नहिं अदेय कछु तोही ॥ ४ ॥

On hearing the words of the Lord, Manu joined his palms and summoning courage spoke in soft accents, "Now that we have seen Your lotus feet, all our desires have been fulfilled. Yet one ardent longing still lingers in my heart. It is easy of accomplishment and at the same time hard to attain, hence it cannot be expressed. O Lord, it is easy for You to grant it, but due to my wretched condition it appears to

me so hard to attain. Just as a pauper who has found a wish-yielding tree feels shy in asking for abundant wealth, little realizing its glory, even so my heart is possessed by doubt. Being the witness of all hearts, You know my mind, therefore, O my master, grant my desire." "O king, ask of Me unreservedly, there is nothing which I would not give you."

(1-4)

दो०—दानि सिरोमनि कृपानिधि नाथ कहउँ सतिभाउ ।
 चाहउँ तुम्हाहि समान सुत प्रभु सन कवन दुराउ ॥ १४९ ॥

"O crest-jewel of donors, O gracious lord, I tell You my sincere wish. I would have a son like You. I can have nothing to conceal from You." (149)

चौ०—देखि प्रीति सुनि बचन अमोले । एवमस्तु कर्हनानिधि बोले ॥
 आपु सरिस खोजौ कहैं जाई । नृप तव तनय होब मैं आई ॥ १ ॥
 सतरूपहि बिलोकि कर जोरें । देखि मागु बह जो रुचि तोरें ॥
 जो बह नाथ चतुर नृप मागा । सोइ कृपाल मोहिं अति प्रिय लागा ॥ २ ॥
 प्रभु परंतु सुठि होति ढिठाई । जदपि भगत हित तुम्हाहि सोहाई ॥
 तुम्ह ब्रह्मादि जनक जग स्वामी । ब्रह्म सकल उर अंतरजामी ॥ ३ ॥
 अस समुझत मन संसय होई । कहा जो प्रभु प्रवान पुनि सोई ॥
 जे निज भगत नाथ तव अहीं । जो सुख पावहिं जो गति लहीं ॥ ४ ॥

On seeing his love and hearing his invaluable words, the compassionate Lord said, "Amen. But where shall I go to find My equal? I Myself, O king, shall be a son to you." Then, seeing Śatarūpā with her hands still folded, He said, "O good lady, ask whatever boon you please." "O gracious Lord, the boon which the clever king has just asked has appealed to me much. But it is great presumption, my

Lord, even though such presumption is liked by You, O friend of the devotees. You are the progenitor even of Brahmā and other gods, the lord of the universe and the Supreme Being who dwells within the heart of all. Realizing this, my mind is filled with doubt, but what You have said is infallible. O my master, the bliss that is enjoyed and the goal that is reached by Your own devotees,— (1-4)

दो०—सोइ सुख सोइ गति सोइ भगति सोइ निज चरन सनेहु ।
 सोइ विवेक सोइ रहनि प्रभु हमहि कृपा करि देहु ॥ १५० ॥

"Grant me in Your mercy, O Lord, that very bliss, the same destiny, the same devotion, the same attachment to Your feet, the same insight and the same mode of living."

(150)

चौ०—सुनि सूदु गृह सचिर वर रचना । कृपासिंधु बोले सूदु वचना ॥
जो कद्यु सचि तुम्हरे मन माहीं । मैं सो दीन्ह सब संसय नाहीं ॥ १ ॥
मातु चिकेक अलैकिक तोरे । कबड्डु न मिठिहि-अनुग्रह मोरे ॥
बंदि चरन मनु कहेउ बहोरी । अवर एक बिनती प्रभु मोरी ॥ २ ॥
सुत विषइक नव पद रति होऊ । मोहि बड़ मूड़ कहै किन कोऊ ॥
मनि बिनु फनि जिमि जल बिनु मीना । मम जीवन तिमि तुम्हहि अधीना ॥ ३ ॥
अस बह मागि चरन गहि रहेऊ । एवमस्तु करनानिधि कहेऊ ॥
अब तुम्ह मम अनुमासन मानी । बसदु जाइ सुरपति रजधानी ॥ ४ ॥

Hearing the soft, pregnant, charming and excellent speech of Śatarūpā, the gracious Lord gently replied, "Whatever desire you cherish in your mind I have granted; you should have no doubt about it. Mother, by My grace your uncommon wisdom shall never fail." Bowing at His feet, Manu again said, "Lord, I have one more request to make. Let me have attachment to Your feet, of the same type as one has for a

son, no matter if anyone calls me a big fool. Just as a snake cannot live without the gem on its hood and a fish without water, even so let my life be dependent on You (let me not survive without You). Asking this boon, the king remained clasping the Lord's feet till the All-merciful said, "Let it be so. Now, obeying My command go and dwell in the capital of Indra (the chief of gods). (1-4)

सो०—तहँ करि भोग विसाल तात गएँ कछु काल पुनि ।
होइहहु अवध भुआल तब मैं होव तुम्हार सुत ॥ १५१ ॥

"Having enjoyed extensive enjoyments there you shall, after some time, be born as king of Ayodhyā, then, dear father, I will be your son." (151)

चौ०—इच्छामय नरवेष सँवारें । होइहड़ प्रगट निकेत तुम्हारें ॥
अंसन्ह सहित देह धरि ताता । करिहड़ चरित भगत सुखदाता ॥ १ ॥
जे सुनि सादर नर बड़भागी । भव तरिहिं ममता मद त्यागी ॥
आदिसक्ति जैहि जग उपजाया । सोउ अवतरिहि मोरि यह माया ॥ २ ॥
पुरउब मैं अभिलाष तुम्हारा । सत्य सत्य पन सत्य हमारा ॥
पुनि पुनि अस कहि कृपानिधाना । अंतरधान भए भगवाना ॥ ३ ॥
दंपति उर धरि भगत कृपाला । तेहि आश्रम निवसे कछु काला ॥
समय पाइ तजु तजि अनयासा । जाइ कीन्ह अमरावति बासा ॥ ४ ॥

Voluntarily assuming human guise I will manifest Myself in your house. Bodying Myself forth with My rays I will perform sportive acts which

will be a source of delight to My devotees. Hearing of such exploits with reverence blessed men shall cross the ocean of worldly existence, renouncing

the feeling of meum and arrogance. This Māyā, who is no other than My primordial energy that has brought forth the universe, She too will manifest Herself. In this way I will accomplish your desire and this pledge of Mine shall never, never, never fail." Repeating this again and again, the gracious Lord

vanished out of sight. Cherishing in their mind the image of the Lord who is so compassionate to His devotees, the wedded couple stayed in that hermitage for some time more. And dropping their body, when the time came, without the least pain they went and took their abode in Amarāvati, the city of immortals (1-4)

दो०—यह इतिहास पुनीत अति
भरद्वाज सुनु अपर पुनि राम जन्म कर हेतु ॥ १५२ ॥

उमहि कही वृपकेतु ।
राम जन्म कर हेतु ॥ १५२ ॥

This most sacred legend was related by Śiva (who has a bull embazoned on His standard) to Umā Bharadwāja, now hear yet another cause of Śrī Rāma's birth.

(152)

[PAUSE 5 FOR A THIRTY-DAY RECITATION]

चौ०—सुनु मुनि कथा पुनीत पुरानी । जो गिरिजा प्रति संभु बलवानी ॥
बिस्त्र बिदित एक कैक्य देसू । सत्यकेतु तहैं बसह नरेसू ॥ १ ॥
धरम धुरंधर नीति निधाना । तेज प्रताप सील बलवाना ॥
तेहि के भए झुगल सुत बीरा । सब गुन धाम महा रनधीरा ॥ २ ॥
राज धनी जो जेठ सुत आही । नाम प्रतापभानु अस ताही ॥
अपर सुतहि अरिमद्दन नामा । भुजबल अतुल अचल संग्रामा ॥ ३ ॥
भाइहि भाइहि परम समीती । सकल दोष छल बरजित ग्रीती ॥
जेठ सुतहि राज नृप दीन्हा । हरि हित आपु गवन बन कीन्हा ॥ ४ ॥

Listen, O sage, to an old and sacred legend which was narrated by Śambhu to Girijā. There was a principality known by the name of Kalkaya, which was celebrated throughout the world. A king named Satyaketu ruled there. He was a champion of virtue, a storehouse of political wisdom, dignified, glorious, amiable and powerful. He had two gallant sons, who were repositories of all virtues and most staunch in battle. The elder of the two and the heir to

the throne was named Pratāpabhānu. The other was known by the name of Arimardana, who was unequalled in strength of arm and steady in battle. There was perfect unity between the two brothers and the affection each bore to the other was free from all blemish and guile. To the elder son the king resigned the throne and withdrew himself into the forest for the sake of devotion to Śrī Hari.

(1-4)

दो०—जब प्रतापरवि भयउ नृप फिरी दोहाई देस ।
प्रजा पाल अति बेदविधि कतहुँ नहीं अघ लेस ॥ १५३ ॥

When Pratāpabhānu became king, a proclamation to this effect was made throughout the land. He looked after his subjects with utmost care according to the precepts of the Vedas and there was not a speck of sin anywhere (in his kingdom).

(153)

चौ०—नृप हितकारक सचिव सयाना । नाम धरमरुचि सुक्र समाना ॥
 सचिव सयान बंधु बलबीरा । आपु प्रतापपुंज रनधीरा ॥ १ ॥
 मेन मंग चनुरंग अपारा । अमित सुभट सब समर जुझारा ॥
 सेन बिलोकि राड हरधाना । अह बाजे गहराहे निसाना ॥ २ ॥
 बिजय हेतु कटकई बनाई । सुदिन साथि नृप चलेउ बजाई ॥
 जहं नहं परी अनेक लराई । जीते सकल भूप बरिआई ॥ ३ ॥
 सप्त दीप भुजबल बस कीन्हे । लै लै दंड छाडि नृप दीन्हे ॥
 सकल अवनि मंडल तेहि काला । एक प्रतापभानु महिपाला ॥ ४ ॥

The prime minister, Dharmaruchi by name, was a second Śukra* and was as devoted to the king as he was wise. With a prudent counsellor and a gallant and powerful brother, the king himself was an embodiment of glory and daring in war. He owned a vast army consisting of horse and foot, chariots and elephants. It had numberless excellent warriors all of whom fought fearlessly in battle. The king rejoiced to see his army and there was a tumultuous sound of kettledrums.

He collected a special force for the conquest of the world, and availing himself of an auspicious day marched forth with beat of drums. A number of battles were fought here and there and all hostile kings were brought to their knees by superior might. By the strength of his arm he reduced all the seven sections of the terrestrial region and let the princes go on payment of tribute. Now Pratāpabhanu was the undisputed sovereign of the entire globe. (1—4)

दो०—स्वस विस्व करि बाहुबल निज पुर कीन्ह प्रवेसु ।

अरथ धरम कामादि सुख सेवइ समर्थ्य नेसु ॥ १५४ ॥

Having thus subjugated the whole universe by the might of his arm, the king re-entered his capital. He devoted himself to the pleasures of wealth, religious practices and sense-gratification etc. at the appropriate time. (154)

चौ०—भूप प्रतापभानु बल पाई । कामधेनु भै भूमि सुहाई ॥
 सब दुख बरजित प्रजा सुखारी । धरमसील सुंदर नर नारी ॥ १ ॥
 सचिव धरमरुचि हरि पद प्रीती । नृप हित हेतु सिखब नित नीती ॥
 युर सुर संत पितर महिदेवा । करइ सदा नृप सब कै सेवा ॥ २ ॥
 भूप धरम जे बेद बखाने । सकल करइ सादर सुख माने ॥
 दिन प्रति देइ विविध विधि दाना । सुनइ साख बर बेद पुराना ॥ ३ ॥
 नाना बापीं कूप तड़ागा । सुमन बाटिका सुंदर बागा ॥
 विप्रभवन सुरभवन सुहाए । सब तीरथन्ह बिचित्र बनाए ॥ ४ ॥

Invigorated by King Pratāpabhanu's might, the charming earth became a cow of plenty as it were (yielded all one's coveted products). The people were happy and free from all sorrows and

both men and women were good-looking and virtuous. The minister, Dharmaruchi, was devoted to the feet of Śri Hari; in the interest of his royal master he advised him on state policy every day.

* The celebrated preceptor of the Daityas, who is noted for his political insight and is credited with the authorship of the famous work on political science, *Sukraniti*.

Preceptors, gods, saints, manes and Brahmans—the king invariably served them all. Whatever duties have been enjoined on a king in the Vedas, he gladly and devoutly performed. He bestowed gifts of various kinds every day and listened to the best scriptures

including the Vedas and the Purāṇas. In all holy places he constructed many small and big wells and tanks, flower gardens and lovely orchards, dwellings for the Brahmans and beautiful temples of wonderful architecture.

(1-4)

दो०—जहँ लगि कहे पुरान श्रुति एक एक सब जाग ।

वार सहस्र सहस्र नृप किए सहित अनुराग ॥ १५५ ॥

Whatever sacrifices have been enjoined in the Vedas and the Purāṇas, the king devoutly performed each one of them a thousand times. (155)

चौ०—हदयं न कछु फल अनुसंधाना । भूप विवेकी परम सुजाना ॥
करहू जे धर्म करम मन बानी । बासुदेव अपित नृप ख्यानी ॥ १ ॥
चढि बर बाजि बार एक राजा । मृगया कर सब साजि समाजा ॥
विंध्याचल गभीर बन गयऊ । मृग पुनीत बहु मारत भयऊ ॥ २ ॥
फिरत विपिन नृप दीख बराहू । जनु बन दुरेउ ससिहि ग्रसि राहू ॥
बड़ बियु नहिं समात मुख माहीं । मनहुँ क्रोध बस उगिलत नाहीं ॥ ३ ॥
कोल कराल दसन छबि गाहू । तनु विसाल पीवर अधिकाई ॥
शुख्युरात हय आरै पाएँ । चकित बिलोकत कान उठाएँ ॥ ४ ॥

There was no seeking for any reward in his heart; the king was a man of great intelligence and wisdom. Whatever meritorious act he performed in thought, word or deed, the wise king dedicated it to Lord Vāsudeva (the all-pervading God Viṣṇu). Equipping himself with all the outfit of hunting, the king mounted a gallant steed one day and, entering the dense forest of the Vindhya range, killed many a sacred deer. While ranging in the wood he espied a wild boar. It

looked as if with the moon in his mouth the demon Rāhu had hid in the forest. The orb was too large to be contained in the mouth, yet in his rage he would not disgorge it. Thus have I chosen to portray the beauty of the frightful tusks of the boar, while its body too was of an enormous size and bulk. Growling at the tramp of the horse and pricking up its ears it gazed with a startled look.

(1-4)

दो०—नील महीधर सिखर सम देखि विसाल बराहु ।

चपरि चलेउ हय सुदुकि नृप हाँकि न होइ निबाहु ॥ १५६ ॥

On seeing the huge boar, which resembled a purple mountain-peak, the king whipped the horse and advanced rapidly, challenging the boar at the same time and saying it could no longer escape. (156)

चौ०—आवत देखि अधिक रव बाजी । चलेउ बराह मर्त गति भाजी ॥

तुरत कीन्ह नृप सर संधाना । महि मिलि गयउ बिलोकत बाना ॥ १ ॥

तकि नकि तीर महीस चलावा । करि छल सुअर सरीर बचावा ॥
 प्रगटत दुरन जाइ मृग भागा । रिस बस भूप चलेउ सँग लागा ॥ २ ॥
 गयउ दूरि बन गहन बराहू । जहँ नाहिन गज बाजि निबाहू ॥
 अति अकेल बन बिपुल कलेसू । तदपि न मृग मग तजइ नरेसू ॥ ३ ॥
 कोल बिलोकि भूप बड़ धीरा । भागि पैठ गिरिगुहाँ गभीरा ॥
 अगम देखि नृप अति पछिताई । फिरेउ महाबन परेउ भुलाई ॥ ४ ॥

When it saw the horse coming on with a great noise, the boar took to flight swift as wind. The king lost no time in fitting the arrow to his bow and the boar crouched as soon as it saw the shaft. The king discharged his arrows taking a steady aim each time, but the boar saved itself by its wiliness. The beast rushed on, now hiding and now emerging into view, while the king in much excitement followed closely on its track. The boar went afar into a

dense thicket, which was impenetrable by horse or elephant. Even though the king was all by himself and was faced with untold hardships in the forest, still he would not abandon the chase. Seeing the king so determined, the boar slunk away into a deep mountain-cave. When the king perceived that there was no access to the cave, he had to return much disappointed; and, what was worse, he lost his track in the great forest.

(1-4)

दो०—खेद खिन्न छुद्धित तृष्णित राजा बाजि समेत ।
 खोजत व्याकुल सरित सर जल बिनु भयउ अचेत ॥ १५७ ॥

Exhausted with much exertion and oppressed by hunger and thirst, the king and his horse kept searching for a stream or pond and almost fainted for want of water.

(157)

चौ०—फिरत बिपिन आश्रम एक देखा । तहँ बस नृपति कपट मुनिबेषा ॥
 जासु देस नृप लीन्ह छडाई । समर सेन तजि गयउ पराई ॥ १ ॥
 समय प्रतापभानु कर जानी । आपन अति असमय अनुमानी ॥
 गयउ न गृह मन बहुत गलानी । मिला न राजहि नृप अभिमानी ॥ २ ॥
 रिस उर मारि रंक जिमि राजा । बिपिन बसह तापस के साजा ॥
 तासु समीप गवन नृप कीन्हा । यह प्रतापरबि तेहि तब चीन्हा ॥ ३ ॥
 राउ तृष्णित नहिं सो पहिचाना । देखि सुब्रेष महामुनि जाना ॥
 उतरि तुरग ते कीन्ह प्रनामा । परम चतुर न कहेउ निज नामा ॥ ४ ॥

While wandering in the forest he espied a hermitage. In that hermitage dwelt, in the disguise of a hermit, a monarch who had been despoiled of his kingdom by Pratāpabhānu and who had run away from the field of battle deserting his army. Knowing that the time was propitious for Pratāpabhānu and most unfavourable to

his own self, he felt much disgusted at heart and refused to return home, and he was too proud to come to terms with the victor. Suppressing the anger in his own heart the ex-king lived in the forest like a pauper in the garb of an anchorite. It was to him that King Pratāpabhānu went and he for his part immediately recognized that

the newcomer was no other than Pratāpabhbānu. Overcome by thirst, the latter, however, could not recognize the ex-king. Perceiving his holy garb Pratāpa-

bhbānu took him to be a great sage and, getting down from his horse, made obeisance to him. The king was, however, too astute to disclose his name. (1-4)

दो०—भूपति तृप्तिकि तेर्हि सरवरु दीन्ह देखाइ ।

मज्जन पान समेत हय कीन्ह नृपति हरषाइ ॥ १५८ ॥

Seeing King Pratāpabhbānu thirsty, he showed him a good lake and the king as well as his horse gladly bathed in it and drank from it. (158)

चौ०—गै श्रम सकल सुखी नृप भयऊ । निज आश्रम तापस लै गयऊ ॥
 आसन दीन्ह अस्त रवि जानी । युनि तापस बोलेड मृदु बानी ॥ १ ॥
 को तुम्ह कस बन फिरहु अकेले । सुंदर जुबा जीव परहेले ॥
 चक्रवर्ति के लच्छन तोरे । देखत दया लागि अति मोरे ॥ २ ॥
 नाम प्रतापभानु अवनीसा । तासु सचिव मैं सुनहु मुनीसा ॥
 फिरत अहेरे परेड भुलाई । बड़े भाग देखेड पद आई ॥ ३ ॥
 हम कहु दुर्लभ दरस तुम्हारा । जानत हैं कछु भल होनिहारा ॥
 कह मुनि तात भयउ अँधिआरा । जोजन सत्तरि नगरु तुम्हारा ॥ ४ ॥

The whole fatigue was gone and the king heaved a sigh of relief. The hermit thereafter took him back to his hermitage; and perceiving that it was sunset now he gave him a seat and then spoke to him in polite terms, "Who are you and wherefore do you risk your life by roaming in the forest all alone, even though you are so young and handsome ? Reading the marks of an emperor on your person I am moved

with great pity." "Listen, O great sage: there is a king named Pratāpabhbānu; I am his minister. Ranging in pursuit of game I have lost my way and by great good fortune I have been led into your presence. Your sight is a rare boon to me, it leads me to believe that something good is about to befall me." The hermit said, "It is now dusk, my son, and your city is five hundred and sixty miles away. (1-4)

दो०—निसा घोर गंभीर वन पंथ न सुनहु सुजान ।

बसहु आजु अस जानि तुम्ह जाएहु होत विहान ॥ १५९(क) ॥

"Listen, O friend: dark and dreary is the night, and the forest is dense and trackless; knowing this, tarry here overnight and depart next morning." (159 A)

तुलसी जसि भवतव्यता तैसी मिलइ सहाइ ।

आपुनु आवइ ताहि पर्हि ताहि तहाँ लै जाइ ॥ १५९(ख) ॥

The inevitable, says Tulasidāsa, is invariably preceded by circumstances that are favourable to it. Either it comes to a man or takes him to the cause of his doom. (159 B)

चौ०—भलेहि नाथ आयसु धरि सीसा । बाँधि तुरग तरु बैठ महीसा ॥

नृप बहु भाँति प्रसंसेउ ताही । चरन बंदि निज भाग्य सराही ॥ १ ॥

पुनि बोलेउ मृदु गिरा सुहाई । जानि पिता प्रभु करड़ छिठाई ॥
 मोहि सुनीम सुत सेवक जानी । नाथ नाम निज कहडु बखानी ॥ २ ॥
 तेहि न जान नृप नृपहि सो जाना । भूप सुहद सो कपट सयाना ॥
 वैरी पुनि लत्री पुनि राजा । छल बल कीन्ह चहइ निज काजा ॥ ३ ॥
 मसुक्षि राजसुख दुखित अरानी । अबाँ अनल इव सुलगड छाती ॥
 सरल बचन नृप के सुनि काना । बयर संभारि हृदयं हरषाना ॥ ४ ॥

"Very well, my lord," the king replied: and bowing to the hermit's command he tied up the horse to a tree and then sat down. The king extolled him in many ways and bowing at his feet congratulated himself. He then spoke to him in soft and endearing terms, "Regarding you as a father, my lord, I venture to address you. Looking upon me as your son and servant O great sage, pray tell me your name in full, my master." Although the king did not recognize him, he recognized the king. While the king had a guileless

heart, the hermit was a pastmaster in fraud. Being an enemy in the first instance, and a Kṣatriya on top of it and again of royal blood, he sought to accomplish his end by dint of his cunning. The thought of the pleasures of royalty had made the enemy king sad; the fire of jealousy smouldered within his heart like that of a furnace. On hearing the artless words of Pratāpabhānu and recalling the grudge he had nursed against him, the hermit felt delighted at heart.

(1-4)

दो०—कपट बोरि बानी मृदुल बोलेउ जुगुति समेत ।
 नाम हमार भिखारि अब निर्धन रहित निकेत ॥ १६० ॥

He uttered the following soft yet false and artful words, "My name is now Bhikhārī (a mendicant), penniless and homeless as I am." (160)

चौ०—कह नृप जे बिग्यान निधाना । तुम्ह सारिसे गलित अभिमाना ॥
 सदा रहहि अपनपौ दुराएँ । सब बिधि कुपल कुबेष बनाएँ ॥ १ ॥
 तेहि ते कहहि संत श्रुति देरे । परम अकिञ्चन प्रिय हरि केरे ॥
 तुम्ह सम अधन भिखारि अगेहा । होत बिरंचि सिवहि संदेहा ॥ २ ॥
 जोसि सोसि तव चरन नमामी । मो पर कृपा करिअ अब स्वामी ॥
 सहज श्रीति भूपति कै देखी । आपु बिषय विस्वास बिसेषी ॥ ३ ॥
 सब प्रकार राजहि अपाई । बोलेउ अधिक सनेह जनाई ॥
 सुनु सतिभाउ कहड़ महिपाला । इहाँ बसत बीते बहु काला ॥ ४ ॥

The king replied, "Those who are repositories of wisdom and free from pride like you always keep their reality concealed; even though proficient in every way, they prefer to remain in tattered clothes. That is why saints as well as the Vedas proclaim that those who are supremely indigent are held

most dear by Śri Hari. Penniless and homeless beggars like you fill the minds of even Virañchi and Śiva with doubt. Whoever you may be, I bow at Your feet; now be gracious to me, my lord." When the hermit saw the king's artless affection and extraordinary faith in him, he won him over in every way and

spoke with a still greater affection, that I have dwelt here for long.
"Listen, O king: I tell you sincerely (1-4)

दो०—अब लगि मोहि न मिलेउ कोउ मैं न जनावर्त्ते काहु ।

लोकमान्यता अनल सम कर तप कानन दाहु ॥ १६१ (क) ॥

"No one has come to me so far nor do I make myself known to anyone, for popular esteem is like a wild fire, which consumes the forest of penance (i.e., neutralizes it). (161 A)

सो०—तुलसी देखि सुवेषु भूलहि मृड न चतुर नर ।

सुंदर केकिहि पेखु वचन सुधा सम असन अहि ॥ १६१ (ख) ॥

Not only fools, says Tulasidāsa, but even clever men are taken in by fair appearances. Look at the beautiful peacock though its notes are sweet like nectar, it devours snakes. (161 B)

चौ०—ताते गुपुत रहउ जग माहीं । हरि तजि किमपि प्रयोजन नाहीं ॥

प्रभु जानत सब विनहि जनाएँ । कहु कवनि सिधि लोक रिङ्गाएँ ॥ १ ॥

तुम्ह सुचि सुमति परम प्रिय मोरें । प्रीति प्रतीति मोहि पर तोरें ॥

अब जाँ तात दुरावर्त तोही । दारुन दोष घटइ अति मोही ॥ २ ॥

जिमि जिमि तापसु कथइ उदासा । तिमि तिमि नृपहि उपज बिस्तासा ॥

देखा स्वबस कर्म मन बानी । तब बोला तापस बगध्यानी ॥ ३ ॥

नाम हमार एकतनु भाई । सुनि नृप बोलेउ पुनि सिरु नाई ॥

कहु नाम कर अरथ बत्तानी । मोहि सेवक अति आपन जानी ॥ ४ ॥

"That is why I live in this world away from the public gaze. I have little to do with anything other than Śri Hari. The Lord knows everything without being told; tell me, then, what is to be gained by humouring the world. You are sincere and intelligent and are therefore supremely dear to me; and I too have earned your affection and confidence. Now, my son, if I were to keep anything from you, I shall incur

the most severe blame." The more the hermit talked of his indifference to the world the more trustful grew the king. When the false anchorite saw the king devoted to him in thought, word and deed, he said, "My name, brother, is Ekatana." Hearing this, the king bowed his head and asked further, "Kindly explain to me the meaning of this appellation, recognizing me as your faithful servant. (1-4)

दो०—आदिसृष्टि उपजी जबहि तब उतपति भै मोरि ।

नाम एकतनु हेतु तेहि देह न धरी बहोरि ॥ १६२ ॥

"My birth took place at the first dawn of creation. Since then I have never taken another body; that is why I am called Ekatana. (162)

चौ०—जनि आचरणु करहु मन माहीं । सुत तप ते दुर्लभ कछु नाहीं ॥

तपबल ते जग सजहि बिधाता । तपबल विल्लु भए परित्राता ॥ १ ॥

तपबल संभु करहि संधारा । तप ते अगम न कछु संसारा ॥

भयउ नृपहि सुनि अति अनुरागा । कथा पुरातन कहै सो लागा ॥ २ ॥

करम धरम इनिहास अनेका । करइ निरूपन विरति बिबेका ॥
 उद्भव पालन प्रलय कहानी । कहेसि अमित आचरज बखानी ॥ ३ ॥
 सुनि महीप नापस बस भयऊ । आपन नाम कहन तब लयऊ ॥
 कह नापस नृप जानउ नोही । कीन्हेहु कपट लाग भल मोही ॥ ४ ॥

"Marvel not, my son, to hear this. For nothing is too difficult to obtain through penance. By dint of penance Brahma creates the universe; by dint of penance Vishnu assumed the role of its protector. By dint of penance, again, Sambhu destroys the world. There is nothing in this world which cannot be attained through penance." Hearing this, the king felt much enamoured and the hermit commenced relating old legends. Having discussed topics of Karma (action) and Dharma (duty) and told

many legends bearing on them, he discoursed on dispassion and knowledge. And he further related at length countless marvellous stories connected with the creation, maintenance and dissolution of the universe. Hearing all this the king completely yielded to the influence of the hermit and then proceeded to tell him his real name. Said the hermit, "O king, I know you. Even though you tried to deceive me, I appreciated this move on your part.

(1-4)

चौ०—सुनु महीस असि नीति जहँ तहँ नाम न कहहि नृप ।

मोहि तोहि पर अति प्रीति सोइ चतुरता विचारि तव ॥ १६३ ॥

"O king, the political maxim is that kings should not disclose their name in all cases. And when I thought of your political sagacity, I conceived great love for you.

(163)

चौ०—नाम तुम्हार प्रतापदिनेसा । सत्यकेतु तव पिता नरेसा ॥
 गुर ग्रसाद सब जानिअ राजा । कहिअ न आपन जानि अकाजा ॥ १ ॥
 देखि तात तव सहज सुधाई । प्रीति प्रतीति नीति निपुनाई ॥
 उपजि परी ममता मन मोरे । कहैँ कथा निज घुणे तोरे ॥ २ ॥
 अब ग्रसन्न मैं संसय नाहीं । मागु जो भूप भाव मन माहीं ॥
 सुनि सुबचन भूपति हरघाना । गहि पद विनय कीन्हि विधि नाना ॥ ३ ॥
 कृपासिधु मुनि दरसन तोरे । चारि पदारथ करतल मोरे ॥
 प्रभुहि तथापि प्रसन्न बिलोकी । मागि अगम बर होउ असोकी ॥ ४ ॥

"Your name is Pratāpabhanu; King Satyaketu was your father. O king, by the grace of my preceptor I know everything; but foreseeing my own harm I refuse to tell everything I know. When I saw your natural straightforwardness, affection, faith and political wisdom, I conceived a spontaneous affection for you; and that is why I told you my own story on your asking. I am now pleased, doubt not and ask what you

will, O king." Hearing these agreeable words, the king rejoiced and, clasping the hermit's feet, supplicated to him in many ways "O gracious sage, by your very sight I have within my grasp all the four ends of human existence (viz., religious merit, wealth, enjoyment and final beatitude). Yet, as I see my lord so gracious, I would ask a boon which is impossible to attain otherwise, and thereby overcome sorrow. (1-4)

दो०—जरा मरन दुख रहित तनु समर जितै जनि कोड ।

एकछत्र रिपुहीन महि राज कल्प सत होड ॥ १६४ ॥

"Let my body be free from old age, death and suffering; let no one vanquish me in battle and let me enjoy undisputed sovereignty over the globe for a hundred Kalpas (repetitions of creation) and let me have no enemies." (164)

चौ०—कह तापस नृप ऐसेह होऊ । कारन एक कठिन सुनु सोऊ ॥
 कालउ तुअ पद नाइह सीसा । एक बिप्रकुल छाडि महासा ॥ १ ॥
 तपबल बिप्र सदा बरिआरा । तिन्ह के कोप न कोड रखवारा ॥
 जौं बिप्रन्ह बस करहु नरेसा । तौ तुअ बस बिधि विष्णु महेसा ॥ २ ॥
 चल न ब्रह्मकुल सन बरिआई । सत्य कहउँ दोउ भुजा उठाई ॥
 बिप्र श्राप बिनु सुनु महिपाला । तोर नास नहि कवनेहुँ काला ॥ ३ ॥
 हरषेउ राउ बचन सुनि तासू । नाथ न होइ मोर अब नासू ॥
 तव प्रसाद प्रभु कृपानिधाना । मो कहुँ सर्व काल कल्याना ॥ ४ ॥

Said the anchorite, "So be it, O king. But there is one difficulty; hear it too. Even Death shall bow his head at your feet (much more those who are subject to death). The only exception shall be the Brahmans, O ruler of the earth. The Brahmans are ever powerful by virtue of their penance; no one can deliver from their wrath. If you can reduce the Brahmans to your will, O king, even Brahmā, Viṣṇu and the great

Lord Śiva shall be at your command. Might is of no avail against the Brahmans; with both arms raised to heaven I tell you this truth. Listen, O sovereign; if you escape the Brahman's curse, you shall never perish." Hearing his words, the king rejoiced and said, "My lord, I shall no longer die. By your grace, O benevolent master, I shall be blessed at all times."

(1-4)

दो०—एवमस्तु कहि कपटमुनि बोला कुटिल वहोरि ।

मिलब हमार भुलाब निज कहहु त हमहि न खोरि ॥ १६५ ॥

"Amen" said the false anchorite, and added with crafty intent, "If you tell anyone about my meeting with you and your straying away, the fault shall not be mine.

चौ०—तातें मैं तोहि बरजउँ राजा । कहें कथा तव परम अकाजा ॥
 छुठें श्रवन यह परत कहानी । नास तुम्हार सत्य मम बानी ॥ १ ॥
 यह प्रगटें अथवा द्विजश्रापा । नास तोर सुनु भानुप्रतापा ॥
 आन उपाय॑ निधन तव नाहीं । जौं हरि हर कोपहि मन माहीं ॥ २ ॥
 सत्य नाथ पद गहि नृप भाषा । द्विज गुर कोप कहहु को राखा ॥
 राखइ गुर जौं कोप बिधाता । गुर बिरोध नहि कोड जग त्राता ॥ ३ ॥
 जौं न चलब हम कहे तुम्हारे । होउ नास नहि सोच हमारे ॥
 एकहि डर डरपत मन भोरा । प्रभु महिदेव श्राप अति घोरा ॥ ४ ॥

"I warn you, O king, because great harm shall befall you if you relate this incident to anyone. If this talk happens to reach a third pair of ears, I tell you the truth, you are doomed. O Pratāpabhaṇu, if you divulge this secret or if a Brahman curses you, you are undone. In no other way shall you die, even if Śri Hari and Hara get angry with you." "It is true, my lord," said the king, clasping the hermit's feet. "Tell

me, who can deliver from the wrath of a Brahman or a spiritual preceptor? A Guru can save one even if one has evoked the wrath of Brahmā; but in the event of a quarrel with one's preceptor there is no one in the world who can save. If I do not follow your advice, let me perish; I care not. My mind is disturbed by only one fear; the curse of a Brahman, my lord, is something most terrible. (1-4)

दो०—होहिं विप्र बस कवन विधि कहडु कृपा करि सोउ ।

तुम्ह तजि दीनदयाल निज हितू न देखउँ कोउ ॥ १६६ ॥

"How shall I be able to win over the Brahmins? Kindly tell me that too. I see no friend other than you, my gracious lord." (166)

चौ०—सुनु नृप विविध जतन जग माहीं । कष्टसाध्य पुनि होहिं कि नाहीं ॥
 अहइ एक अति सुगम उपाई । तहाँ परंतु एक कठिनाई ॥ १ ॥
 मम आधीन जुगुति नृप सोई । मोर जाब तव नगर न होई ॥
 आजु लगे अह जब ते भयउँ । काहु के गृह ग्राम न गयउँ ॥ २ ॥
 जै न जाउँ तव होइ अकाजु । ब्रता आइ असमंजस आजु ॥
 सुनि महीस बोलेउ सटु बानी । नाथ निगम असि नीति बखानी ॥ ३ ॥
 बडे सनेह लघुन्ह पर करहीं । गिरि निज सिरनि सदा तृन धरहीं ॥
 जलधि अगाध मौलि बह फेन् । संतत धरनि धरत सिर रेन् ॥ ४ ॥

"Listen, O king: there are various expedients in this world. But they are hard to accomplish and are of doubtful issue besides. Of course, there is one very simple device; but that too involves one difficulty. Its contrivance depends on me; but my going to your city is out of the question. Ever since I was born I have never been to anybody's house or village so far. And if I do not go, it will be a misfortune for you.

I am therefore in a dilemma today." Hearing this, the king replied in a polite language, "My lord, there is a maxim laid down in the Vedas: the great show kindness to the small. Mountains always bear tiny blades of grass on their tops, the fathomless ocean carries floating foam on its breast and the earth ever bears dust on its bosom."

(1-4)

दो०—अस कहि गहे नरेस पद स्वामी होहु कृपाल ।

मोहि लागि दुख सहिय प्रभु सज्जन दीनदयाल ॥ १६७ ॥

So saying, the king clasped the hermit's feet and said, "Be gracious to me, my master. You are a saint, compassionate to the humble; therefore, my lord, take this trouble on my behalf."

(167)

चौ०—जानि नृपहि आपन आधीना । बोला तापस कपट प्रबीना ॥
 सत्य कहउँ भूपति सुनु तोही । जग नाहिन दुर्लभ कछु मोही ॥ १ ॥

अवसि काज मैं करिहूँ तोरा । मन तन बचन भगत तैं मोरा ॥
जोग जुगुति तप मंत्र प्रभाऊ । फलइ तबहिं जब करिअ दुराऊ ॥ २ ॥
जौं नरेस मैं करौं स्तोइ । तुम्ह परम्हु मोहि जान न कोई ॥
अन्न सो जोइ जोइ भोजन करई । सोइ सोइ तव आयसु अनुसरई ॥ ३ ॥
पुनि तिन्ह के गृह जेवैइ जोऊ । तव बस होइ भूप सुनु सोऊ ॥
जाइ उपाय रचहु नृप एहु । संवन भरि संकल्प करेहु ॥ ४ ॥

Knowing that the king was completely under his influence, the hermit, who was clever at deception, said, "Listen, O king! I tell you the truth. For me in this world there is nothing hard to obtain. I will surely accomplish your object, devoted as you are in thought, word and deed to me. The power of Yoga (contemplation), planning, penance and mystic formulas works only when

secrecy is maintained about them. O king, if I cook food and you serve it and if nobody comes to know me, whoever tastes the food so prepared shall become amenable to your orders. Again, I tell you, whosoever dines at the house of such people shall, O king, be dominated by your will. Go and operate this scheme, O king, and take this vow for a whole year. (1-4)

दो०—नित नूतन द्विज सहस्र सत बरेहु सहित परिवार ।

मैं तुम्हरे संकल्प लगि दिनहिं करवि जेवनार ॥ १६८ ॥

"Every day invite a new set of a hundred thousand Brahmans with their families; while I, so long as your vow lasts, shall provide the daily banquet. (168)

चौ०—एहि विधि भूप कष्ट अति थोरे । होइहाँ सकल विप्र बस तोरे ॥
करिहाँ विप्र होम मख सेवा । तेहिं प्रसंग सहजेहिं बस देवा ॥ १ ॥
और एक तोहि कहउँ लखाऊ । मैं एहि वेष न आउब काऊ ॥
तुम्हरे उपरेहित कहुँ राया । हरि आनब मैं करि निज माया ॥ २ ॥
तपबल तेहिं करि आपु समाना । रखिहूँ इहाँ बरष परवाना ॥
मैं धरि तासु वेषु सुनु राजा । सब विधि तोर सँवारब काजा ॥ ३ ॥
गै निसि बहुत सयन अब कीजे । मोहि तोहि भूप भेट दिन तीजे ॥
मैं तपबल तोहि तुरग समेता । पहुँचैहूँ सोवतहि निकेता ॥ ४ ॥

"In this way, O king, with little exertion all the Brahmans shall be reduced to your will. The Brahmans in their turn will offer oblations into the sacred fire, perform big sacrifices and practise adoration; and through that channel the gods too shall be easily won over. I give you one more sign. I will never come in this form. By my delusive power, O king, I will carry

off your family priest and, making him just like myself by dint of my penance, will keep him here for the year; while I, O king, will take his form and manage everything for you. The night is far gone, so you had better retire now; on the third day we will meet again. By my penitential power I will convey you home, both you and your horse, even while you are asleep. (1-4)

दो०—मैं आउब सोइ वेषु धरि पहिचानेहु तब मोहि ।

जब एकांत बोलाइ सब कथा सुनावौं तोहि ॥ १६९ ॥

"I will come in the form I have told you, and you will recognize me when I call you aside and remind you of all this."

(169)

चौ०—स्यन कीन्ह नृप आयसु मानी । आसन जाइ बैठ छलग्यानी ॥
 श्रमित भूप निद्रा अति आई । सो किमि सोब सोच अधिकाई ॥ १ ॥
 कालकेतु निसिवर तह आवा । जेहिं सूकर होइ नृपहि भुलावा ॥
 परम मित्र तापस नृप केरा । जानइ सो अति कपट घनेरा ॥ २ ॥
 तेहि के मन सुत अह दम भाई । खल अति अजय देव दुखदाई ॥
 प्रथमहि भूप ममर सब मारे । बिप्र संत सुर देखि दुखारे ॥ ३ ॥
 तेहि खल पाछिल बयरु सँभारा । तापस नृप मिलि मन्त्र बिचारा ॥
 जेहिं रिपु छ्य सोइ रचेन्हि उपाऊ । भावी बस न जान कछु राऊ ॥ ४ ॥

The king went to sleep in obedience to the hermit: while the counterfeit sage returned to his own seat and sat down there. Deep sleep came upon the weary monarch; but how could the other, fellow sleep, distracted as he was with anxiety. The demon Kālaketu made his appearance there: it was he who had assumed the form of a boar and led the king astray. A great friend of the hermit-king, he was skilled in

manifold ways of deceit. He had a hundred sons and ten brothers, who were great villains, invincible and annoying to the gods. Seeing the Brahmins, saints and gods in distress the king had already killed them all in battle. Recalling the old grudge the wretch conspired with the hermit-king and contrived a plot for the extermination of the enemy, but, as fate would have it, the king knew nothing of it. (1-4)

दो०—रिपु तेजसी अकेल अपि लघु करि गनिथ न ताहु ।
 अजहुँ देत दुख रवि ससिहि सिर अवसेषित राहु ॥ १७० ॥

A spirited foe, even though left alone, should not be lightly regarded. The demon Rāhu,* who has nothing left of him but his head, is able to torment both the sun and moon even to this day.

चौ०—तापस नृप निज सखहि निहारी । हरषि मिलेउ उठि भयउ सुखारी ॥
 मित्रहि कहि सब कथा सुनाई । जातुधान बोला सुख पाई ॥ १ ॥
 अब सधेउँ रिपु सुनहु नरेसा । जाँ तुम्ह कीन्ह मोर उपदेसा ॥
 परिहरि सोब रहहु तुम्ह सोई । बिनु औषध बिआधि बिधि खोई ॥ २ ॥
 कुल समेत रिपु मूल बहाई । चौरें दिवस मिलब मैं आई ॥
 तापस नृपहि बहुत परितोषी । चला महाकपटी अतिरोषी ॥ ३ ॥
 भानुप्रतापहि बाजि समेता । पहुँचाएसि छन माझ निकेता ॥
 नृपहि नारि पर्हि स्यन कराई । हयगृह बाँधेसि बाजि बनाई ॥ ४ ॥

* According to the Hindu belief a solar or lunar eclipse takes place only when in the astral plane the demon Rāhu, a sworn enemy of both the sun-god and the moon-god, devours the one or the other either wholly or partly. The demon, however, consists of the head alone, his trunk having been cut off by God Viṣṇu while he was unlawfully attempting to partake of the nectar which was being served to the gods. Since, however, he had already tasted the nectar, the head became immortal.

The hermit-king was delighted to see his ally and rose to meet him. The meeting gave him much satisfaction and he related the whole story to his friend. The demon too was glad and said, "Listen, O king since you have followed my advice, take the enemy as subdued. Cease to worry now and lay yourself to rest. God has effected a cure without the use of a

medicine. I will sweep away the enemy root and branch and see you on the fourth day." Fully reassuring the hermit-king, the arch-impostor, who was highly irascible, departed. In an instant he conveyed Pratāpabhaṇu to his palace, horse and all. Putting the king to bed beside his queen, he tied up the horse in the stall in the proper way.

(1-4)

दो०—राजा के उपरोहितहि हरि लै गयउ वहोरि ।
लै राखेसि गिरि खोह महुँ मायाँ करि मति भोरि ॥ १७१ ॥

Again he carried off the king's family priest and, depriving him of his senses by his supernatural power, kept him in a mountain-cave.

(171)

चौ०—आए बिरचि उपरोहित रूपा । परेउ जाइ तेहि सेज अनूपा ॥
जानेउ नृप अनभाँ बिहाना । देखि भवन अति अचरजु माना ॥ १ ॥
सुनि महिमा मन महुँ अनुमानी । उठेउ गर्वहि जेहिं जान न रानी ॥
कानन गयउ बाजि चढि तेहीं । पुर नर नारि न जानेउ केहीं ॥ २ ॥
गर्प जाम जुग भूपति आवा । घर घर उत्सव बाज बधावा ॥
उपरोहितहि देख जब राजा । चकित बिलोक सुमिरि सोइ काजा ॥ ३ ॥
जुग लम नृपहि गए दिन तीनी । कपटी सुनि पद रह मति लीनी ॥
समय जानि उपरोहित आवा । नृपहि मते सब कहि समुझावा ॥ ४ ॥

Himself assuming the form of the family priest, the demon went and lay down on the former's sumptuous bed. The king woke even before daybreak and felt much astonished to find himself at home. Attributing the miracle to the supernatural power of the sage, he got up quietly, unperceived by the queen. Mounting the same horse he rode off to the woods without any man or woman of the city knowing it. When it was midday, the king returned,

there was rejoicing and festal music in every house. When the king saw his family-priest, he looked at him in amazement, recollecting the object he held so dear to his heart. The interval of three days hung heavy on the monarch as an age, his mind being set on the feet of the false anchorite. At the appointed time the priest came and reminded him in detail of all that had been agreed upon.

(1-4)

दो०—नृप हरषेउ पहिचानि गुरु भ्रम वस रहा न चेत ।
वरे तुरत सत सहस वर विप्र कुदुंब समेत ॥ १७२ ॥

The king was delighted to recognize his preceptor (in the priest's form); his mind was too clouded to have any sense left. At once he invited a hundred thousand chosen Brahmins with their families.

(172)

चौ०—उपरोहित जेवनार बनाई । छरस चारि बिधि जसि श्रुति गाई ॥
मायामय तेहि कीन्हि रसोई । बिंजन बहु गनि सकइ न कोई ॥ १ ॥
बिधि मृगन्ह कर आमिष राँधा । तेहि महुँ बिप्र माँसु खल साँधा ॥
भोजन कहुँ सब बिप्र बोलाए । पद पखारि सादर बैठाए ॥ २ ॥
पश्मन जबहि लाग महिपाला । भै अकासवानी तेहि काला ॥
बिप्रबृंद उठि उठि गृह जाहू । है बड़ि हानि अज जनि खाहू ॥ ३ ॥
भयउ रसोई भूसुर माँसु । सब द्विज उठे मानि बिस्तासू ॥
भूप बिकल मति मोहुँ झुलानी । भावी बस न आव सुख बानी ॥ ४ ॥

The priest cooked four kinds of foods with six different tastes as mentioned in the Vedas. He prepared an illusory banquet and a variety of seasoned dishes more than one could count. Dressing the flesh of a variety of animals the wretch mixed with it the cooked flesh of Brahmins. All the invited Brahmins were then called for the dinner. Their feet were duly washed and they were respectfully shown to their places. The moment the king began to serve

the food, a (fictitious) voice from heaven (raised by the demon Kālaketu himself) said, "Up, up, Brahmins' and return to your homes. Taste not this food; it is most harmful. The dishes include the flesh of the Brahmins." Up rose all the Brahmins believing the ethereal voice. The king lost his nerve; his mind was bewildered with infatuation. As fate would have it, he could not utter a word.

(1-4)

दो०—बोले बिप्र सकोप तव नहि कछु कीन्ह विचार ।
जाइ निसाचर होहु नृप मूढ़ सहित परिवार ॥ १७३ ॥

Then exclaimed the Brahmins in wrath, regardless of consequences, "O foolish king, go and take birth in the demon's form, you and all your family. (173)

चौ०—छत्रबंधु तै बिप्र बोलाई । घालै लिए सहित समुदाई ॥
ईस्वर राखा धरम हमारा । जैहसि तै समेत परिवारा ॥ १ ॥
संबत मध्य नास तव होऊ । जलदाता न रहिहि कुल कोऊ ॥
नृप सुनि श्राप बिकल अति त्रासा । भै बहोरि बर गिरा अकासा ॥ २ ॥
बिप्रहु श्राप बिचारि न दीन्हा । नहि अपराध भूप कछु कीन्हा ॥
चकित बिप्र सब सुनि नभानी । भूप गयउ जहुँ भोजन खानी ॥ ३ ॥
तहुँ न असन नहि बिप्र सुआरा । फिरेउ राउ मन सोच अपारा ॥
सब प्रसंग महिसुरन्ह सुनाई । त्रसित परेउ अवर्ण अकुलाई ॥ ४ ॥

"O vile Kṣatriya! inviting the Brahmins you were out to ruin them with their families. But God has reserved our sanctity; it is you and our race that are undone. In the course of a year you shall perish, and not a soul shall be left in your family

to offer water to gratify your spirit." Hearing the curse the king was sore stricken with fear. Again, a voice was heard from heaven, "O holy Brahmins, you have uttered this curse without careful thought; the king has committed no crime." The Brahmins were

astounded when they heard the ethereal voice. The king hastened to the kitchen. There was neither any food there nor the Brahman cook. The king returned

in deep thought. He related the whole story to the Brahmans and threw himself on the ground frantic with fear.

(1-4)

दो०—भूपति भावी मिट्ठ नहि जदपि न दूधन तोर ।
किएँ अन्यथा होइ नहि विप्रश्राप अति घोर ॥ १७४ ॥

"Even though you are guiltless, O king, what is inevitable fails not. A Brahman's curse is very terrible; no amount of effort can counteract it." (174)

चौ०—अस कहि सब महिदेव सिधाए । समाचार पुरलोगनह पाए ॥
सोचहि दूधन दैवहि देहों । विरचत हंस काग किय जेहों ॥ १ ॥
उपरोहितहि भवन पहुँचाई । असुर तापसहि खबरि जनाई ॥
तेहि खल जहं तहं पत्र पठाए । सजि सजि सेन भूप सब धाए ॥ २ ॥
वेरेन्हि नगर निसान बजाई । विविध भाँति नित होइ लराई ॥
जूझे सकल सुभट करि करनी । बंधु समेत परेउ नृप धरनी ॥ ३ ॥
सत्यकेतु कुल कोउ नहि बाँचा । विप्रश्राप किमि होइ असाँचा ॥
रियु जिति सब नृप नगर बसाई । निज पुर गवने जय जसु पाई ॥ ४ ॥

So saying, all the Brahmans dispersed. When the people of the city received the news, they were much perturbed and began to blame Providence, who had begun upon a swan and produced a crow instead. Conveying the priest to his house, the demon (Kālaketu) communicated the tidings to the hermit. The wretch in his turn despatched letters in all directions and a host of princes hastened with their troops martially

arrayed and, beating their kettledrums, beleaguered the city. Every day battles were fought in diverse forms. All his champions fought valiantly and fell. And the king with his brother bit the dust. Not one of Satyaketu's family survived, a Brahman's curse can never fail. Having vanquished the foe and re-inhabiting the city all the chiefs returned to their own capitals enriched with victory and fame.

(1-4)

दो०—भरद्वाज सुनु जाहि जब होइ विधाता वाम ।
धूरि मेरुसम जनक जम ताहि व्यालसम दाम ॥ १७५ ॥

Listen, O Bharadwāja whosoever incurs the displeasure of heaven, for him a grain of dust becomes vast as Mount Meru, a father becomes frightful as Yama (the god of death) and every rope a snake.

चौ०—काल पाइ सुनि सुनु सोइ राजा । भयउ निसाचर सहित समाजा ॥
दस सिर ताहि बीस भुजदंडा । रावन नाम बीर बरिबंडा ॥ १ ॥
भूप अनुज अरिमर्दन नामा । भयउ सो कुंभकरन बलधामा ॥
सचिव जो रहा धरमरुचि जासू । भयउ विमात्र बंधु लघु तासू ॥ २ ॥
नाम विभीषण जेहि जग जाना । विष्णुभगत विग्यान निधाना ॥
रहे जे सुत सेवक नृप केरे । भए निसाचर घोर धनेरे ॥ ३ ॥

कामरूप खल जिनस अनेका । कुटिल भयंकर विगत विवेका ॥
कृपा रहित हिंसक सब पापी । बरनि न जाहिं विस्त्र परितापी ॥ ४ ॥

O sage, in due time, I tell you, this king, with his family, was born as a demon. He had ten heads and twenty arms. His name was Rāvana, he was a formidable hero. The king's younger brother, Arimardana by name, became the powerful Kumbhakarna. His minister, who was known as Dharmaruchi, became Rāvana's younger half-brother, Vibhisāna by name, who is known to the whole world as a

devotee of God Viṣṇu and a repository of wisdom. And the king's sons and servants, they were born a fierce demon crew. These wretches could take any shape they liked and belonged to various orders. They were all wicked, monstrous and devoid of sense and were ruthless, bloody and sinful. They were a torment to all creation beyond what words can tell.

(1-4)

दो०—उपजे जदपि पुलस्त्यकुल पावन अमल अनूप ।
तदपि महीसुर थाप बस भए सकल अघरूप ॥ १७६ ॥

Even though they were born in the incomparably pure and holy line of the sage Pulastya, yet, on account of the Brahman's curse, they were all embodiments of sin.

(176)

चौ०—कीन्ह विविध तप तीनिहूँ भाई । परम उग्र नहि बरनि सो जाई ॥
गयउ निकट तप देखि विधाता । मागहु बर प्रसन्न मैं ताता ॥ १ ॥
करि विनती पद गहि दससीसा । बोलेउ बचन सुनहु जगदीसा ॥
इम काहू के मरहिं न मारें । बानर मनुज जाति दुह बारें ॥ २ ॥
एवमस्तु तुम्ह बड तप कीन्हा । मैं ब्रह्मां मिलि तेहि बर दीन्हा ॥
पुनि प्रभु कुंभकरन पहिं गयऊ । तेहि बिलोकि मन विसमय भयऊ ॥ ३ ॥
जौं एहिं खल नित करब अहारु । होइहि सब उजारि संसारु ॥
सारद प्रेरि तासु मति फेरी । मागेसि नीद मास षट केरी ॥ ४ ॥

All the three brothers practised austerities of various kinds, terrible beyond all description. Seeing their penance the Creator drew nigh and said to the eldest of them, "Ask a boon, dear son." The ten-headed Rāvana suppliantly clasped his feet and addressed to him the following words. "Listen, O lord of the universe: my prayer is that I should die at the hands of none save monkeys and men." "So be it; you

have done great penance." This was the boon Brahmā and I granted to him (said Śiva). The Creator then approached Kumbhakarna and was astonished to see his gigantic form. Brahmā said to himself, "Should this wretch have his daily repast, the whole world will be laid waste." So Brahmā directed Śāradā, who changed his mind. Accordingly the demon asked for continued sleep, extending over six months (1-4)

दो०—गण विभीषण पास पुनि कहेउ पुत्र बर मागु ।
तेहि मागेउ भगवंत पद कमल अमल अनुरागु ॥ १७७ ॥

Last of all Brāhma went up to Vibhīṣaṇa and said. "Ask a boon, my son." He asked for pure love for the lotus feet of the Lord. (177)

चौ०—तिन्हहि देह वर ब्रह्म सिधापु । हरधित ते अपने गृह आए ॥
 मय तनुजा मंदोदरि नामा । परम सुंदरी नारि ललामा ॥ १ ॥
 सोइ मर्यां दीन्हि रावनहि आनी । होइहि जातुधानपति जानी ॥
 हरधित भयउ नारि भलि पाई । युनि दोड बंधु ब्रिआहेसि जाई ॥ २ ॥
 गिरि त्रिकूट एक सिखु मझारी । विधि निर्मित दुर्गम अति भारी ॥
 सोइ मय दानवं बहुरि संवारा । कनक रचित मनिभवन अपारा ॥ ३ ॥
 भोगावति जसि अहिकुल बासा । अमरावति जसि सकानिवासा ॥
 तिन्ह ते अधिक रथ्य अति बंका । जग बिल्यात नाम तेहि लंका ॥ ४ ॥

Having granted them boons Brāhma went away, while they returned to their home rejoicing. The demon Maya had a daughter, Mandodari by name, who was exceedingly beautiful, a jewel of womankind. Maya brought and made her over to Rāvana, knowing that the latter was going to become the lord of the demons. Delighted at having obtained such a good wife, Rāvana next went and married his two brothers. On a three-peaked mountain called Trikūṭa in the middle of the ocean there stood

a very large fortress built by Brāhma himself. The demon Maya (who was a great architect) renovated it. It contained numberless palaces of gold and jewels, and was more beautiful and charming than Bhogāvatī (the capital of Pātāla, the nethermost region in the core of the globe), the city of the serpents, and Amarāvatī, the capital of Indra (the lord of paradise). It was known throughout the world by the name of Lankā.

(1-4)

दो०—खाई सिखु गभीर अति चारिहुँ दिसि फिरि आव ।
 कनक कोट मनिखचित दृढ़ वरनि न जाइ बनाव ॥ १७८(क) ॥
 हरि प्रेरित जेहिं कलप जोहि जातुधानपति होइ ।
 सूर प्रतापी अतुलबल दल समेत वस सोइ ॥ १७८(ख) ॥

The ocean surrounded it on all sides as a very deep moat. It had a strong fortification wall built of gold and jewels, the architectural beauty of which defied description. Whoever was preordained by Śrī Hari to be the chief of the demons in a particular cycle, that illustrious hero of incomparable might lived there with his army. (178 A-B)

चौ०—रहे तहाँ निसिचर भट भारे । ते सब सुरन्ह समर संवारे ॥
 अब तहाँ रहहिं सक के प्रेरे । रच्छक कोटि जच्छपति केरे ॥ १ ॥
 दसमुख कतहुँ खबरि असि पाई । सेन साजि गढ़ धेरेसि जाई ॥
 देखि ब्रिकूट भट बड़ि कटकाई । जच्छ जीव लै गए पराई ॥ २ ॥
 फिरि सब नगर दसानन देखा । गयउ सोच सुख भयउ बिसेषा ॥
 सुंदर सहज अगम अनुमानी । कीन्हि तहाँ रावन रजधानी ॥ ३ ॥

जेहि जस जोग बाँटि गृह दीन्हे । सुखी सकल रजनीचर कीन्हे ॥
एक बार कुब्रे पर धावा । पुष्पक जान जीति लै आवा ॥ ४ ॥

Great demon warriors had been living there. They were all exterminated in battle by the gods. Now under Indra's commission it was occupied by a garrison consisting of ten million guards of Kubera (the chief of the Yaksas). Having obtained this news from some quarter Rāvana marshalled his army and besieged the fortress. Seeing his vast force of fierce warriors, the Yaksas fled for their lives. Thereupon Rāvana surveyed the whole city; he was much

pleased with what he saw and all his anxiety (about a suitable capital) was gone. Perceiving that the city was naturally beautiful and accessible for others, Rāvana fixed his capital there. By assigning quarters to his followers according to their several deserts he made them all happy. On one occasion he led an expedition against Kubera and carried away his aerial car known by the name of Puṣpaka as a trophy.
(1-4)

दो०—कौतुकहीं कैलास पुनि लीन्हेसि जाइ उठाइ ।
मनहुँ तौलि निज बाहुबल चला बहुत सुख पाइ ॥ १७९ ॥

Again, in a sportive mood he went and lifted Mount Kailāsa and, thereby testing as it were the might of his arms, returned most jubilant. (179)

चौ०—सुख संपति सुत सेन सहाई । जय प्रताप बल बुद्धि बड़ाई ॥
नित नूतन सब बाढ़त जाई । जिमि प्रतिलाभ लोभ अधिकाई ॥ १ ॥
अतिबल कुंभकरन अस आता । जेहि कहुँ नहिं प्रतिभट जग जाता ॥
करइ पान सोवह षट मासा । जागत होइ तिहुँ पुर आसा ॥ २ ॥
जौं दिन प्रति अहार कर सोई । बिस्त बेगि सब चौपट होई ॥
समर धीर नहिं जाइ बखाना । तेहि सम अमित धीर बलवाना ॥ ३ ॥
बारिदनाद जेठ सुत तासु । भट महुँ प्रथम लीक जग जासु ॥
जेहि न होइ रन सनसुख कोई । सुरपुर नितहिं परावन होई ॥ ४ ॥

His happiness and prosperity, the number of his sons, his army and his allies, his victories and glory, his might, wisdom and fame grew from more to more every day even as avarice grows with each new gain. He had a stalwart brother like Kumbhakarna, a rival to whom was never born in this world. Drinking his fill he remained buried in sleep for six months, and at his waking the three worlds trembled. Were

he to take his meals every day, the whole universe would soon have been ruined. He was unspeakably staunch in fight and there were numberless brave warriors who could be compared with him. Rāvana's eldest son was Meghanāda, who ranked foremost among the champions of the world. Before him none could stand in battle. Due to him there was a stampede in the city of the immortals every day. (1-4)

दो०—कुमुख अकंपन कुलिसरद
एक एक जग जीति सक ऐसे सुभट निकाय ॥ १८० ॥

There were many more champions such as the hideous Kumukha, the intrepid Akampana, Kuliśarada with teeth like thunderbolts, the fiery Dhūmaketu and the gigantic Atikāya, each one of whom was able to subdue the whole world

(180)

चौ०—कामरूप जानहिं सब माया । सपनेहुँ जिन्ह के धरम न दाया ॥
 दसमुख बैठ सभाँ एक बारा । देखि अमित आपन परिवारा ॥ १ ॥
 सुत समूह जन परिजन नानी । गर्ने को पार निसाचर जानी ॥
 सेन बिलोकि सहज अभिमानी । बोला बचन क्रोध मद सानी ॥ २ ॥
 सुनहु सकल रजनीचर जूथा । हमरे बैरी बिवृथ बरूथा ॥
 ते सनमुख नहिं करहि लराई । देखि सबल रिपु जाहिं पराई ॥ ३ ॥
 तेन्ह कर मरन एक विधि होई । कहउँ तुझाइ सुनहु अब सोई ॥
 द्विजभोजन मख होम सराधा । सब के जाइ करहु तुम्ह बाधा ॥ ४ ॥

Taking form at will, they were skilled in all forms of demoniac Māyā (deceit); they never thought of piety or compassion even in dream. One day the ten-headed Rāvana was seated in court and reviewed his innumerable retainers, hosts of sons and grandsons, relatives and servants, troops of demons, more than anyone could count. On seeing the host the naturally proud Rāvana spoke words full of wrath and arrogance: "Listen, all demon troops: the host

of heaven are my enemies. They never dare to stand up in open fight, but flee away at the sight of a powerful adversary. There is only one way of causing their death, which I tell you in detail; now listen to it. Go and prevent the feasting of Brahmans, the performance of sacrifices, the pouring of oblations into the sacred fire, the ceremony of Śrāddha (offering food etc. to a departed soul) and all other religious functions

(1-4)

दौ०—छुथा छीन बलहीन सुर सहजेहि मिलिहिं आइ ।
 तब मारिहउँ कि छाडिहउँ भर्ली भाँति अपनाइ ॥ १८१ ॥

"Emaciated with starvation and rendered weak, the gods will automatically surrender to me. Then I will see whether I should kill them or let them go after subjecting them perfectly to my will."

(181)

चौ०—मेघनाद कहुँ पुनि हँकरावा । वीन्ही सिख बलु बयरु बढावा ॥
 जे सुर समर धीर बलवाना । जिन्ह के लरिबे कर अभिमाना ॥ १ ॥
 तिन्हाहि जीति रन आनेसु बाँधी । उठि सुत पितु अनुसासन काँधी ॥
 एहि विधि सबही अग्या दीन्ही । आपुनु चलेठ गदा कर लीन्ही ॥ २ ॥
 चलत दसानन डोलति अवनी । गर्जत गर्भ स्ववहिं सुर रवनी ॥
 रावन आवत सुनेत सकोहा । देवन्ह तके मेरु गिरि खोहा ॥ ३ ॥
 दिग्यालन्ह के लोक सुहाए । सुने सकल दसानन पाए ॥
 पुनि पुनि सिधनाद करि भारी । देह देवतन्ह गारि पचारी ॥ ४ ॥
 रन मद मत्त फिरह जग धावा । प्रतिभट खोजत कतहुँ न पावा ॥
 रबि ससि पवन बरून धनधारी । अगिनि काल जम सब अधिकारी ॥ ५ ॥

किंवर पिद्व मनुज सुर नागा । हठि सबही के पैथहिं लोगा ॥
 ब्रह्मभृष्टि जहं लगि ततुधारी । इसमुख बसवतीं नर नारी ॥ ६ ॥
 आयसु करहिं सकल भयभीता । नवहिं आइ नित चरन बिनीता ॥ ७ ॥

Then Rāvana sent for Meghanāda and admonished him, inciting him to greater strength and hostility. "The gods who are staunch in battle, powerful and proud of their fighting skill, you should conquer in battle and bring them in chains." The son got up and bowed to the commands of his father. In this way Rāvana ordered all and himself sallied forth, club in hand. Even as the ten-headed Rāvana marched, the earth shook and at his thundering call the spouses of gods miscarried. Hearing of Rāvana's angry approach the gods themselves sought the caves of Mount Sumeru. When the ten-faced Rāvana invaded the beautiful realms of the guardians of the ten quarters, he found them all

desolate. Again and again he roared loudly like a lion and, challenging the gods to battle, scoffed at them. Mad with lust of blood he traversed the whole world in search of a combatant, but nowhere could he find anyone. The sun-god, the moon-god, the wind-god, the god of water, the gods of wealth and fire, the gods of time and death and all other gods entrusted with the governance of the world, Kinnaras, Siddhas, men, gods and Nāgas, all were wilfully harassed by him. All embodied beings in the creation of Brahmā, whether men or women, submitted to Rāvana's will. All did his bidding out of fear and always bowed suppliantly at his feet.

(1-7)

दो०—भुजवल विस्व वस्य करि राखेसि कोउ न सुतंत्र ।
 मंडलीक मनि रावन राज करइ निज मंत्र ॥ १८२ (क) ॥
 देव जच्छ गंधर्व नर किंवर नाग कुमारि ।
 जीति वरीं निज बाहुवल वहु सुंदर वर नारि ॥ १८२ (ख) ॥

By his mighty arm he subdued the whole universe and left no one independent. The king of kings, Rāvana, ruled according to his own will. He won by the might of his arms and wedded daughters of gods, Yakṣas, Gandharvas, human beings, Kinnaras and Nāgas and many other beautiful and excellent dames. (182 A-B)

चौ०—इङ्द्रजीत सन जो कछु कहेऊ । सो सब जनु पहिलेहिं करि रहेऊ ॥
 प्रथमहिं जिन्ह कहु आयसु दीन्हा । तिन्ह कर चरित सुनहु जो कीन्हा ॥ १ ॥
 देखत भीमरूप सब पापी । निसिचर निकर देव परितापी ॥
 करहिं उपद्रव असुर निकाया । नाना रूप धरहिं करि माया ॥ २ ॥
 जेहि बिधि होइ धर्म निर्मूला । सो सब करहिं वेद प्रतिकूला ॥
 जेहि जेहि देस धेनु द्विज पावहिं । नगर गाउँ पुर आगि लगावहिं ॥ ३ ॥
 सुभ आचरन कतहु नहिं होई । देव बिप्र गुरु मान न कोई ॥
 नहिं हरिभगति जम्य तप याना । सपनेहुँ सुनिअ न वेद पुराना ॥ ४ ॥

Whatever Rāvana told Indrajit to do was done by him sooner as it were than the former uttered the command.

Now hear what they did who had been ordered by him even earlier. The whole demon crew, sinful at heart and of

terrible aspect, were the torment of heaven. Roaming at night, they did outrages of various kinds and assumed diverse forms through their delusive power. They acted in every way contrary to Veda and did everything in their power to eradicate religion. Wherever they found a cow or a Brahman they set fire to that city,

town or village. Virtuous acts were nowhere to be seen. No one paid any respect to the gods, the Brahmans and the spiritual preceptor. There was no devotion to ŚRI Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one would ever dream of listening to the Vedas or the Purāṇas.

(1-4)

ॐ—जप जोग विरागा तप मख भागा श्रवन सुनद दससीसा ।

आपुनु उठि धावइ रहै न पावइ धरि सब ग्रालइ खीसा ॥

अस भष्ट अचारा भा संसारा धर्म सुनिश्च नहि काना ।

तेहि वहु विधि त्रासइ देस निकासइ जो कह वेद पुराना ॥

If ever any talk of Japa (muttering of sacred formulas), Yoga (subjugation of mind), dispassion, penance or of oblations to gods in a sacrifice entered Rāvana's ears he would at once be on his feet and run to stop them. He would allow nothing of these and would destroy everything he laid his hands upon. There was such corruption in the world that no talk of piety could be heard anywhere. Whoever recited the Vedas or the Purāṇas was intimidated in manifold ways and sent into exile.

सो—वरनि न जाइ अनीति घोर निसाचर जो करहि ।

हिंसा पर अति प्रीति तिन्ह के पापहि कवनि मिति ॥ १८३ ॥

The terrible outrages the demons did beggar description. There is no limit to the evil-doings of those who hold violence most dear to their heart. (183)

[PAUSE 6 FOR A THIRTY-DAY RECITATION]

चौ०—बाढे खल बहु चोर जुआरा । जे लंघट परधन परदारा ॥
 मानहि मातु पिता नहि देवा । साधुन्ह सन करवावहि सेवा ॥ १ ॥
 जिन्ह के यह आचरन भवानी । ते जानेहु निसिचर सब ग्रानी ॥
 अतिसय देखि धर्म कै गलानी । परम सभीत धरा अकुलानी ॥ २ ॥
 गिरि सरि सिंधु भार नहि मोही । जस मोहि गहुअ एक परदोही ॥
 सकल धर्म देखइ विपरीता । कहि न सकड़ रावन भय भीता ॥ ३ ॥
 धेनु रूप धरि हृदय विचारी । गई तहाँ जहुं सुर मुनि झारी ॥
 निज संताप सुनाएसि रोई । काहू तें कछु काज न होई ॥ ४ ॥

The number of villains, thieves and gamblers and of those who coveted others' wealth and wives swelled to a great extent. People honoured not their parents and gods and exacted service from pious souls. Those who act in this

way, Bhavāni, know all such creatures as demons. Perceiving the supreme disrespect for religion. Earth was extremely alarmed and perturbed. "The weight of mountains, rivers and oceans," she said to herself, "is not so oppressive

to me as of him who is malevolent to others." She saw all goodness perverted, yet for fear of Rāvana she could not utter a word. After great deliberation she took the form of a cow and went

to the spot where all gods and sages were in hiding. With tears in her eyes she told them her sufferings, but none of them could be of any help to her.

(1-4)

चौ०—सुर मुनि गंधर्वा मिलि करि सर्वा गे विरंचि के लोका ।

सँग गोतनुधारी भूमि विचारी परम विकल भय सोका ॥

ब्रह्माँ सब जाना मन अनुमाना मोर कद्धु न बसाई ।

जा करि तैं दासी सो अविनासी हमरेउ तोर सहाई ॥

The gods, sages and Gandharvas (celestial songsters), all repaired to Brahmā's abode; with them was poor Earth in the form of a cow grievously stricken with fear and grief. Brahmā came to know everything; and realizing in his heart of heart his inability to help her, he said, "The immortal Lord whose servant you are will be my help as well as yours."

पाँ०—धरनि धरहि मन धीर कह विरंचि हरिपद सुमिरु ।

जानत जन की पीर प्रभु भंजिहि दास्तन विपति ॥ १८४ ॥

"Have patience, Earth," said Brahmā, "and fix your mind on the feet of Śri Hari. The Lord knows the distress of His servants and will put an end to your terrible suffering."

(184)

चौ०—बैठे सुर सब करहि विचारा । कहैं पाइअ प्रभु करिअ पुकारा ॥
 पुर बैकुण्ठ जान कह कोई । कोउ कह पर्यनिधि बस प्रभु सोई ॥ १ ॥
 जाके हृदयैँ भगति जसि ग्रीती । प्रभु तहैं प्रगट सदा तेहि रीती ॥
 तेहि समाज गिरिजा मैं रहेऊँ । अवसर पाइ बचन एक कहेऊँ ॥ २ ॥
 हरि द्वयापक सर्वत्र समाना । प्रेम तें प्रगट होहि मैं जाना ॥
 देस काल दिसि विदिसिहु माहीं । कहहु सो कहाँ जहाँ प्रभु नाहीं ॥ ३ ॥
 अग जगमय सब रहित विरागी । प्रेम तें प्रभु प्रगटइ जिमि आगी ॥
 मोर बचन सब के मन माना । साझु साझु करि ब्रह्म बखाना ॥ ४ ॥

All the gods sat in counsel: "Where can we find the Lord, so that we may appeal to Him?" Someone suggested that they should go to Vaikunṭha. Another said, "The Lord has His abode in the ocean of milk." The Lord always manifests Himself in response to the devotion and love one cherishes in one's heart. Girijā, I too happened to be in that assembly and took occasion to put in a word: "For aught I know

Śri Hari is present everywhere alike and is revealed only by love. Tell Me any place, time or quarter of the heaven where the Lord is not. Having taken the form of all creation, both animate and inanimate, He is yet destitute of everything and passionless, He is revealed by love even as fire is manifested by friction." My words found favour with all and Brahmā applauded me saying, "Well said, well said!" (1-4)

दो०—सुनि विरंचि मन हरष तन पुलकि नयन बह नीर ।
अस्तुति करत जोरि कर सावधान मतिधीर ॥ १८५ ॥

Brahmā was glad at heart to hear My words the hair on his body bristled and tears flowed from his eyes. Recovering himself, the stable-minded Brahmā joined his palms and prayed:—

(185)

छ०—जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता ।
गो द्विज हितकारी जय असुरारी सिंधुसुता प्रिय कंता ॥
पालन सुर धरनी अद्भुत करनी मरम न जानइ कोई ।
जो सहज कृपाला दीनदयाला करउ अनुग्रह सोई ॥ १ ॥
जय जय अविनासी सब घट वासी व्यापक परमानंदा ।
अविगत गोतीतं चरित पुनीतं मायारहित मुकुंदा ॥
जेहि लागि विरागी अति अनुरागी विगतमोह मुनिवृद्धा ।
निसि वासर ध्यावहिं गुनगन गावहिं जयति सच्चिदानन्दा ॥ २ ॥
जेर्हि स्मृष्टि उपाई त्रिविध वनाई संग सहाय न दूजा ।
सो करउ अघारी चिंत हमारी जानिथ भगति न पूजा ॥
जो भव भय भंजन मुनि मन रंजन गंजन विपति बरूथा ।
मन बच क्रम वानी छाड़ि सयानी सरन सकल सुर जूशा ॥ ३ ॥
सारद श्रुति सेषा रिषय असेषा जा कहुँ कोउ नहिं जाना ।
जेहि दीन पिआरे बेद पुकारे द्रवउ सो श्रीभगवाना ॥
भव वारिधि मंदर सब विधि सुंदर गुनमंदिर सुखपुंजा ।
मुनि सिंद्र सकल सुर परम भयातुर नमत नाथ पद कंजा ॥ ४ ॥

Glory, all glory to You, O Lord of immortals. O delight of the devotees, O protector of the suppliant, O benefactor of cows and the Brahmans, O slayer of demons, O beloved consort of Lakṣmi (daughter of the ocean), glory to You. O guardian of gods and the earth, mysterious are Thy ways: their secret is known to none. Let Him who is benevolent by nature and compassionate to the humble show His grace. Glory, all glory to the immortal Lord Mukunda (the bestower of salvation and love), who resides in all hearts, is supreme bliss personified, who is omnipresent, unknowable, and supersensuous, whose acts are holy and who is beyond the veil of Māyā (illusion). Glory to Him who is Truth, Consciousness and Bliss combined, who is most lovingly meditated upon day and night and whose praises are sung by multitudes of sages who are full of dispassion and entirely free from infatuation. Let the Slayer of the sinful Agha bestow His care on us,—He who brought forth the threefold creation (viz., that which is dominated by Sattva, Rajas and Tamas, viz., gods, men and demons) without anyone else to assist Him; we know neither

devotion nor worship. He who disperses the fear of transmigration, delights the mind of sages and puts an end to hosts of calamities, we gods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness. The Lord, who is known neither to Śāradā (the goddess of learning), nor to the Vedas, nor again to Śesa (the serpent-god), nor to any of the sages, who as the Vedas proclaim loves the lowly, let Him be moved to pity. The sages, Siddhas (a class of celestials naturally endowed with supernatural powers) and all gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, who is charming in every way, who is an abode of virtues and an embodiment of bliss. (1-4)

दो०—जानि सभय सुर भूमि सुनि बचन समेत सनेह ।

गगनगिरा गंभीर भई हरनि सोक सद्देह ॥ १८६ ॥

Knowing that the gods and Earth were terror-stricken and hearing their loving entreaties, a deep voice came from heaven, which removed all their doubt and anxiety: (186)

चौ०—जनि डरपहु मुनि सिद्ध सुरेसा । तुम्हाहि लागि धरिहडँ नर वेसा ॥
 अंसन्ह सहित मनुज अवतारा । लेहडँ दिनकर बंस उदारा ॥ १ ॥
 कस्यप अदिति महातप कीन्हा । तिन्ह कहुँ मैं पूरब वर दीन्हा ॥
 ते दिसरथ कौसल्या रूपा । कोसलपुरी प्रगट नरभूपा ॥ २ ॥
 तिन्ह के गृह अवतरिहडँ जाई । रघुकुलतिलक सो चारिउ भाई ॥
 नारद बचन सत्य सब करिहडँ । परम सक्ति समेत अवतरिहडँ ॥ ३ ॥
 हरिहडँ सकल भूमि गरुआई । निर्भय होहु देव समुदाई ॥
 गगन ब्रह्मावानी सुनि काना । तुरत फिरे सुर हृदय जुडाना ॥ ४ ॥
 तब ब्रह्माँ धरनिहि समुझावा । अभय भई भरोस जियँ आवा ॥ ५ ॥

"Fear not, O sages, Siddhas and Indra (the chief of gods); for your sake I will assume the form of a human being. In the glorious solar race I shall be born as a human being along with My part manifestations. The sage Kaśyapa and his wife Aditi did severe penance, to them I have already vouchsafed a boon. They have appeared in the city of Ayodhyā as rulers of men in the form of Daśaratha and Kausalyā. In their house I shall take birth in the

form of four brothers, the ornament of Raghu's line. I shall justify all that was uttered by Nārada and shall descend with My Supreme Energy. In this way I shall relieve the earth of all its burden; be fearless, O gods." As the divine voice from heaven reached the gods' ears they returned forthwith with their heart soothed. Then Brahmā admonished Earth, who was rid of all fear and felt reassured in her heart. (1-5)

दो०—निज लोकहि विरंचि गे देवन्ह इहइ सिखाइ ।

बानर तनु धरि धरि महि हरि पद सेवहु जाइ ॥ १८७ ॥

Then Brahmā proceeded to his realm after thus instructing the gods: "Assuming the form of monkeys you go to the earth and adore the feet of Sri Hari." (187)

चौ०—गण देव सब निज निज धामा । भूमि सहित मन कहुँ बिश्रामा ॥
जो कछु आयसु ब्रह्माँ दीनहा । हरये देव बिलंब न कीन्हा ॥ १ ॥
बनचर देह धरी छिति माहीं । अतुलित बल प्रताप तिन्ह पाहीं ॥
गिरि तह नख आयुध सब बीरा । हरि मारग चितवहिं मतिधीरा ॥ २ ॥
गिरि कानन जहं तहं भरि पूरी । रहे निज निज अनीक रचि रुरी ॥
यह सब रुचिर चरित मैं भाषा । अब सो सुनहु जो बीचहिं राखा ॥ ३ ॥
अवधपुरीं रघुकुलमनि राझ । बेद बिदित तेहि दसरथ नाझँ ॥
धरम धुरंधर गुननिधि ग्यानी । हृदयं भगति मति सार्गपानी ॥ ४ ॥

All the gods went to their several abodes along with Earth; they all felt relieved in their heart. And the gods were delighted to receive the orders that Brahmā gave, and lost no time in carrying them out. They took the form of monkeys on earth; their might and glory were incomparable. They were all brave and had mountains, trees and nails for their weapons. Resolute of mind, they awaited the advent of Śrī Hari, swarming on mountains and in woods wherever they liked and dividing

themselves into gallant troops of their own. I have related to you all this interesting account; now hear that which was interrupted before. In the city of Ayodhyā there ruled a king who was a jewel of Raghu's race; he was called Daśaratha, a name which is familiar in the Vedas. He was a champion of virtue, a repository of good qualities and a man of wisdom; he was a sincere devotee of God Viṣṇu (the wielder of the Śärṅga bow) and his mind was also set on Him.

(1-4)

दो०—कौसल्यादि नारि प्रिय सब आचरन पुनीत ।
पति अनुकूल प्रेम दृढ हरि पद कमल विनीत ॥ १८८-॥

Kausalyā and his other beloved consorts were all of holy life; humble and devoted to their lord, they had a strong attachment to the lotusfeet of Śrī Hari. (188)

चौ०—एक बार भूपति मन माहीं । मै गलानि मोरें सुत नाहीं ॥
गुर गृह गयउ तुरत महिपाला । चरन लागि करि बिनय विसाला ॥ १ ॥
निज दुख सुख सब गुरहि सुनायउ । कहि बसिष्ठ बहु विधि समुझायउ ॥
धरहु धीर होइहहिं सुत चारी । त्रिभुवन बिदित भगत भय हारी ॥ २ ॥
सूंगी रिषिहि बसिष्ठ बोलावा । पुत्रकाम सुभ जग्य करावा ॥
भगति सहित मुनि आहुति दीन्हें । प्रगटे अग्निन चरू कर लीन्हें ॥ ३ ॥
जो बसिष्ठ कछु हृदयं बिचारा । सकल काजु भा सिद्ध तुग्हारा ॥
यह हबि बाँटि देहु नृप जाई । जथा जोग जेहि भाग बनाई ॥ ४ ॥

One day the king was sad at heart that he had no son. He hastened to his preceptor's residence and, falling at his feet, made many entreaties. He told the Guru all his joys and sorrows; the

sage Vasiṣṭha comforted him in many ways and said, "Take heart and wait; you will have four sons, who will be known throughout the three worlds and will rid the devotees of their fears." Then

Vasiṣṭha summoned the sage Śrṅgi and had a noble sacrifice performed by him for the birth of a son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an offering of rice boiled with

milk in his hand. Said the fire-god, "Whatever Vasiṣṭha has contemplated for you that object is fully accomplished. Take this oblation, O king, and divide it in such proportions as you think fit." (1-4)

दो०—तव अद्वय भए पावक सकल सभहि समुद्धाइ ।
परमानंद मगन नृप हरप न हृदयँ समाइ ॥ १८९ ॥

The fire-god then disappeared after telling the whole assembly of what was to be done. The king was transported with ecstasy and could not contain himself for joy. (189)

चौ०—तबहिं रायঁ प्रिय नारि बोलाइँ । कौसल्यादि तहाँ चलि आईँ ॥
अर्धे भाग कौसल्यहि दीन्हा । उभय भाग आधे कर कीन्हा ॥ १ ॥
कैकेहै कहै नृप सो दयऊ । रहो सो उभय भाग पुनि भयऊ ॥
कौसल्या कैकेहै हाथ धरि । दीन्ह सुमित्रहि मन प्रसन्न करि ॥ २ ॥
एहि बिधि गर्भसहित सब नारी । भई हृदयँ हरथित सुख भारी ॥
जा दिन् तें हरि गर्भहि आए । सकल लोक सुख संपति छाए ॥ ३ ॥
मंदिर महै सब राजहि रानी । सोभा सील तेज की खानी ॥
सुख जुत कछुक काल चलि गयऊ । जेहि प्रभु प्रगट सो अवसर भयऊ ॥ ४ ॥

The king at once sent for his beloved consorts. When Kausalyā and the other queens arrived there, he gave one half of the offering to Kausalyā and divided the other into two halves, one of which he gave to Kaikeyī. The remnant was again divided into two parts, which he placed in the hands of Kausalyā and Kaikeyī and after thus obtaining their approval handed both the shares

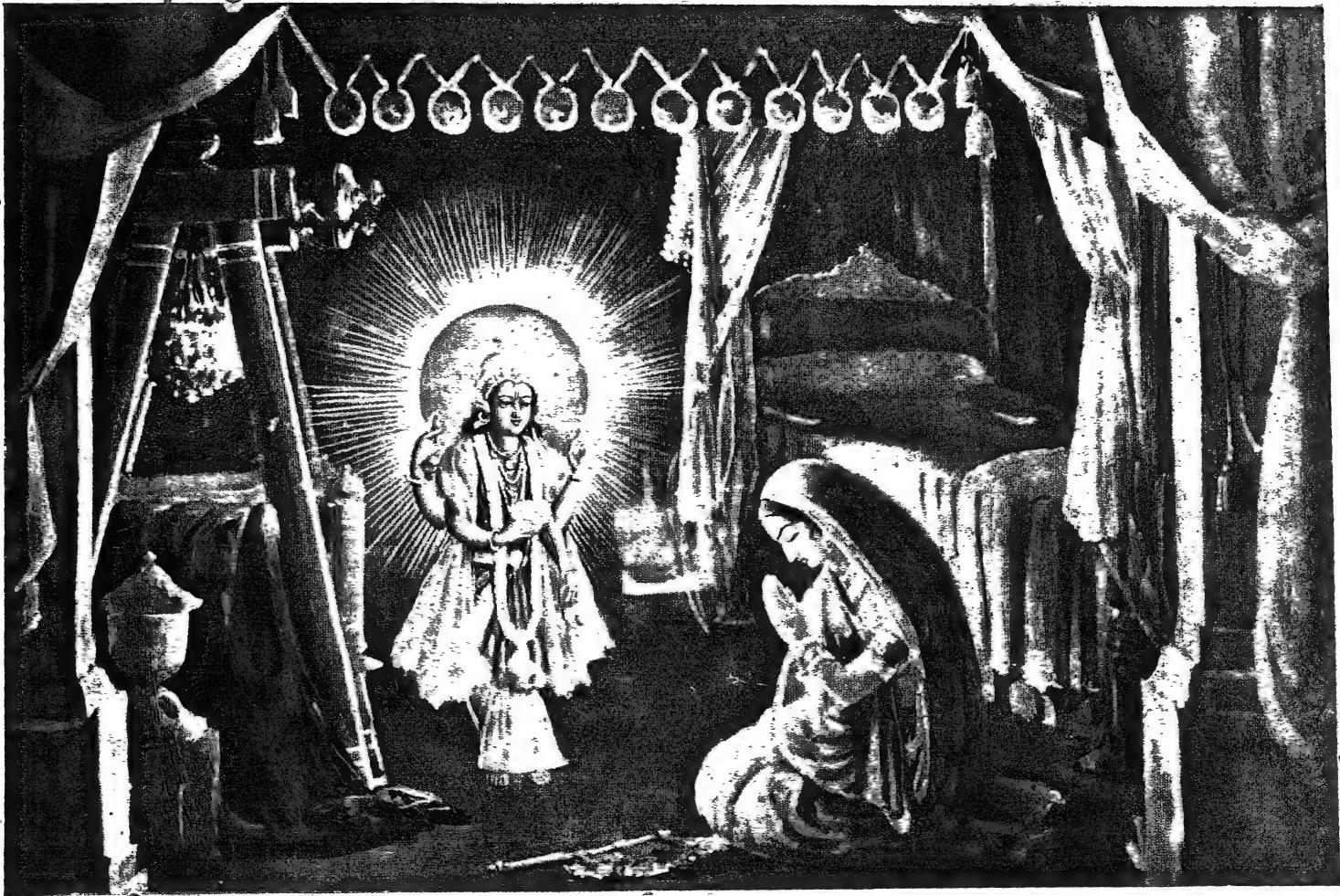
to Sumitrā. In this way all the queens became pregnant. They were all glad of heart and felt very happy. From the time Śrī Hari found His way into the womb joy and prosperity reigned in all the worlds. In the palace shone the queens, who were all mines of beauty, virtue and glory. Some time was thus happily spent, till the time arrived for the Lord to be revealed. (1-4)

दो०—जोग लगन ग्रह वार तिथि सकल भए अनुकूल ।
चर अरु अचर हर्षजुत राम जनम सुखमूल ॥ १९० ॥

The position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the day of the lunar month, all these turned out to be propitious. And full of delight was all creation, animate and inanimate; for the birth of Śrī Rāma is the source of joy. (190)

चौ०—नौमी तिथि मधु मास युनीता । सुकल पच्छ अभिजित हरिग्रीता ॥
मध्यदिवस अति सीत न घामा । पावन काल लोक बिश्रामा ॥ १ ॥

Kalyana-Kalpataru



The Lord's Descent

सीतल मंद सुरभि बह बाऊ । हरषित सुर संतन मन चाऊ ॥
 बन कुसुमित गिरिगन मनिआरा । स्वर्वहि सकल सरिताऽमृतधारा ॥ २ ॥
 सो अवसर विरचि जब जाना । चले सकल सुर साजि विमाना ॥
 गगन विमल संकुल सुर जूथा । गावहि गुन गंधर्व बरूथा ॥ ३ ॥
 वरषहि सुमन सुअंजुलि साजी । गहगहि गगन दुंडुभी बाजी ॥
 अस्तुति करहि नाग मुनि देवा । बहु विधि लावहि निज निज सेवा ॥ ४ ॥

It was the ninth day of the bright half of the sacred month of Chaitra, the moon had entered the asterism named Abhijit, which is so dear to Śrī Hari. The sun was at its meridian, the day was neither cold nor hot. It was a holy time which gave rest to the whole world. A cool, soft and fragrant breeze was blowing. The gods were feeling exhilarated and the saints were bubbling with enthusiasm. The woods were full of blossoms, the mountains were resplendent with gems and every river flowed a

stream of nectar. When Brahmā perceived that the time of Śrī Rāma's birth had approached, all the gods came out with their aerial cars duly equipped. The bright heaven was crowded with their hosts and troops of Gandharvas chanted praises and rained down flowers placing them in their beautiful palms. The sky resounded with the beat of kettledrums. Nāgas, sages and gods offered praises and tendered their services in manifold ways.

(1-4)

दो०—सुर समूह विनती करि पहुँचे निज निज धाम ।
 जगनिवास प्रभु प्रगटे अखिल लोक विश्राम ॥ १९१ ॥

Having offered their praises the gods returned to their several abodes, when the Lord, the abode of the universe and the solace of all creation, manifested Himself.

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ठं०—भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी ।
 हरषित महतारी मुनि मन हारी अद्भुत रूप विचारी ॥
 लोचन अभिरामा तनु धनस्यामा निज आयुध भुज चारी ।
 भूषन बनमाला नयन विसाला सोभासिंधु खरारी ॥ १ ॥
 कह दुइ कर जोरी अस्तुति तोरी केहि विधि करौं अनंता ।
 माया गुन ग्यानातीत अमाना वेद पुरान भनंता ॥
 करुना सुख सागर सब गुन आगर जेहि गावहि श्रुति संता ।
 सो मम हित लागी जन अनुरागी भयउ प्रगट श्रीकंता ॥ २ ॥
 ब्रह्मांड निकाया निर्मित माया रोम रोम प्रति वेद कहै ।
 मम उर सो बासी यह उपहासी सुनत धीर मति थिर न रहै ॥
 उपजा जब ग्याना प्रभु मुसुकाना चरित बहुत विधि कीन्ह चहै ।
 कहि कथा सुहाई मातु बुझाई जेहि प्रकार सुत प्रेम लहै ॥ ३ ॥

माता पुनि बोली सो मति डोली तजहु तात यह रूपा ।
 कीजै सिसुलीला अति प्रियसीला यह सुख परम अनूपा ॥
 सुनि वचन सुजाना रोदन ठाना होइ बालक सुरभूपा ।
 यह चरित जे गावहि हरिपद पावहि ते न परहि भवकूपा ॥ ४ ॥

The gracious Lord, who is compassionate to the lowly and the benefactor of Kausalyā, appeared. The thought of His marvellous form, which stole the heart of sages, filled the mother with joy. His body was dark as a cloud, the delight of all eyes; in His four arms He bore His characteristic emblems (a conch-shell, a discus, a club and a lotus). Adorned with jewels and a garland of sylvan flowers and endowed with large eyes, the Slayer of the demon Khara was an ocean of beauty. Joining both her palms the mother said, "O infinite Lord, how can I praise You!. The Vedas as well as the Purāṇas declare You as transcending Māyā, beyond attributes, above knowledge and beyond all measure. He who is sung by the Vedas and holy men as an ocean of mercy and bliss and the repository of all virtues, the same Lord of Lakṣmī, the lover of His devotees, has revealed Himself for my good. The Vedas proclaim that every pore of Your body contains multitudes of universes brought forth by Māyā. That such a Lord stayed in my womb—this amusing story staggers the mind of even men of wisdom." When the revelation came upon the mother, the Lord smiled; He would perform many a sportive act. Therefore He exhorted her by telling her the charming account of her previous birth so that she might love Him as her own child. The mother's mind was changed; she spoke again, "Give up this superhuman form and indulge in childish sports, which are so dear to a mother's heart, the joy that comes from such sports in unequalled in every way." Hearing these words the all-wise Lord of immortals became an infant and began to cry. Those who sing this lay (says Tulasīdāsa) attain to the abode of Śri Hari and never fall into the well of mundane existence.

(1-4)

दो०—विप्र धेनु सुर संत हित लीन्ह मनुज अवतार ।
 निज इच्छा निर्मित तनु माया गुन गो पार ॥ १९२ ॥

For the sake of Brahmans, cows, gods and saints, the Lord, who transcends Māyā and is beyond the three modes of Prakrti (Sattva, Rajas and Tamas) as well as beyond the reach of the senses, took birth as a man assuming a form which is a product of His own will.

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चौ०—सुनि सिसु रुदन परम प्रिय बानी । संब्रम चलि आई सब रानी ॥
 हरषित जहँ तहँ धाई दासी । आनेंद मगन सकल पुरबासी ॥ १ ॥
 दसरथ पुत्रजन्म सुनि काना । मानहुं ब्रह्मानंद समाना ॥
 परम प्रेम मन पुलक सरीरा । चाहत उठन करत मति धीरा ॥ २ ॥
 जाकर नाम सुनत सुभ होइ । मोरे गृह आवा प्रभु सोई ॥
 परमानंद पूरि मन राजा । कहा बोलाइ बजावहु बाजा ॥ ३ ॥
 गुर बसिष्ठ कहं गयठ हँकारा । आए द्विजन सहित नुपदारा ॥
 अनुपम बालक देखेन्ह जाई । रूप रसि गुन कहि न सिराई ॥ ४ ॥

On hearing the most pleasing sound of the baby's cries all the queens came in a flurry. Maid-servants ran helter-skelter in great delight; all the people of the city were transported with joy. When the tidings of the birth of a son reached Daśaratha's ears he was drowned as it were in the ecstasy of absorption into Brahma. With a mind saturated with the highest love and with a body thrilling all over with joy he sought to rise, while attempting to recover his senses. "The same Lord,

whose very Name brings blessings with It even when It reaches one's ears, has arrived at my house," he said to himself; and the thought filled his mind with supreme joy. Sending for musicians he said, "Play on your instruments." The preceptor Vasiṣṭha was also summoned and he called at the palace door, with a train of Brahmins. They all went and gazed upon the peerless babe, who was an embodiment of beauty and possessed excellences more than one could tell.

(1-4)

दो०—नंदीमुख सराध करि जातकरम सब कीन्ह ।
हाटक धेनु वसन मनि नृप विप्रन्ह कहँ दीन्ह ॥ १९३ ॥

After performing the Nāndimukha Śrāddha* the king completed all the rites connected with the birth of a child and made gifts of gold, cows, raiment and jewels to the Brahmins,

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चौ०—ध्वज पताक तोरन पुर छावा । कहि न जाइ जेहि भाँति बनावा ॥
सुमनबृष्टि अकास तें होई । ब्रह्मानंद मगन सब लोई ॥ १ ॥
बृंद बृंद मिलि चलीं लोगाई । सहज सिगार किएँ उठि धाई ॥
कनक कलस मंगल भरि थारा । गावत पैठहि भूप दुआरा ॥ २ ॥
करि आरति नेवछावरि करहीं । बार बार सिसु चरनन्ह परहीं ॥
मागध सूत बंदिगन गायक । पावन गुन गावहि रघुनायक ॥ ३ ॥
सर्वस दान दीन्ह सब काहूँ । जेहि पावा राखा नहिं ताहूँ ॥
मृगमद चंदन कुंकुम कीचा । मचीं सकल बीथिन्ह विच बीचा ॥ ४ ॥

The city was full of flags and banners and festal arches. It was decorated in a way which defies description. Showers of flowers dropped from heaven; everybody was rapt in the joy of absorption into Brahma. Women streamed forth in troops; they came running in their natural toilet. Carrying jars of gold and salvers full of auspicious articles, they entered the portals of the royal palace singing as they went along. Waving lights and

passing offerings round and round over the child's head as an act of exorcism they threw themselves at the babe's feet again and again. Bards, minstrels, panegyrists and songsters chanted solemn praises of the Lord of Raghus. Everyone gave whatever one possessed; even he who received did not retain it. All the lanes of the city were muddy with pastes of musk, sandal and saffron.

(1-4)

दो०—गृह गृह बाज बधाव सुभ प्रगटे सुषमा कंद ।
हरषवंत सब जहँ तहँ नगर नारि नर बृंद ॥ १९४ ॥

* A commemorative offering to the Manes preliminary to any joyous occasion, such as investiture with the sacred thread, wedding etc.

There was happy music of festivity in every house, for the very Fountain of beauty had manifested Himself. All the men and women of the city were full of joy everywhere.

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चौ०—कैक्यसुता सुमित्रा दोऊ । सुंदर सुत जनमत भै ओऊ ॥
वह सुख संपति समय समाजा । कहि न सकइ सारद अहिराजा ॥ १ ॥
अवधपुरी मोहइ पुहि भाँती । प्रभुहि मिलन आई जनु राती ॥
देखि भानु जनु मन सकुचानी । तदपि बनी संध्या अनुमानी ॥ २ ॥
अगर धूप बहु जनु अँधिआरी । उडइ अबीर मनहुँ अल्लारी ॥
मंदिर मनि समूह जनु तारा । नृप गृह कलस सो इंदु उदारा ॥ ३ ॥
भवन वेदधुनि अति महु बानी । जनु खग सुखर समय जनु सानी ॥
कौतुक देखि पतंग भुलाना । पुक मास तेहुँ जात न जाना ॥ ४ ॥

KaikeyI and Sumitrā each gave birth to a lovely boy. The joy, grandeur, solemnity of the occasion and the concourse of men were more than what Sāradā and the serpent-king could describe. The city of Ayodhyā wore a galla appearance; it looked as if Night had come to see the Lord and, feeling abashed as it were at the sight of the sun (her own lord), had deliberately stayed over in the form of twilight. Clouds of incense represented the dusk; and handfuls of red powder tossed up

and wafted in the air represented the reddish light of sunset. The hosts of jewels that gleamed on house-tops looked like so many stars; while the round pinnacle on the top of the royal palace corresponded to the beautiful moon. The murmuring sound of the chanting of Veda in the palace resembled the chirping of birds appropriate to the occasion. Gazing upon this spectacle the sun forgot himself; a whole month passed without his knowing it.

(1-4)

दो०—मास दिवस कर दिवस भा मरम न जानइ कोइ ।
रथ समेत रवि थाकेउ निसा कवन विधि होइ ॥ १९५ ॥

The day assumed the length of a month; but no one could understand the mystery. The sun stood motionless with his chariot; how could there be any night ?

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चौ०—यह रहस्य काहुँ नहि जाना । दिनमनि चले करत गुनगाना ॥
देखि महोस्य सुर मुनि नागा । चले भवन बरनत निज भागा ॥ १ ॥
औरउ एक कहउ निज चोरी । सुनु गिरिजा अति दृढ मति तोरी ॥
काकभुरुंडि संग हम दोऊ । मनुजरूप जानइ नहि कोऊ ॥ २ ॥
परमानंद प्रेमसुख फूले । बीथिन्ह फिरहि मगन मन भूले ॥
यह सुभ चरित जान पै सोई । कृष्ण राम कै जापर होई ॥ ३ ॥
तेहि अवसर जो जेहि विधि आवा । दीन्ह भूप जो जेहि मन भावा ॥
गज रथ तुरग हेम गो हीरा । दीन्हे नृप नानाविधि चीरा ॥ ४ ॥

Nobody noticed this strange phenomenon; the sun at last moved

ahead singing the praises of Sri Rāma as he went. Witnessing the great

festival the gods, sages and Nāgas proceeded to their several abodes congratulating themselves on their good luck. I tell you one more covert act of Mine; listen to it, O Giriñjā, for I know your steadfast faith. The sage Kākabhuśundi and Myself both were there together in human form without anyone knowing it. Elated with supreme joy and the delight of love we roamed about the

streets in ecstasy forgetting ourselves. He alone who enjoyed Śri Rāma's grace could be apprised of this blessed adventure of ours. On that occasion the king granted the desire of everyone's heart, in whatever manner one came. He bestowed elephants, chariots, horses, gold, cows, diamonds and costumes of various kinds.

(1-4)

दो०—मन संतोषे सबन्हि के जहँ तहँ देहि असीस
सकल तनय चिर जीवहुँ तुलसिदास के ईस ॥ १९६ ॥

All were satisfied in their heart and invoked blessings here and there, saying, "May all the sons of Daśaratha live long, those Lords of Tulasīdāsa." (196)

चौ०—कद्युक दिवस बोते एहि भाँती । जात न जानिअ दिन अरु राती ॥
नामकरन कर अवसरु जानी । भूप बोलि पठए मुनि ग्यानी ॥ १ ॥
करि पूजा भूपति अस भाषा । धरिअ नाम जो मुनि गुनि राखा ॥
इन्ह के नाम अनेक अनूपा । मैं नृप कहब स्वमति अनुरूपा ॥ २ ॥
जो आनंद सिंधु सुख रासी । सीकर तें त्रैलोक सुपासी ॥
सो सुख धाम राम अस नामा । अखिल लोक दायक विश्रामा ॥ ३ ॥
विस्व भरन पोषन कर जोई । ताकर नाम भरत अस होई ॥
जाके सुमिरन तें रिपु नासा । नाम सत्रुहन वेद प्रकासा ॥ ४ ॥

A few days rolled on in this way; days and nights passed unnoticed. Knowing that the time had come for naming the children, the king sent for the enlightened sage Vasiṣṭha. After paying him homage the king spoke to him thus, "Holy sir ! Kindly assign them names that you have fixed your mind upon." "Their names are many and unique; yet, O king, I will declare them according to my own lights. This eldest

boy of yours, who is an ocean of felicity and embodiment of joy, a particle of which fills the three worlds with delight, has for His name 'Rāma', the very home of bliss and the comforter of all the worlds. Your second son, who sustains and supports the universe, will be called 'Bharata'; while he whose very thought destroys one's enemies is celebrated in the Vedas by the name of 'Śatrughna'." (1-4)

दो०—लक्ष्मन धाम राम प्रिय सकल जगत आधार ।
गुरु वसिष्ठ तेहि राखा लक्ष्मिन नाम उदार ॥ १९७ ॥

He who is the abode of noble characteristics, the beloved of Śri Rāma and the mainstay of the whole universe, was given by Guru Vasiṣṭha the splendid name of Lakṣmaṇa. (197)

चौ०—धरे नाम गुर हृदयं विचारी । वेद तत्व नृप तव सुत चारी ॥
मुनि धन जन सरबस सिव प्राना । बाल केलि रस तेहि सुख माना ॥ १ ॥

बारेहि ते निज हित पति जानी । लङ्घिमन राम चरन रति मानी ॥
भरत सत्रुहन दूनउ भाई । प्रभु सेवक जसि प्रीति बडाई ॥ २ ॥
स्याम गौर सुंदर दोउ जौरी । निरखिं छवि जननीं तृन तोरी ॥
चारित सील रूप गुन धामा । तदपि अधिक सुखसागर रामा ॥ ३ ॥
हृदय अनुग्रह दृढु प्रकाशा । सूचत किरन मनोहर हासा ॥
कबडुं उछंग कबडुं बर पलना । मातु दुलारह कहि प्रिय ललना ॥ ४ ॥

The preceptor assigned these names after careful thought and then said, "Your four sons, O king, are the essence of Veda itself. Of them Śrī Rāma is the sages' treasure, the devotee's all in all and Śiva's very life; He takes delight at present in the rapture of childish sports". From his earliest days Lakṣmana came to look upon Śrī Rāma as his benefactor and master and conceived devotion to His feet. The love that existed between the two half-brothers, Bharata and Śatruघna, was as glorious as that which obtains between

a master and his servant. As the mothers gazed on the beauty of the two lovely pairs, one of whom was dark, the other fair, they would break a blade of grass in order to avert the evil eye. Although all the four brothers were embodiments of amiability, beauty and goodness, yet Śrī Rāma was an ocean of bliss *par excellence*. In His heart shone the moon of grace and His captivating smile represented its rays. Now on her lap and now in the beautiful cradle, the mother fondled Him calling Him her own darling.

(1—4)

दो०—व्यापक ब्रह्म निरंजन निर्गुन विगत बिनोद ।
सो अज प्रेम भगति बस कौसल्या के गोद ॥ १९८ ॥

The unborn and all-pervading Brahma, who is untainted by Māyā, without attributes and devoid of play, has sought shelter in the arms of Kausalyā, conquered by her love and devotion.

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चौ०—काम कोटि छवि स्याम सरीरा । नील कंज बारिद गंभीरा ॥
अरुल चरन पंकज नख जोती । कमल दलनिंह बैठे जनु मोती ॥ १ ॥
रेख कुलिस ध्वज अंकुर सोहे । नूपुर धुनि सुनि मुनि मन मोहे ॥
कटि किकिनी उदर त्रय रेखा । नाभि गभीर जान जेहि देखा ॥ २ ॥
भुज बिसाल भूषण जुत भूरी । हिँ हरि नख अति सोभा रुरी ॥
उर मनिहार पदिक की सोभा । बिग्र चरन देखत मन लोभा ॥ ३ ॥
कंबु कंठ अति चिरुक सुहाई । आनन अमित मदन छवि आई ॥
हुइ हुइ दसन अधर अहनारे । नासा तिलक को बरनै पारे ॥ ४ ॥
हुंदर श्रवन सुचारु कपोला । अति प्रिय मधुर तोतरे बोला ॥
चिक्कन कच कुंचित गम्भुआरे । बहु प्रकार रचि मातु सँवारे ॥ ५ ॥
पीत शशुलिया तनु पहिराई । जानु पानि बिचरनि मोहि भाई ॥
रूप सकहि नहिं कहि श्रुति सेषा । सो जानइ सपनेहुँ जेहिं देखा ॥ ६ ॥

His dark form, which resembles a blue lotus and a heavy rain-cloud,

possessed the beauty of millions of Cupids. The nails glistened on His red

lotus-like feet as if pearls had been set on the petals of a rosy lotus. Marks of a thunderbolt, a flag and a goad shone on His soles and the tinkling of His anklets enraptured the heart of sages. A string of tiny bells girdled His waist and there were three folds in His belly, the depth of His navel is known to him alone who has perceived it. His long arms were adorned with a number of ornaments and the tiger's claw hanging on his breast possessed an exquisite beauty. The elegance of the necklace of gems with a diamond at the lowest end and the print of the Brahman's foot* fascinated one's mind. His neck resembled a conch-shell in its spiral shape and the chin looked most beautiful; while His face flushed

with the beauty of countless Cupids. Pairs of small teeth were veiled by rosy lips and His beautiful nose and the sectarian mark on His brow defied description. With charming ears and most lovely cheeks His sweet lisping prattle was most delightful to hear. The smooth and curly hair that had never been trimmed since His very birth had been beautifully dressed in manifold ways by the mother. A yellow frock covered His body and His crawling on knees and hands was most pleasing to Me. The elegance of His form was something which even the Vedas and Sesha (the serpent-god) could not describe, it is known to him alone who has beheld it even in a dream.

(1-6)

दो०—सुख संदोह मोहपर ज्यान गिरा गोतीत ।
दंपति परम ब्रेम बस कर सिसुचरित पुनीत ॥ १९९ ॥

The all-blissful Lord, who is above delusion and transcends knowledge, speech and all sensuous perception, sported like an innocent child, yielding to the supreme love of the royal couple (Dasaratha and Kausalyā). (199)

चौ०—एहि विधि राम जगत पितु माता । कोसलपुर बासिन्ह सुखदाता ॥
जिन्ह रघुनाथ चरन रति मानी । तिन्ह की यह गति प्रगट भवानी ॥ १ ॥
रघुपति बिमुख जतन कर कोरी । कवन सकइ भव बंधन ढोरी ॥
जीव चराचर बस कै राखे । सो माया प्रभु सों भय भाखे ॥ २ ॥

* Once upon a time there was a discussion among the sages as to which of the three Lords of creation; viz. Brahmā, Viṣṇu and Śiva was the greatest. In order to put the matter to the test Brahmā's son Bhṛgu was deputed to visit the three divinities one by one. Bhṛgu first approached his own father and did not bow to him as a dutiful son. This enraged Brahmā; but he somehow managed to curb his anger by force of reason. From Brahmā's court the sage went to Kailāsa. The god of gods, Śankara, rose to greet the sage and stretched His arms to embrace him. But Bhṛgu avoided His touch saying, "Touch me not, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard these aspersions. Taking up His trident He proceeded to strike the sage; but Goddess Pārvati intervened and pacified Him. Thereafter Bhṛgu went to Vaikunṭha, the abode of Bhagavān Viṣṇu, and found the Lord reposing with His head on the lap of Śrī Lakṣmī. Breaking into His room unceremoniously the sage suddenly kicked Him on the chest. The almighty Lord quickly rose with Śrī Lakṣmī, alighted from His bed and, offering him homage, asked his forgiveness for the incivility shown to him by not welcoming him in advance. The Lord then rubbed the sage's foot saying that it might have been hurt by striking against His hard breast. Since then the Lord has ever borne on His bosom the print of the sage's foot as a mark of honour and it stands as an abiding monument to His unequalled forbearance.

भृकुटि बिलाम नचावह ताही । अस प्रभु छाडि भजिअ कहु काह॥
 मन क्रम बचन छाडि चतुराई । भजत कृपा करिहर्हि रघुराई ॥२॥
 एहि बिधि सिसुविनोद प्रभु कीन्हा । सकल नगरवासिन्ह सुव दीन्हा ॥
 लै उछंग कबड़ुक हलरावै । कबड़ु पालने घालि झुलाव ॥४॥

In this way Śrī Rāma, the father and mother of the universe, delighted the people of Ayodhyā. Bhavāni, this demonstrates how those who have conceived devotion to the feet of the Lord of Raghus are repaid by Him. On the other hand, no one can liberate from the bondage of worldly existence him who is averse to the Lord of Raghus, however much he may struggle. Even that Māyā which has held under her sway all living beings, both animate and inanimate, trembles before the Lord,

who makes her dance to the play of His eye-brows. Leaving such a lord, tell me, whom should we adore ? The Lord of Raghus will compassionate those who betake themselves to Him in thought, word and deed, giving up all cleverness. In this way the Lord sported as a child, to the delight of all the people of the city. The mother would now dandle Him in her arms, and now put Him down and rock Him in the cradle.

(1—4)

दो०—प्रेम मगन कौसल्या निसि दिन जात न जान ।
 सुत सनेह वस माता बालचरित कर गान ॥ २०० ॥

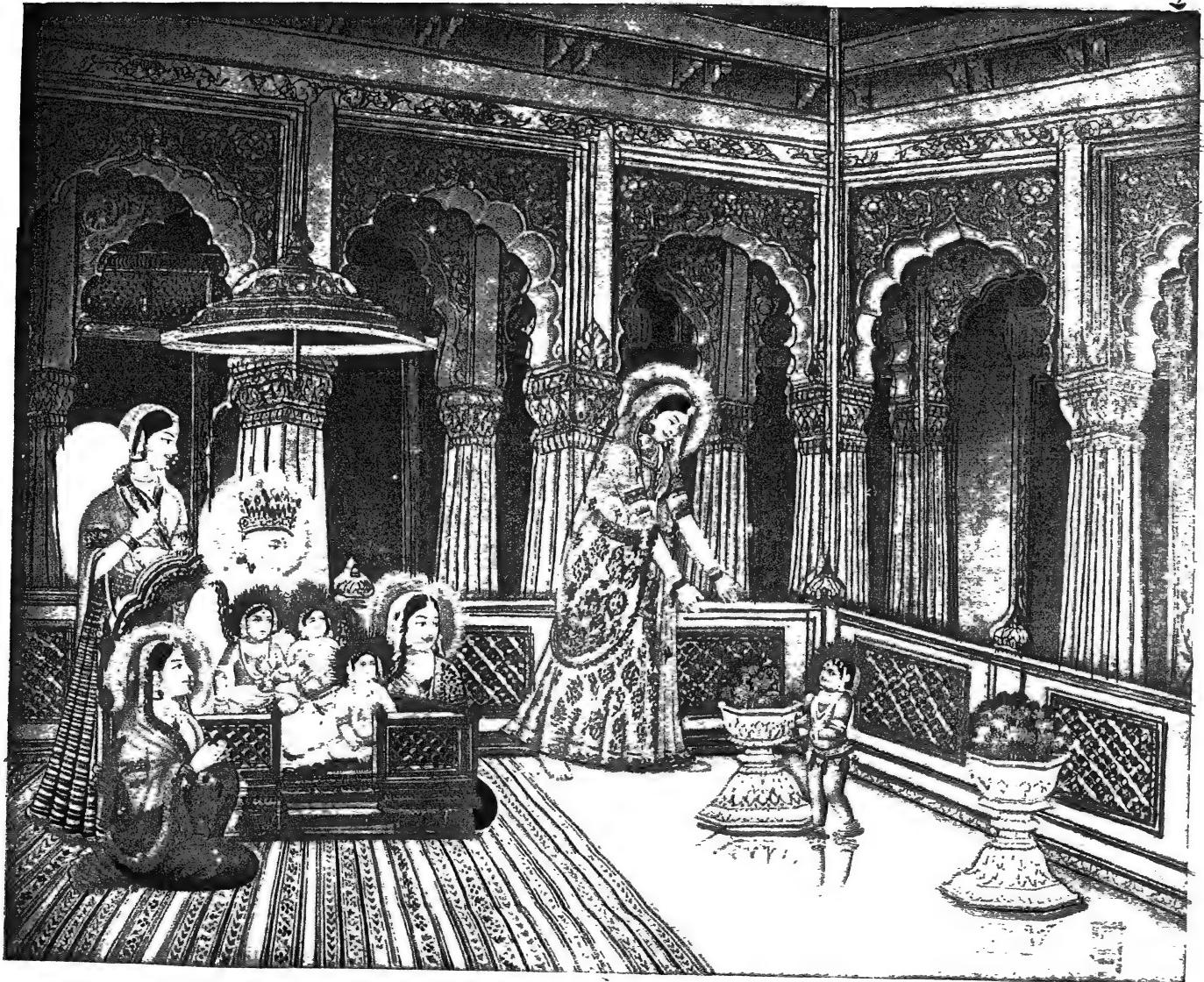
Kausalyā remained so rapt in love that days and nights passed unnoticed. Out of affection for her boy she would sing lays of His childhood. (200)

चौ०—एक बार जननी अन्हवाए । करि सिंगार पलनाँ पौँडाए ॥
 निज कुल इष्टदेव भगवाना । पूजा हेतु कीन्ह अस्नाना ॥ १ ॥
 करि पूजा नैवेद्य चढावा । आपु गई जहं पाक बनावा ॥
 बहुरि मातु नहवाँ चलि आई । भोजन करत देख सुत जाई ॥ २ ॥
 गै जननी सिसु पहिं भयभीत । देखा बाल तहाँ पुनि सूता ॥
 बहुरि आइ देखा सुत सोई । हृदयं कंप मन धीर न होई ॥ ३ ॥
 इहाँ उहाँ दुइ बालक देखा । मतिभ्रम मोर कि आन बिसेषा ॥
 देखि राम जननी अकुलानी । प्रभु हँसि दीन्ह मधुर मुसुकानी ॥ ४ ॥

One day, mother Kausalyā washed and adorned her boy and put Him to sleep in the cradle. Thereafter she bathed herself in order to worship the patron deity of her family. Having worshipped the deity she offered Him food and then returned to the kitchen. When she came back to the place of worship, she beheld her boy eating the food that had been offered to the Lord. Frightened at this, the mother went to

her boy and found Him asleep in the nursery. Coming back once more to the temple she still saw the boy there. She now trembled with fear and her mind found no rest. She saw two boys, one in the temple and the other in the nursery. She said to herself, "Is it my mental illusion or some other unusual phenomenon ?" When Śrī Rāma saw His mother perplexed, the Lord gently smiled.

(1—4)



The Delight of Daśaratha

दो०—देखरावा मातहि निज अद्भुत रूप अखंड ।
रोम रोम प्रति लागे कोटि कोटि ब्रह्मंड ॥ २०१ ॥

The Lord then revealed to His mother His marvellous infinite form, every pore of whose skin contained millions of universes. (201)

चौ०—अगनित रबि ससि सिव चतुरानन । बहु गिरि सरित सिंधु महि कानन ॥
काल कर्म गुन ग्यान सुभाऊ । सोउ देखा जो सुना न काऊ ॥ १ ॥
देखी माया सब विधि गाई । अति सभीत जोरै कर ठाड़ी ॥
देखा जीव नचावइ जाही । देखी भगति जो छोरइ ताही ॥ २ ॥
तन पुलकित सुख बचन न आवा । नयन मूदि चरननि सिरु नावा ॥
विसमयवंत देखि महतारी । भए बहुरि सिसुरूप खरारी ॥ ३ ॥
अस्तुति करि न जाइ भय माना । जगत पिता मैं सुन करि जाना ॥
हरि जननी बहु विधि समुझाई । यह जनि कतहुँ कहसि सुनु माई ॥ ४ ॥

She saw therein countless suns and moons, Śivas and four-faced Brahmās, and a number of mountains, rivers, oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakṛti (Sattva, Rajas and Tamas), the spirit of knowledge and Nature and many more things of which she had never heard before. She further perceived Māyā, who is powerful in every respect, stricken with terror and standing with her palms joined together. The mother also beheld the embodied soul, who is made to

dance by Māyā, and even so the spirit of devotion, which liberates the soul. The hair on the mother's body bristled and she stood speechless. Closing her eyes she bowed her head at the Lord's feet. Seeing the mother struck with wonder the Slayer of Khara assumed the form of a child again. She was unable to utter praises and trembled at the thought that she had looked upon the Father of the universe as her own child. Śri Hari comforted His mother in many ways and said, "Listen, My mother: do not reveal this fact anywhere." (1-4)

दो०—बार बार कौसल्या विनय करइ कर जोरि ।
अब जनि कबहुँ व्यापै प्रभु मोहि माया तोरि ॥ २०२ ॥

Joining her palms Kausalyā prayed again and again, "See, my lord, that Your Māyā no longer casts her spell on me." (202)

चौ०—बालचरित हरि बहु विधि कीन्हा । अति अनंद दासन्ह कहँ दीन्हा ॥
कछुक काल बीतें सब भाई । बड़े भए परिजन सुखदाई ॥ १ ॥
चूढाकरन कीन्ह गुरु जाई । बिग्रन्ह पुनि दछिना बहु पाई ॥
परम मनोहर चरित अपारा । करत फिरत चारित सुकुमारा ॥ २ ॥
मन क्रम बचन अगोचर जोई । दसरथ अजिर विचर प्रभु सोई ॥
भोजन करत बोल जब राजा । नहिं आवत तजि बाल समाजा ॥ ३ ॥
कौसल्या जब बोलन जाई । दुसुकु दुसुकु प्रभु चलहिं पराई ॥
निगम नेति सिव अंत न पावा । ताहि धरै जननी हठि धावा ॥ ४ ॥
धूमर धूरि भरै तनु आए । भूपति विहसि गोद बैठाए ॥ ५ ॥

SRI Hari indulged in many kinds of childish sports to the great delight of His servants. After some time all the four brothers passed the stage of infancy, gladdening the inmates of the house. The preceptor then came and performed the ceremony of tonsure; and the Brahmans received handsome presents for officiating at the same. All the four noble princes moved about indulging in numerous plays, which were most delightful to look at. The Lord, who cannot be comprehended through

mind, speech or action, sported in the courtyard of Daśaratha. When the king, while at dinner, called Him, He would not turn up, loth as he was to leave the company of His playmates. When Kausalyā went to call Him, the Lord would run away toddling. He whom the Vedas declare in negative terms and whose end even Śiva could not find, the mother ran to catch Him by force. With His body besmirched all over with dust, He came and the king smilingly took Him in his arms. (1-5)

दो०—भोजन करत चपल चित इत उत अवसरु पाइ ।

भाजि चले किलकत मुख दधि ओदन लपटाइ ॥ २०३ ॥

Even while the Lord sat at dinner, His mind was restless, so that the moment He got a chance He would run away hither and thither with a scream of delight, His mouth daubed with curds and rice. (203)

चौ०—बालचरित अति सरल सुहाए । सारद सेष संभु श्रुति गाए ॥
जिन्ह कर मन इन्ह सन नहि राता । ते जन बंचित किए बिधाता ॥ १ ॥
भए कुमार जबहि सब आता । दीन्ह जनेऊ गुरु पितु माता ॥
गुरुगुहँ गए पढन रघुराई । अलप काल विद्या सब आई ॥ २ ॥
जाकी सहज स्वास श्रुति चारी । सो हरि पढ यह कौतुक भारी ॥
विद्या बिनय निपुन गुन सीला । खेलहि खेल सकल नृपलीला ॥ ३ ॥
करतल बान धनुष अति सोहा । देखत रूप चराचर मोहा ॥
जिन्ह बीथिन्ह बिहरहि सब भाई । थकित होहि सब लोग लुगाई ॥ ४ ॥

His charming and most innocent childish sports have been sung by Śāradā, Śesa, Śambhu and the Vedas. Those whose mind does not take delight in these have been deprived by Providence of a great good fortune. When all the four brothers attained to boyhood, the preceptor as well as their parents invested them with the sacred thread. The Lord of Raghus then proceeded to His preceptor's residence for study and in a short time mastered all the branches of knowledge. What a great fun that Sri Hari, whose natural breath stands

crystallized in the form of the four Vedas, should go to school. Proficient in learning and perfect in politeness, virtues and decorum, they played all the games imitating the role of a king. With an arrow and bow in the hands of each they appeared most charming; their beauty enraptured the whole creation, both animate and inanimate. Through whichever street the four brothers passed in pursuit of their sport, all the men and women there stood motionless on perceiving them.

(1-4)

दो०—कोसलपुर बासी नर नारि बृद्ध अरु बाल ।

प्रानहु ते प्रिय लागत सब कहुँ राम कृपाल ॥ २०४ ॥

The people of Ayodhyā, men and women, elderly men as well as children, all held the gracious Rāma dearer than life (204)

चौ०—बंधु सखा सँग लेहिं बोलाई । बन मृगया नित खेलहिं जाई ॥
 पावन मृग मारहिं जिय॑ जानी । दिन प्रति नृपहि देखावहिं आनी ॥ १ ॥
 जे मृग राम बान के मारे । ते तनु तजि सुरलोक सिधारे ॥
 अनुज सखा सँग भोजन करहीं । मातु पिता अग्या अनुसरहीं ॥ २ ॥
 जेहि विधि सुखी होहि पुर लोगा । करहि कृपानिधि सोइ संजोगा ॥
 वेद पुरान सुनहि मन लाई । आपु कहहिं अनुजन्ह समुद्दाई ॥ ३ ॥
 प्रातकाल उठि कै रघुनाथा । मातु पिता गुरु नावहिं माथा ॥
 आयसु मागि करहिं पुर काजा । देखि चरित हरषइ मन राजा ॥ ४ ॥

Calling his half-brothers and playmates Śrī Rāma would take them with Him and go out to the forest for hunting every day. He would deliberately kill only holy game and brought and showed the daily bag to the king. The beasts that were killed by Śrī Rāma's shaft went straight to heaven after death. He took His meals with His younger brothers and companions and obeyed the orders of His parents. He would

always contrive means to delight the people of the city. He would listen to the Vedas and Purāṇas with rapt attention and would Himself expound the truths contained therein to His younger brothers. Rising at break of day the Lord of Raghus would bow His head to His parents and preceptor and, obtaining their permission, busied Himself with the affairs of the city. The king was glad at heart to see His noble acts. (1-4)

दो०—व्यापक अकल अनीह अज निर्गुन नाम न रूप ।
 भगत हेतु नाना विधि करत चरित्र अनूप ॥ २०५ ॥

The Lord, who is all-pervading, indivisible, desireless, unbegotten, attributeless and without name or form, performed marvellous acts of various kinds for the sake of His devotees. (205)

चौ०—यह सब चरित कहा मैं गाई । आगिलि कथा सुनहु मन लाई ॥
 विस्वामित्र महामुनि ग्यानी । बसहिं बिपिन सुभ आश्रम जानी ॥ १ ॥
 जह॑ जप जग्य जोग मुनि करहीं । अति मारीच सुबाहुहि डरहीं ॥
 देखत जग्य निसाचर धावहिं । करहि उपद्रव मुनि दुख पावहिं ॥ २ ॥
 गाधितनय मन चिंता व्यापी । हरि बिनु मरहिं न निसिचर पापी ॥
 तब मुनिचर मन कीन्ह विचारा । प्रभु अवतरेउ हरन महि भारा ॥ ३ ॥
 एह॑ मिस देखौं पद जाई । करि बिनती आनौं दोउ भाई ॥
 ग्यान विराग सकल गुन अयना । सो प्रभु मैं देखब भरि नयना ॥ ४ ॥

All this story has been sung by me; now hear attentively what followed. The great enlightened hermit Viśwāmitra lived in a forest knowing it to be a sacred spot. There he practised Japa

(muttering of sacred formulas) and Yoga (contemplation) and performed sacrifices; but he was much afraid of the demons Māričha and Subāhu. For as soon as they saw a sacrifice they would hasten

to desecrate it to the great chagrin of the sage, who felt disturbed in his mind and thought that the wicked Rāksasas could not be disposed of without Śri Hari. The great sage then said to himself, "The Lord has already taken birth in order to relieve the earth of

its burden. Let me make the outrage of the demons an excuse for seeing His feet and after due entreaty bring the two brothers here. I will regale my eyes with the sight of Him who is the abode of knowledge, dispassion and all virtues."

(1-4)

दो०—बहुविधि करत मनोरथ जात लागि नहिं बार ।

करि मज्जन सरऊ जल गए भूप दरबार ॥ २०६ ॥

Indulging in expectations of various kinds the sage took no time in reaching his destination. Bathing in the stream of the Sarayū he proceeded to the royal court.

(206)

चौ०—मुनि आगमन सुना जब राजा । मिलन गयउ लै बिप्र समाजा ॥
 करि दंडवत मुनिहि सनमानी । निज आसन बैठारेन्हि आनी ॥ १ ॥
 चरन पखारि कीन्हि अति पूजा । मो सम आजु धन्य नहिं दृजा ॥
 बिविध भाँति भोजन करवावा । मुनिबर हृदयै हरष अति पावा ॥ २ ॥
 पुनि चरननि मेले सुत चारी । राम देखि मुनि देह बिसारी ॥
 भए मगन देखत मुख सोभा । जनु चकोर पूरन ससि लोभा ॥ ३ ॥
 तब मन हरषि बचन कह राज । मुनि अस कृपा न कीन्हदु काऊ ॥
 केहि कारन आगमन तुम्हारा । कहै हु सो करत न लावउ बारा ॥ ४ ॥
 असुर समूह सतावहि मोही । मैं जाचन आयउ नृप तोही ॥
 अनुज समेत देहु रघुनाथा । निसिचर बध्र मैं होब सनाथा ॥ ५ ॥

When the king heard of the sage's visit he went out to meet him with a party of Brahmans. Prostrating himself on the ground the king reverently brought him in and seated him on his own throne. Then, washing the sage's feet, he paid him great honours and said, "No one else is so blessed as I am today." The king next entertained him with various kinds of food and the great sage was much delighted at heart. He then placed his four sons on the latter's feet. At the sight of Śri Rāma the sage forgot all about himself. He was enraptured as he gazed on the beauty

of Śri Rāma's countenance even as the Chakora bird is enamoured of the full moon. Gladdened at heart, the king then addressed the following words to him, "Reverend sir, you have never shown such grace to me before. Tell me what brings you here; I will carry out your order without delay." "Hosts of demons molest me, O king; I have therefore come to ask something of you. Let me have the Lord of Raghus, Śri Rāma, with His younger brother (Laksmana); with the extermination of the demons I will feel secure.

(1-5)

दो०—देहु भूप मन हरणित तजहु मोह अग्यान ।

धर्म सुजस्स प्रभु तुम्ह कौं इन्ह कहै अति कल्यान ॥ २०७ ॥

Kalyana-Kalpataru



Daśaratha and Viśwāmitra

"Entrust them to me, O king, with a cheerful heart, let no infatuation or ignorance stand in your way. You will earn religious merit and fair renown thereby, and your sons will be highly blessed'"
(207.)

चौ०—सुनि राजा अति अग्रिय बानी । हृदय कंप सुख दुनि कुमुलानी ॥
चौर्थेष्वपन पायउँ सुत चारी । विप्र बचन नहिं कहेहु विवारी ॥ १ ॥
मागहु भूमि धेनु धन कोसा । सर्वस देउँ आजु महरोजा ॥
देह प्रान तें प्रिय कछु नाहीं । सोउँ सुनि देउँ निमेष एक माहीं ॥ २ ॥
सब सुत प्रिय मोहि प्रान कि नाई । राम देत नहिं बनइ गोसाई ॥
कहूँ निसिचर अति घोर कठोरा । कहूँ सुंदर सुत परम किसोरा ॥ ३ ॥
सुनि नृप गिरा प्रेम रस सानी । हृदयैं हरष माना सुनि ग्रानी ॥
तब बसिष्ठ बहु विधि समझावा । नृप संदेह नास कहूँ पावा ॥ ४ ॥
अति आदर दोउ तनय बोलाए । हृदयैं लाइ बहु भाँति सिखाए ॥
मेरे प्रान नाथ सुत दोऊ । तुम्ह सुनि पिता आन नहिं कोऊ ॥ ५ ॥

Hearing this most unwelcome demand the king's heart quivered and the brightness of his countenance faded. He said, "I have been blessed with these four sons in my old age. You have, therefore, made your demand without due consideration, holy sir. Ask of me land, cattle, goods and treasure, I will gladly give all I have without delay. Nothing is dearer than one's body and life; even these I would part with in a second. All my sons are dear to me as life, but in no case can I afford to spare Rāma, my lord. My lovely boys, who are yet too

young, are no match for the most hideous and relentless demons." The enlightened hermit Viśwāmitra felt delighted at heart to hear the king's reply, steeped as it was in the nectar of love. Then Vasiṣṭha pleaded with the king in manifold ways and all his doubts were gone. Most politely he sent for the two boys and pressing them to his bosom admonished them in many ways. Turning to the sage he then said, "My lord, the two boys are my very life. You are their only father now, holy sir; there is no one to look after them."

(1—5)

दो०—सौंपे भूप रिषिहि सुत बहुविधि देइ असीस ।
जननी भवन गए प्रभु चले नाइ पद सीस ॥ २०८ (क) ॥
सो०—पुरुषसिंह दोउ वीर हरषि चले सुनि भय हरन ।
कृपासिंघु मतिधीर अखिल विश्व कारन करन ॥ २०८ (ख) ॥

Invoking various blessings on the boys the king committed them to the care of the sage, then they called at the mother's apartment and bowing their head at her feet departed. The two heroes, lions among men, oceans of compassion, resolute of purpose and the ultimate cause of the whole universe, gladly proceeded to rid the sage of his fear.

(208 A-B)

चौ०—अरुन नयन उर बाहु बिसाला । नील जलज तनु स्याम तमाला ॥
कटि पट पीत कसें बर भाथा । रुचिर चाप सायक दुँहु हाथा ॥ १ ॥

स्याम गौर सुंदर दोउ भाई । विश्वामित्र महनिधि पाई ॥
 प्रभु ब्रह्मन्यदेव मैं जाना । मोहि निति पिता तजेउ भगवाना ॥ २ ॥
 चले जात मुनि दीन्हि देवाई । सुनि ताड़का क्रोध करि भाई ॥
 एकहिं बान प्रान हरि लीन्हा । दीन जानि तेहि निज पद दीन्हा ॥ ३ ॥
 तब रिषि निज नाथहि जियै चीन्ही । विद्यानिधि कहुं विद्या दीन्ही ॥
 जाते लाग न कुप्रा पिपासा । अतुलित बल तनु तेज प्रकासा ॥ ४ ॥

The Lord had reddish eyes, a broad chest and long arms; His body was dark as the blue lotus or the Tamāla tree. With a beautiful quiver fastened at His back with a yellow piece of cloth wrapped round His waist, He held in His two hands a lovely bow and arrow respectively. In the two pretty boys, one of whom was dark and the other fair, Viśwāmitra secured a great treasure. "I have now realized," said he to himself, "that the Lord is a votary of the Brahmans; on my account He has left His own father."

While on the way the sage pointed out the demoness Tāḍkā, who on hearing their voice rushed up in a fury. With a single shaft the Lord took her life and recognizing her as deserving of compassion bestowed His own state on her. Then the seer Viśwāmitra, while recognizing his lord as the fountain of knowledge, imparted to Him a sacred formula which armed Him against hunger and thirst and endowed Him with unequalled strength of body and a glow of vigour.

(1-4)

दो०—आयुध सर्व समर्पि कै प्रभु निज आश्रम आनि ।
 कंद मूल फल भोजन दीन्ह भगति हित जानि ॥ २०९ ॥

Making over to Him every kind of weapon the sage took the Lord to his own hermitage and devoutly gave Him bulbs, roots and fruits to eat, perceiving in Him his greatest friend.

(209)

चौ०—प्रात कहा मुनि सन रघुराई । निर्भय जग्य करहु तुम्ह जाई ॥
 होम करन लागे मुनि ज्ञारी । आपु रहे मख कीं रखवारी ॥ १ ॥
 सुनि मारीच निसाचर क्रोही । लै सहाय धावा मुनिद्रोही ॥
 बिनु फर बान राम तेहि मारा । सत जोजन गा सागर पारा ॥ २ ॥
 पावक सर सुबाहु पुनि मारा । अनुज निसाचर कटकु सँधारा ॥
 मारि असुर द्विज निर्भयकारी । अस्तुति करहिं देव मुनि ज्ञारी ॥ ३ ॥
 तहुं पुनि कद्युक दिवस रघुरामा । रहे कीन्हि विप्रन्ह पर दाया ॥
 भगति हेतु बहु कथा पुराना । कहे विप्र जर्यपि प्रभु जाना ॥ ४ ॥
 तब मुनि सादर कहा बुझाई । चरित एक प्रभु देखिअ जाई ॥
 धनुषजग्य सुनि रघुकुल नाथा । हरषि चले मुनिवर के साथा ॥ ५ ॥
 आश्रम एक दीख मग माही । खग मृग जीव जंतु तहुं नाही ॥
 पूछा मुनिहि सिला प्रभु देखी । सकल कथा मुनि कहा विसेधी ॥ ६ ॥

At daybreak the Lord of Raghус said to the sage, "You may now go and

perform your sacrifice without any fear of molestation." All the sages then

started offering oblations into the sacred fire, while Śrī Rāma Himself guarded the sacrifice. On hearing of it the furious demon Māricha, a great enemy of hermits, rushed with his army. Śrī Rāma struck him with a headless shaft and he fell at a distance of eight hundred miles beyond the sea-shore. The Lord next despatched Subāhu with an arrow of fire; while His younger brother, Lakṣmana, exterminated the demon host. Having killed the demons in this way the Lord rid the Brahmans of their fear; the whole company of gods and sages offered praises to Him. The Lord of Raghus stayed there a few

days more and showed His grace to the Brahmans. Even though the Lord knew everything, the Brahmans out of their devotion repeated to Him many legends from the Purāṇas. The sage then politely said to Him in a pleading tone, "My lord, let us go and witness a performance." Hearing of a bow-sacrifice, the Lord of Raghus gladly accompanied the noble sage. On the way they saw a hermitage without bird, beast or any other living creature. Observing a slab of stone lying there the Lord inquired of the sage about it, and the latter in reply told Him in detail the whole history behind it. (1-6)

दो०—गौतम नारि श्राप वस उपल देह धरि धीर ।
चरन कमल रज चाहति कृपा करहु रघुवीर ॥ २१० ॥

"Gautama's consort, having assumed the form of a stone under a curse, seeks with patience the dust of your lotus feet; show mercy to her, O Hero of Raghu's race."

(210)

ठं०—परस्त पद पावन सोक नसावन प्रगट भई तपपुंज सही ।
देखत रघुनायक जन सुखदायक सनमुख होइ कर जोरि रही ॥
अति प्रेम अधीरा पुलक सरीरा मुख नहिं आवइ बचन कही ।
अतिसय बड़भागी चरनन्हि लागी जुगल नयन जलधार वही ॥ १ ॥
धीरजु मन कीन्हा प्रभु कहुँ चीन्हा रघुपति कृपाँ भगति पाई ।
अति निर्मल बानीं अस्तुति ठानी ग्यानगम्य जय रघुराई ॥
मैं नारि अपावन प्रभु जग पावन रावन रिपु जन सुखदाई ।
राजीव विलोचन भव भय मोचन पाहि पाहि सरनन्हि आई ॥ २ ॥
मुनि श्राप जो दीन्हा अति भल कीन्हा परम अनुग्रह मैं माना ।
देखेउँ भरि लोचन हरि भवमोचन इहइ लाभ संकर जाना ॥
विनती प्रभु मोरी मैं मति भोरी नाथ न मागउँ वर आना ।
पद कमल परागा रस अनुरागा मम मन मधुप करै पाना ॥ ३ ॥
जैहि पद सुरसरिता परम पुनीता प्रगट भई सिव सीस धरी ।
सोई पद पंकज जेहि पूजत अज मम सिर धरेउँ कृपाल हरी ॥
एहि भाँति सिधारी गौतम नारी बार बार हरि चरन परी ।
जो अति मन भावा सो बहु पावा गै पतिलोक अनंद भरी ॥ ४ ॥

At the very touch of His holy feet, which drive away sorrow, emerged Ahalyā, a true embodiment of austerity. Beholding the Lord of Raghus, the delight of His servants, she stood before Him with joined palms. Her heart being overwhelmed with love, the hair on her body stood on their end and she was unable to utter a word. The most blessed Ahalyā cleaved to His feet and tears streamed from both her eyes. Recovering herself she recognized the Lord and by the grace of Śri Rāma attained devotion to His feet. In a guileless speech she began to praise the Lord, "Glory to the Lord of Raghus, who is accessible through spiritual knowledge I am an impure woman, while the Lord is able to sanctify the whole world and is the delight of His servants. O lotus-eyed enemy of Rāvāna, You rid Your devotees of the fear of rebirth," therefore I have taken refuge in You. Pray save me, save me. My consort (Gautama) did well in pronouncing a curse on me, and I have deemed it the greatest favour. I have feasted my eyes on Śri Hari (Yourself), who liberates from the bondage of worldly existence. Lord Śankara deems Your sight as the only blessing worth the name. Lord, I am very innocent of heart; I have only one request to make I seek no other boon from You, my Master; I only crave that my mind may ever continue to enjoy the love of Your feet-dust even as a bee sucks the honey from a lotus. The merciful Lord Śri Hari placed on my head the same lotus feet from which issued the most holy Gangā (the heavenly river)—which is borne by Śiva on His head,—and which are adored by Brahmā (the Creator)." Having thus praised Śri Hari and falling again and again at His feet Gautama's consort (Ahalyā) took leave of the Lord; and securing a boon, which she held most dear to her heart, she went to her husband's abode full of joy.

(1-4)

दो०—अस प्रभु दीनवंधु हरि कारन रहित दयाल ।
तुलसिदास सठ तेहि भजु छाडि कपट जंजाल ॥ २१ ॥

The Lord Śri Hari is such a great friend of the humble and compassionate beyond one's deserts. Adore Him, O foolish Tulasidāsa, giving up all deceit and wily wrangling.

(211)

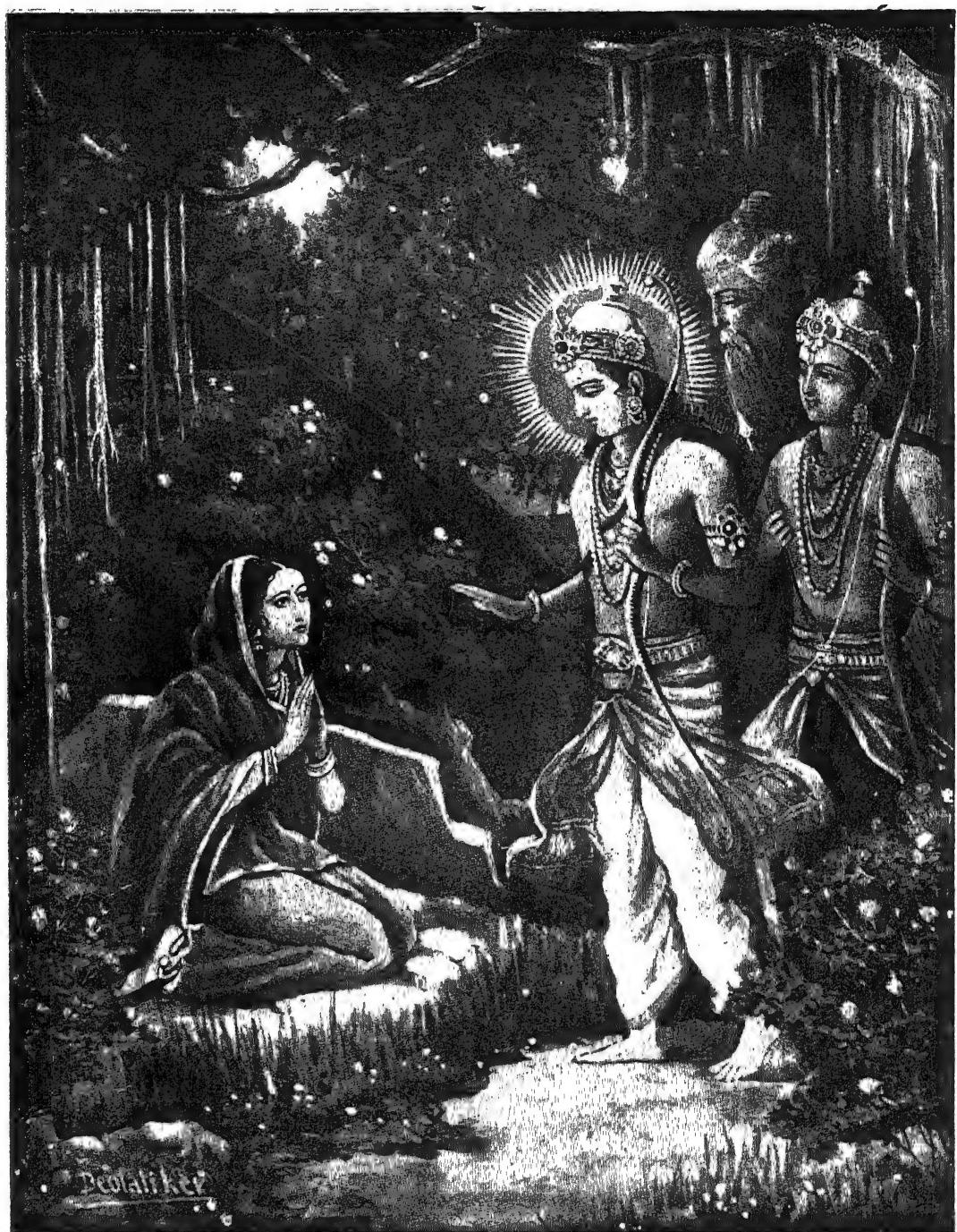
[PAUSE 7 FOR A THIRTY-DAY RECITATION]

चौ०—चले राम लछिमन सुनि संगा । गए जहाँ जग पावनि गंगा ॥
गाधिसूनु सब कथा सुनाई । जेहि प्रकार सुरसरि महि आई ॥ १ ॥
तब प्रभु रिषिन्ह समेत नहाए । बिबिध दान महिदेवन्ह पाए ॥
हरपि चले मुनि वृंद सहाया । बेगि बिदेह नगर निशराया ॥ २ ॥
पुर सम्यता राम जब देखी । हरषे अनुज समेत बिसेषी ॥
वार्पीं कूप सरित सर नाना । सलिल सुधासम मनि सोपाना ॥ ३ ॥
गुंजत मंजु मन्त रस भूंगा । कूजत कल बहुबरन बिहंगा ॥
बरन बरन बिक्से बनजाता । त्रिविध समीर सदा सुखदाता ॥ ४ ॥

Śri Rāma and Lakṣmaṇa accompanied the sage and reached the bank of the Gangā, the stream of which purifies the whole universe. The son of Gādhi,

Viśwāmitra, related the whole legend how the celestial stream had come down upon earth. The Lord then performed His ablutions with all the sages, and

Kalyana-Kalpataru



Liberation of Ahalyā

the Brahmans received gifts of various kinds. Accompanied by a troop of hermits the Lord gladly proceeded further and quickly drew near to the capital of the Videhas, Mithilā. When Śrī Rāma beheld the beauty of the city, He as well as His younger brother were much delighted. There were many big and small wells, rivers and tanks with

water as sweet as nectar and reached by flights of steps made of jewels. Bees, drunk with honey, made a sweet humming sound and birds of various hues softly cooed. Lotuses of different colours opened their petals; while a cool, soft and fragrant breeze ever delighted the soul.

(1-4)

दो०—सुमन बाटिका वाग वन विपुल विहंग निवास ।

फूलत फलत सुपल्लवत सोहत पुर चहुँ पास ॥ २१२ ॥

The city was adorned on all sides with flower-gardens, orchards and groves, the haunt of innumerable birds, full of blossoms, fruits and charming leaves. (212)

चौ०—बनह न बरनत नगर निकाई । जहाँ जाइ मन तहाँ लोभाई ॥
 चाह दजाह विचित्र अँबारी । मनिमय विधि जनु स्वकर सँवारी ॥ १ ॥
 धनिक बनिक वर धनद समाना । बैठे सकल बस्तु लै नाना ॥
 चौहट सुंदर गलीं सुहाई । संतत रहहिं सुगंध सिंचाई ॥ २ ॥
 मंगलमय मंदिर सब केरें । चित्रित जनु रतिनाथ चितेरें ॥
 पुर नर नारि सुभग सुचि संता । धरमसील ग्यानी गुनवंता ॥ ३ ॥
 अति अनूप जहं जनक निवासू । विथकहिं विद्वध बिलोकि विलासू ॥
 होत चकित चित कोट बिलोकि । सकल भुवन सोभा जनु रोकी ॥ ४ ॥

The beauty of the city surpassed description; every inch of it was soul-captivating. There was a lovely bazar and gorgeous balconies made of jewels, fashioned as it were by the Creator with his own hands. Wealthy and good merchants, who vied with Kubera (the god of wealth), sat with all their various goods. Beautiful crossings of roads and charming streets were constantly sprinkled with scented waters. The houses of all were abodes of bliss and contained

beautiful wall-paintings portrayed, as it were, by Rati's lord (Cupid) himself. The people of the city, both men and women, were good-looking, pious, saintly, virtuous, wise and accomplished. The palace of King Janaka was most marvellous, the sight of whose splendour astounded even gods. Even the fortification wall filled the mind with wonder, it seemed as if it had enclosed within its limits the beauty of the whole universe. (1-4)

दो०—धघल धाम मनि पुरट पट सुधरित नाना भाँति ।

सिय निवास सुंदर सदन सोभा किमि कहि जाति ॥ २१३ ॥

White palaces were screened here and there by bejewelled gold tapestries of various beautiful designs; while the exquisite palace where Sītā lived was far too lovely for words to describe. (213)

चौ०—सुभग द्वार सब कुलिस कपाटा । भूप भीर नट मागथ भाया ॥
 बनी ब्रिसाल बाजि गज साला । हय गय रथ संकुल सब काला ॥ १ ॥

सूर सचिव सेनप बहुतेरे । नृपगृह सरिय सदन सब केरे ॥
 पुर बाहेर सर सरित सर्पीया । उतरे जहँ तहँ बिपुल महीया ॥ २ ॥
 देखि अनूप एक अँवराई । सब सुपास सब भाँति सुहाई ॥
 कौसिक कहेउ मोर मनु माना । इहाँ रहिअ रघुबीर सुजाना ॥ ३ ॥
 भलेहिं नाथ कहि कृष्णनिकेता । उतरे तहँ मुनिबृंद समेता ॥
 विश्वामित्र महामुनि आए । समाचार मिथिलापति पाए ॥ ४ ॥

The entrances to the palace were all beautiful and protected with doors of diamond. They were always thronged with feudatory princes, dancers, panegyrists and bards. There were spacious stables and stalls for elephants, which were crowded at all times with steeds, elephants and chariots. The king had a number of brave ministers and generals. They all owned mansions that vied with the royal palace. In the outskirts of the city by the side of

lakes and rivers numerous princes had encamped here and there. On seeing a fine mango-grove, which was comfortable and agreeable in every way, the sage Kauśika (Viśwāmitra) said, "O wise hero of Raghu's race, I like this orchard; let us stay here." "Very well, my lord!" answered the gracious Lord, and encamped there with all the hermits' train. When the king of Mithilā got the news that the great sage Viśwāmitra had come,

(1-4)

दो—संग सचिव सुचि भूरि भट मुसुर वर गुर ग्याति ।

चले मिलन मुनिनायकहि मुदित राड एहि भाँति ॥ २१४ ॥

He took with him his faithful ministers, a number of warriors, noble Brahmans, his family preceptor (Śatānanda) and the chief of his kinsmen, and thus went forth rejoicing to meet the prince of sages.

(214)

चौ—कीन्ह प्रनामु चरन धरि माथा । दीन्ह असीस मुदित मुनिनाथा ॥
 बिप्रबृंद सब सादर बंदे । जानि भाग्य बड़ राड अनंदे ॥ १ ॥
 कुसल प्रख कहि बारहि बारा । विश्वामित्र नृपहि बैठरा ॥
 तेहि अवसर आए दोउ भाई । गए रहे देखन फुलबाई ॥ २ ॥
 स्याम गौर मृदु बयस किसोरा । लोचन सुखद विस्त चित चोरा ॥
 उठे सकल जब रघुपति आए । विश्वामित्र निकट बैश्वाए ॥ ३ ॥
 भए सब सुखी देखि दोउ आता । बारि बिलोचन पुलकित गाता ॥
 मूरति मधुर मनोहर देखी । भयउ बिदेहु बिदेहु विसेषी ॥ ४ ॥

Placing his head on the sage's feet the king made obeisance to him; while the lord of the sages, Viśwāmitra, gladly gave him his blessing. The king then respectfully saluted the Brahmans and congratulated himself on his good fortune (in being able to receive them). Inquiring again and again about his

welfare, Viśwāmitra led the king to a seat. At that very time arrived the two half-brothers, who had gone to see the garden. One dark and the other fair, the two lads were yet tender of age. The delight of all eyes, they stole the heart of the whole world. All those present there rose when the Lord of

Raghū came; and Viśwāmitra seated Hīm by his side. They were all delighted to see the two brothers; tears rushed to their eyes and the hair on their body

bristled with joy. Beholding Śrī Rāma's lovely and charming form, King Videha* (Janaka) was particularly beside himself with joy. (1-4)

दो०—प्रेम मगन मनु जानि नृपु करि विबेकु धरि धीर ।
बोलेउ मुनि पद नाइ सिरु गदगद गिरा गमीर ॥ २१५ ॥

Finding his heart overwhelmed with love the king recovered himself by recourse to reason and, bowing his head at the sage's feet, spoke the following pregnant words in a voice choked with emotion.— (215)

चौ०—कहहु नाथ सुंदर दोउ बालक । मुनिकुल तिलक कि नृपकुलपालक ॥
ब्रह्म जो निगम नेति कहि गावा । उभय बेष धरि की सोइ आवा ॥ १ ॥
सहज बिरागरूप मनु मोरा । थकित होत जिमि चंद चकोरा ॥
ताते प्रभु पूछउँ मतिभाऊ । कहहु नाथ जनि करहु दुराऊ ॥ २ ॥
इन्हाहि बिलोकत अति अनुरागा । बरबस ब्रह्मसुखहि मन त्यागा ॥
कह मुनि बिहसि कहेहु नृप नीका । बचन तुम्हार न होइ अलीका ॥ ३ ॥
ये प्रिय सबहि जहाँ लगि प्रानी । मन सुसुकाहिं गमु सुनि बानी ॥
रघुकुल मनि दसरथ के जाए । मम हित लागि नरेस पठाए ॥ ४ ॥

"Tell me, my lord: are these two pretty boys the ornament of a sage's family or the bulwarks of some royal dynasty? Or, is it that Brahma (the Absolute), whom the Vedas describe in negative terms such as 'Not that' (*Neti*), has appeared in a dual form? My mind, which is dispassion itself in its natural form, is enraptured at their sight even as the Chakora bird is transported with joy at the sight of the moon. Therefore, Sir, I earnestly inquire of you: tell me the truth, my Lord; hide

nothing from me. Deeply attached to them at their very sight, my mind has perforce renounced the joy of absorption into Brahma." The sage smilingly answered, "You have spoken well, O king; your words can never be untrue. Whatever living beings there are in this world, they all love these boys." Śrī Rāma smiled within Himself on hearing these words. "They are the sons of King Daśaratha, the jewel of Raghu's race; the king has sent them for my cause. (1-4)

दो०—रामु लखनु दोउ बंधुबर रूप सील बल धाम ।
मख रखेउ सबु साखि जगु जिते असुर संग्राम ॥ २१६ ॥

These two noble brothers, Rāma and Laksmana, are the embodiments of beauty, virtue and strength. The whole world knows that they conquered the demons in battle and protected my sacrifice from harm." (216)

* There is a pun on the word 'Videha' in the original. The kings of Mithilā enjoyed the hereditary title of 'Videha' because they ruled over the territory of Videha (Mithilā). King Janaka was also a man of wisdom and had, therefore, no feeling of self-identification with the body. At the sight of Śrī Rāma, however, he was completely out of his body and therefore justified his name (Videha) in a special degree.

चौ०—मुनि तव चरन देविक कह राऊ । कहि न सकै निज पुन्य प्रभाऊ ॥
 सुंदर स्थाम गौर दोउ भ्राता । आनेहू के आनेंद दाता ॥ १ ॥
 इन्ह कै प्रीति परसपर पावनि । कहि न जाइ मन भाव सुहावनि ॥
 सुनहु नाथ कह मुदित बिदेहू । ब्रह्म जीव इव सहज सनेहू ॥ २ ॥
 पुनि पुनि प्रभुहि चितव नरनाहू । पुलक गात उर अधिक उछाहू ॥
 मुनिहि प्रसंसि नाइ पद मीसू । चलेउ लवाहू नगर अवनीसू ॥ ३ ॥
 सुंदर सदनु सुखद सब काला । तहाँ बासु लै दीन्ह भुआला ॥
 करि पूजा सब विधि सेवकाहू । गथउ राउ गृह बिदा कराहू ॥ ४ ॥

"When I behold your feet, O sage," added the king, "I cannot tell what a great merit I have earned in the past. These two brothers, one of whom is dark of hue and the other fair, are the delight of delight itself. Their guileless affection for each other is beyond description; it is so agreeable and soul-ravishing." "Listen to me, my lord," continued King Videha rejoicing, "they have natural affinity for each other like the one existing between Brahma (the Supreme Spirit) and Jīva (the individual

soul)." The king gazed upon the Lord over and over again; the hair on his body stood on end and his heart overflowed with joy. Extolling the sage and bowing his head at the latter's feet, the king escorted him to his capital, and lodged the sage in a beautiful palace which was comfortable at all times. Then, after further homage and rendering all kinds of service to him, the king took leave of the sage and returned to his own palace

(1-4)

दो०—रिषय संग रघुबंस मनि करि भोजनु विश्रामु ।
 बैठे प्रभु भ्राता सहित दिवसु रहा भरि जामु ॥ २१७ ॥

Having dined with the seers and rested awhile, Lord Śrī Rāma, the Jewel of Raghu's race, sat down by His brother's side; a quarter of the day still remained.

(217)

चौ०—लखन हृदयं लालसा विसेषी । जाइ जनकपुर आइअ देखी ॥
 प्रभु भय बहुरि मुनिहि सकुचाहीं । प्रगट न कहहिं मनहिं मुसुकाहीं ॥ १ ॥
 राम अनुज मन की गति जानी । भगत बछलता हिँ हुलसानी ॥
 परम बिनीत सकुचि मुसुकाहू । बोले गुर अनुसासन पाई ॥ २ ॥
 नाथ लखनु पुरु देखन चहाहीं । प्रभु सकोच डर प्रगट न कहहीं ॥
 जौं राउर आयसु मैं पावौं । नगर देखाहू तुरत लै आवौं ॥ ३ ॥
 सुनि मुनीसु कह बचन सप्रीती । कस न राम तुम्ह राखहु नीती ॥
 धरम सेतु पालक तुम्ह ताता । प्रेम बिवस सेवक सुखदाता ॥ ४ ॥

Lakṣmana felt in his heart a great longing to go and see Janaka's capital. He was, however, afraid of the Lord and stood in awe of the sage; therefore he did not openly declare it and smiled

within himself. Śrī Rāma understood what was passing in His younger brother's mind; and His heart overflowed with a kindly feeling for His devotee. Taking leave of His preceptor

to speak, He smilingly spoke with much diffidence in most polite terms, "My lord, Laksmana longs to see the city, but out of fear and respect for you he does not make it known to you. If I have your permission, I will take him round the city and quickly bring

him back." Hearing this the chief of sages, Viśwāmitra, replied in affectionate terms, "It is no wonder, Rāma, that You should respect good manners. You are the upholder of the moral code, my son, and bring joy to Your servants out of love for them. (1-4)

दो०—जाइ देखि आवहु नगरु सुख निधान दोउ भाइ ।
करहु सुफल सब के नयन सुंदर वदन देखाइ ॥ २१८ ॥

"Go, blissful pair of brothers, and having seen the city come back. Bless the eyes of all by showing them your charming countenance." (218)

चौ०—मुनि पद कमल बंदि दोउ आता । चले लोक लोचन सुख दाता ॥
बालक बृंद देखि अति सोभा । लगे संग लोचन मनु लोभा ॥ १ ॥
पीत बसन परिकर कटि भाथा । चारु चाप सर सोहत हाथा ॥
तन अनुहरत सुचंदन खोरी । स्यामर्द्ग गैर मनोहर जोरी ॥ २ ॥
केहरि कंधर बाहु बिसाला । उर अति रुचिर नागमनि माला ॥
सुभग सोन सरसीरुह लोचन । वदन मर्यंक तापत्रय मोचन ॥ ३ ॥
कानन्हि कनक फूल छबि देहीं । चितवत चितहि चौरि जनु लेहीं ॥
चितवनि चारु भृकुटि बर बाँकी । तिलक रेख सोभा जनु बाँकी ॥ ४ ॥

Saluting the lotus-feet of the sage the two brothers, the delight of 'the eyes of the whole world, departed. Beholding the exquisite beauty of the two brothers troops of boys followed them, their eyes and mind being enamoured of it. Clad in yellow garments they had a quiver fastened at their back, with a cloth (of the same colour) wrapped round their waist; their hands were adorned with a graceful bow and arrow respectively. The beautiful pair, one of whom was dark and the other fair, had streaks of (red or white) sandal-wood paste painted on their body so as

to match the complexion. With a neck as well-built as the lion's and long arms they had on their bosom an exquisite string of pearls obtained from the forehead of elephants. Their lovely eyes resembled the red lotus; and the moon-like face relieved one of the threefold agony. Their ears were adorned with pendants of gold, which stole as it were the heart of those who looked on them. They cast a bewitching glance and had a pair of arched and shapely eyebrows; the lines of the sectarian mark on the forehead looked as if beauty had been sealed there. (1-4)

दो०—रुचिर चौतनीं सुभग सिर
नख सिख सुंदर बंधु दोउ सोभा सकल सुदेस ॥ २१९ ॥

Their beautiful head was covered with a charming rectangular cap and dark curly locks. The two brothers were lovely from head to foot, the beauty of every limb was as it should be. (219)

चौ०—देवतन नगरु भूपसुत आए । समाचार पुरवासिन्ह पाए ॥
 धाए धाम काम सब त्यागी । मनहुँ रंक निधि लृटन लागी ॥ १ ॥
 निरखि सहज सुंदर दोउ भाई । होहि सुखी लोचन फल पाई ॥
 जुबती भवन झरोखन्हि लागी । निरखहिं राम रूप अनुरागी ॥ २ ॥
 कहहिं परसपर बचन सप्रीती । सखि इन्ह कोटि काम छबि जीती ॥
 सुर नर असुर नाग सुनि माहीं । सोभा असि कहुँ सुनिअति नाहीं ॥ ३ ॥
 विष्णु चारि भुज विधि मुख चारी । विकट वेष मुख पंच पुरारी ॥
 अपर देउ अम कोउ न आही । यह छबि सखी पट्टरेअ जाही ॥ ४ ॥

When the citizens received the news that the two princes had come to see the town, they all left their business and ran out of their homes as if paupers were out to grab a valuable property. Beholding the natural grace of two brothers, they were glad at heart and attained the consummation of their eyes. Sticking to the air-holes of their houses young ladies lovingly scanned Śrī Rāma's beauty. They fondly

spoke to one another in the following words. "O friend, He has surpassed in beauty millions of Cupids. Nowhere among gods, men, demons, Nāgas or sages do we hear of such beauty. God Viṣṇu is endowed with four arms, Brahmā has four faces, while Śiva, the Slayer of Tripura, has a frightful garb and five faces. O friend, there is no other god who could stand comparison with this beauty." (1-4)

दो०—बय किसोर सुषमा सदन स्याम गौर सुखधाम । अंग अंग पर चारिथिं कोटि कोटि सत काम ॥ २२० ॥

"The two lads, one dark and the other fair, are yet of tender age and are repositories of beauty and abodes of bliss. Millions and hundreds of millions of Cupids are worth sacrificing to each one of their limbs." (220)

चौ०—कहहु सखी अस को तनुधारी । जो न मोह यह रूप निहारी ॥
 कोउ सप्रेम बोली मदु बानी । जो मैं सुना सो सुनहु सथानी ॥ १ ॥
 ए दोऊ दसरथ के ढोटा । बाल मरालन्हि के कल जोटा ॥
 मुनि कौसिक मख के रखवारे । जिन्ह रन अजिर निसाचर मारे ॥ २ ॥
 स्याम गात कल कंज बिलोचन । जो मारीच सुभुज मदु मोचन ॥
 कौसल्या सुत सो सुख खानी । नामु रामु धनु साथक पानी ॥ ३ ॥
 गौर किसोर वेषु वर काढे । कर सर चाप राम के पाढे ॥
 लछिमनु नामु राम लघु श्राता । सुन सखि तासु सुमित्रा माता ॥ ४ ॥

"Tell me, friend, what embodied being is there that would not be charmed to see such beauty?" One of them lovingly said in gentle tones, "Hear, my dear, what I have been told. These two lads, a beautiful pair of cygnets as it were, are sons of King

Dasharatha, they are the protectors of Kausika's sacrifice, and have slain demons in the field of battle. He who has a swarthy form and has charming lotus-like eyes and who has quelled the pride of Mārīcha and Subāhu, wielding a bow and shaft in His hands,

is Kausalyā's son, Rāma by name, the very fountain of bliss. The fair youth in gallant attire, who is closely following Śrī Rāma, a bow and arrow in

hand, is the latter's younger brother and is named Lakṣmana. Sumitrā, friend, is his mother, you must know.
(1-4)

दो०—विप्रकाञ्जु करि वंधु दोउ मग सुनिवधू उधारि ।
आए देखन चापमख सुनि हरषीं सब नारि ॥ २२१ ॥

"Having accomplished the object of the Brahman, Viśwāmitra, and redeeming the sage's wife, Ahalyā, on the way, the two brothers have come here to witness the bow-sacrifice." All the ladies were delighted to hear this. (221)

चौ०—देखि राम छवि कोउ एक कहई । जोगु जानकिहि यह बहु अहई ॥
जौं सखि इन्हिं देख नरनाहू । पन परिहरि हठि करइ बिवाहू ॥ १ ॥
कोउ कह ए भूपति पहिचाने । मुनि समेत सादर सनमाने ॥
सखि परंतु पनु राउ न तजई । विधि बस हठि अविवेकहि भजई ॥ २ ॥
कोउ कह जौं भल अहइ बिधाता । सब कहुं सुनिअ उचित फलदाता ॥
तौं जानकिहि मिलिहि बहु एहू । नाहिन आलि इहाँ संदेहू ॥ ३ ॥
जौं विधि बस अस बनै सँजोगू । तौं कृतकृत्य होइ सब लोगू ॥
सखि 'इमरे आरति अति ताते । कबहुँक ए आवहि एहि नाते ॥ ४ ॥

Beholding Śrī Rāma's beauty someone said, "Here is a bridegroom worthy of Princess Jānakī. If the king does but see him, friend, I am sure he will abandon his vow and insist upon their marriage." Said another, "The king has come to know them and has received them as well as the sage with all honour. But the king, my dear, refuses to give up his vow and, as Fate would have it, persists in his folly."

Yet another said, "If Providence is good and, as we are told, gives every man his due, then Jānakī is sure to have him as her bridegroom. About this, my dear, there can be no doubt. If such a union is brought about by Providence, everyone will have realized one's object. My impatience, friend, is augmented by the thought that this alliance will impel him to visit this place again.
(1-4)

दो०—नाहिं त हम कहुँ सुनहु सखि इन्ह कर दरसनु दूरि ।
यह संघडु तब होइ जब पुन्य पुराकृत भूरि ॥ २२२ ॥

"Otherwise, my dear, it is out of question for us, I tell you, to see Him again. Such an event can take place only when we have a rich stock of merit accumulated in previous existences." (222)

चौ०—बोली अपर कहेहु सखि नीका । एहिं बिआह अति हित सबही का ॥
कोउ कह संकर चाप कठोरा । ए स्यामल मृदुगात किसोरा ॥ १ ॥
सतु असमंजस अहइ सथानी । यह सुनि अपर कहइ मुदु बानी ॥
सखि इन्ह कहुँ कोउ कोउ अस कहहीं । बड़ प्रभाउ देखत लघु ' अहर्ही ॥ २ ॥

परसि जासु पद पंकज धूरी । तरी अहल्या कृत अघ भूरी ॥
 सो कि रहिहि बिनु सिवधनु तोरें । यह ग्रतीति परिहरित न भोरें ॥ ३ ॥
 जेहिं बिरंचि रचि सीय सँवारी । तेहिं सामल बरु रचेउ बिचारी ॥
 तासु बचन सुनि सब हरपानीं । पेमेइ होउ कहहिं मृदु बानीं ॥ ४ ॥

Someone else said, "Friend, you have spoken well. This union will be conducive to the best interests of all." Still another said, "Śankara's bow is hard to bend, while this swarthy lad is of delicate frame. Everything, my dear, is out of place." Hearing this, another said in a soft voice, "Friend, with regard to this lad I have heard some people say that, though small in appearance, He wields a great power.

Touched by the dust of His lotus-feet Ahalyā, who had perpetrated a great sin, attained salvation. He will, therefore, surely break Śiva's bow; one should never commit the mistake of giving up this faith. The same Creator, who fashioned Sītā with great skill, has preordained for her this 'dark-complexioned bridegroom.' Everyone was pleased to hear the words of this lady and softly exclaimed "Amen!" (1-4)

दो०—हियँ हरपहिं वरपहिं सुमन सुसुखि सुलोचनि बृंद ।

जाहिं जहाँ जहँ बंयु दोउ तहँ तहँ परमानंद ॥ २२३ ॥

In their gladness of heart troops of fair-faced, bright-eyed dames rained flowers on the princes. Wherever the two brothers went, there was supreme joy.

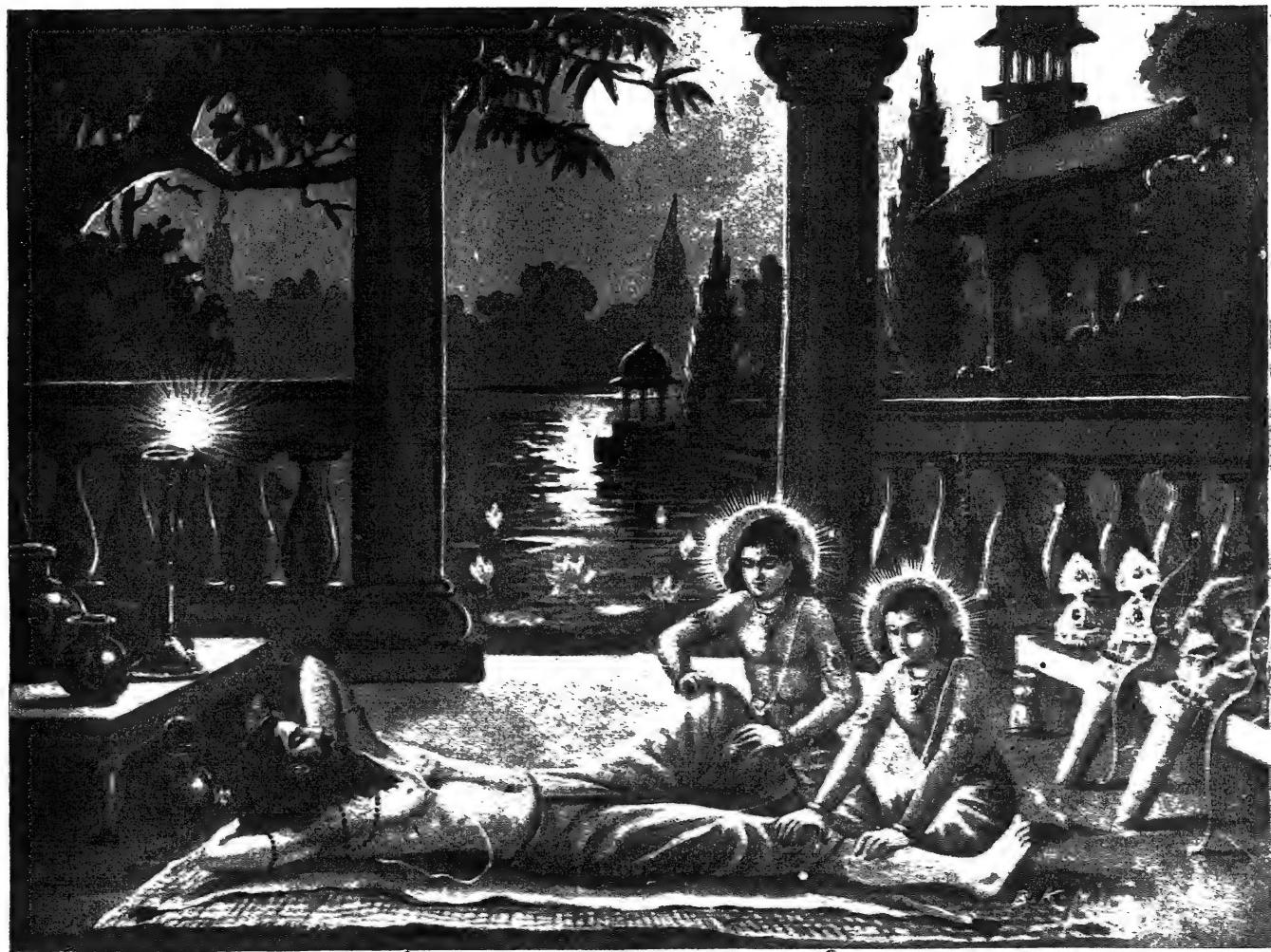
(223)

चौ०—पुर पूरब दिसि गे दोउ भाई । जहँ धनुमख हित भूमि बनाई ॥
 अति बिस्तार चार गच ढारी । विमल बेदिका रुचिर सँवारी ॥ १ ॥
 चुँ दिसि कंचन मंच विसाला । रचे जहाँ बैठहिं महिपाला ॥
 तेहि पाछें समीप चुँ पासा । अपर मंच मंडली बिलासा ॥ २ ॥
 कछुक ऊचि सब भाँति सुहाई । बैठहिं नगर लोग जहँ जाई ॥
 तिन्ह के निकट बिसाल सुहाए । धवल धाम बहुबरन बनाए ॥ ३ ॥
 जहँ बैठे देखहिं सब नारी । जथाजोगु निज कुल अनुहारी ॥
 पुर बालक कहि कहि मृदु बचना । सादर प्रभुहि देखावहिं रचना ॥ ४ ॥

The two brothers reached the eastern quarter of the city, where the arena for the bow-sacrifice had been got ready. In the midst of a beautiful and spacious paved area a spotless altar was richly adorned. On all the four sides of this altar were erected elevated and broad seats of gold to be occupied by the princes. Not far behind and surrounding them on all sides shone another circular tier of raised seats, which was of somewhat greater height

and beautiful in every way, and where the people of the city might come and take their seat. Close to these were constructed spacious and beautiful galleries of glistening white, painted in diverse colours, whence ladies might view the spectacle seated in their appropriate places according to their family rank. The children of the town politely showed the Lord all the preparations speaking to Him in gentle words. (1-4)

Kalyana-Kalpataru



Devotion to the Guru

दो०—सब सिसु एहि मिस प्रेमवर्स परसि मनोहर गात ।

तन पुलकहिं अति हरषु हियं देखि देखि दोउ भ्रात ॥ २२४ ॥

Thus finding an occasion for touching their charming limbs all the children were overwhelmed with love, experienced a thrill all over their body and their heart overflowed with joy on seeing the two brothers again and again. (224)

चौ०—मिसु सब राम प्रेमवस जाने । प्रीति समेत निकेत बखाने ॥
 निज निज रुचि सब लेहिं बोलाई । सहित सनेह जाहिं दोउ भाई ॥ १ ॥
 राम देखावहिं अनुजहि रचना । कहि मृदु मधुर मनोहर बचना ॥
 लव निमेष महुँ भुवन निकाया । रचइ जासु अनुसासन माया ॥ २ ॥
 भगति हेतु सोइ दीनदयाला । चितवत चकित धनुष मखसाला ॥
 कौतुक देखि चले गुह पाहीं । जानि बिलंडु त्रास मन माहीं ॥ ३ ॥
 जासु त्रास डर कहुँ डर होई । भजन प्रभाउ देखाकत सोई ॥
 कहि बातें मृदु मधुर सुहाई । किए बिदा बालक बरिआई ॥ ४ ॥

Finding all the children under the spell of affection, Śrī Rāma lovingly extolled the places shown by them. All of them would call the two brothers wherever they pleased and the two brothers went to them out of loving kindness. Śrī Rāma showed to His younger brother the arrangements that had been made there, speaking to him in soft, sweet and agreeable words. He in obedience to whose fiat Māyā brings forth multitudes of universes in the quarter of a second,

the same gracious Lord, conquered by devotion, looks with amazement on the arena for the bow-sacrifice. Having seen the whole show the two brothers returned to their Guru; but the thought of their being late disturbed their mind. The Lord, whose sublimity inspires terror into Terror itself thus manifests the glory of devotion. With many kind and courteous phrases they took leave of the youngsters much against the latters' will. (1-4)

दो०—सभय सप्रेम विनीत अति सकुच सहित दोउ भाइ ।

गुर पद पंकज नाइ सिर बैठे आयसु पाइ ॥ २२५ ॥

Meekly and most submissively, with a mingled feeling of awe and love, the two brothers bowed their head at the lotus feet of the preceptor (Viśwāmitra) and sat down with his permission. (225)

चौ०—निसि प्रवेस मुनि आयसु दीन्हा । सबहीं संध्यावंदनु कीन्हा ॥
 कहत कथा इतिहास पुरानी । रुचिर रजनि जुग जाम खिरानी ॥ १ ॥
 मुनिवर सयन कीन्हि तब जाई । लगे चरन चापन दोउ भाई ॥
 जिन्ह के चरन सरोह्ल लागी । करत बिविध जप जोग बिरागी ॥ २ ॥
 तेह दोउ बंधु प्रेम जनु जीते । गुर पद कमल पलोटत प्रीते ॥
 बार बार मुनि अग्या दीन्ही । रघुवर जाइ सयन तब कीन्ही ॥ ३ ॥
 चापत चरन लखनु उर लायु । सभय सप्रेम परम सचु पायु ॥
 पुनि पुनि प्रभु कह सोवहु ताता । पौढे धरि उर पद जलजाता ॥ ४ ॥

At the approach of night the sage (Viśwāmitra) gave the word and all performed their evening devotions, and, while the sage recited old legends and narratives, two watches of the beautiful night passed. The chief of the sages, Viśwāmitra, then retired to his bed; and the two brothers began to rub his feet. The couple whose lotus-feet are sought by men of dispassion muttering various sacred formulae and practising different kinds of Yoga (means of union with God) lovingly rubbed the

lotus-like feet of their Guru, conquered as it were by his love. When the sage asked Him again and again, the Chief of Raghu's race went to bed only then. Lakṣmaṇa pressed the Lord's feet to his bosom and caressed them with reverence and love deriving supreme joy from this service. It was only when the Lord repeatedly said, "Retire now, my brother," that he laid himself down cherishing his Brother's lotus-feet in his heart.

(1-4)

दो०—उठे लखनु निसि विगत सुनि अरुनसिखा धुनि कान ।
गुर तें पहिलेहि जगतपति जागे रामु सुजान ॥ २२६ ॥

Towards the close of night, at the sound of cock-crow, got up Lakṣmaṇa. The Lord of the universe, the all-wise Śrī Rāma, also woke before His preceptor.
(226)

चौ०—सकल सौच करि जाइ नहाए । नित्य निबाहि मुनिहि सिर नाए ॥
समय जानि गुर आयसु पाई । लेन प्रसून चले दोउ भाई ॥ १ ॥
भूप बागु बर देखेउ जाई । जहँ बसंत रितु रही लोभाई ॥
लागे बिटप मनोहर नाना । बरन बरन बर बेलि विताना ॥ २ ॥
नव पल्लव फल सुमन सुहाए । निज संपति सुर रुख लजाए ॥
चातक कोकिल कीर चकोरा । कूजत बिहग नटत कल मोरा ॥ ३ ॥
मध्य बाग सरु सोह सुहावा । मनि सोपान बिचित्र बनावा ॥
बिमल सलिल सरसिज बहुरंगा । जलखग कूजत गुंजत भृंगा ॥ ४ ॥

Having performed all the customary acts of purification, they went and finished their ablutions; and having gone through their daily routine of devotions etc. they bowed before the sage. When the time came, the two brothers took leave of the preceptor and went out to gather flowers. Having gone out they saw the lovely royal garden, enamoured of whose beauty the vernal season had taken its permanent abode there. It was planted with charming trees of various kinds and overhung with

beautiful creepers of different colours. Rich in fresh leaf, fruit and flower they put to shame even celestial trees by their wealth. The feathered choir of the Chātakas, cuckoos, parrots and Chakoras warbled and peacocks beautifully danced. In the centre of the garden a lovely lake shone bright with flights of steps made of many-coloured gems. Its limpid water contained lotuses of various colours and was vocal with the cooing of aquatic birds and the humming of bees.
(1-4)

दो०—बागु तडागु बिलोकि प्रभु हरषे बंधु समेत ।
परम रम्य आरामु यहु जो रामहि सुख देत ॥ २२७ ॥

Both the Lord and His brother were delighted to behold the garden with its lake. Most lovely must have been that garden which delighted even Sri Rāma (*lit.*, the delighter of all) ! (227)

चौ०—चहुँ दिसि चितइ पूँछि मालीगन । लगे लेन दल फूल सुदित मन ॥
तेहि अवसर सीता तहुँ आई । गिरिजा पूजन जननि पठाई ॥ १ ॥
संग सखीं सब सुभग सयानी । गावहिं गीत मनोहर बानी ॥
सर समीप गिरिजा गृह सोहा । बरनि न जाइ देखि मनु मोहा ॥ २ ॥
मज्जु करि सर सखिन्ह समेता । गई सुदित मन गौरि निकेता ॥
पूजा कीन्ह अधिक अनुरागा । निज अनुरूप सुभग बरु मागा ॥ ३ ॥
एक सखीं सिय संगु बिहाई । गई रही देखन फुलवाई ॥
तेहि दोउ बंधु बिलोके जाई । प्रेम बिवस सीता पहि आई ॥ ४ ॥

After looking all about, and with the consent of the gardeners, the two brothers began in high glee to gather leaves and flowers. On that very occasion Sītā too arrived there, having been sent by Her mother to worship Girijā. She was accompanied by Her girl-companions, who were all lovely and intelligent. They sang melodies in an enchanting voice. Close to the lake stood a temple, sacred to Girijā, which was beautiful beyond description, and captivated the

mind of those who looked at it. Having taken a dip into the lake with Her companions, Sītā went with a glad heart to Girijā's temple. She offered worship with great devotion and begged of the Goddess a handsome match worthy of Her. One of Her companions had strayed away from Her in order to have a look at the garden. She chanced to behold the two brothers and returned to Sītā overwhelmed with love.

(1-4)

दो०—तासु दसा देखी सखिन्ह पुलक गात जलु नैन ।
कहु कारनु निज हरष कर पूछहिं सब मृदु बैन ॥ २२८ ॥

When her companions saw her condition, her body thrilling all over and her eyes full of tears, they all asked her in gentle tones, "Tell us what gladdens your heart." (228)

चौ०—देखन बागु कुअँर दुइ आए । बय किसोर सब भाँति सुहाए ॥
स्याम गौर किमि कहौं बखानी । गिरा अनयन नयन बिनु बानी ॥ १ ॥
सुनि हरषीं सब सखीं सयानी । सिय हियैं अति उतकंठा जानी ॥
एक कहइ नृपसुत तेइ आली । सुने जे सुनि सँग आए काली ॥ २ ॥
जिन्ह निज रूप मोहनी डारी । कीन्हे स्वबस नगर नर नारी ॥
बरनत छबि जहुँ तहुँ सब लोगू । अवसि देखिअहिं देखन जोगू ॥ ३ ॥
तासु बचन अति सियहि सोहाने । दरस लागि लोचन अकुलाने ॥
चली अग्र करि प्रिय सखि सोई । प्रीति पुरातन लखइ न कोई ॥ ४ ॥

"Two princes have come to see the garden, both of tender age and charming in every way, one dark of hue and the

other fair; how shall I describe them ? For speech is sightless, while the eyes are mute." All the clever maidens

were delighted to hear this. Perceiving the intense longing in Sītā's bosom one of them said, "They must be the two princes, my dear, who, I was told, arrived yesterday with the sage (Viśwāmitra), and who have captivated the heart of men and women of the city by casting the spell of their beauty. All are talking of their loveliness here,

there and everywhere. We must see them, for they are worth seeing." The words of this damsel highly pleased Sītā; Her eyes were restless for the sight of the princes. With that kind friend to lead the way She followed; no one knew that Hers was an old love

(1-4)

दो०—सुमिरि सीय नारद वचन उपजी प्रीति पुनीत ।
चकित विलोकति सकल दिसि जनु सिसु मृगी सभीत ॥ २२९ ॥

Recollecting Nārada's words She was filled with innocent love; and with anxious eyes She gazed all round like a startled fawn.

(229)

त्रौ०—कंकन किंकिनि नूपुर धुनि सुनि । कहत लखन सन रामु हृदयं गुनि ॥
मानहुँ मदन दुंधुभी दीन्ही । मनसा बिस्त्र बिजय कहँ कीन्ही ॥ १ ॥
अस कहि फिरि चितए तेहि ओरा । सिय मुख ससि भए नयन चकोरा ॥
भए बिलोचन चारु अचंचल । मनहुँ सकुचि निमि तजे दिगंचल ॥ २ ॥
देखि सीय सोभा सुखु पावा । हृदयं सराहत बचनु न आवा ॥
जनु बिरंचि सब निज निपुनाई । बिरचि बिस्त्र कहँ प्रगटि देखाई ॥ ३ ॥
सुंदरता कहुँ सुंदर करई । छिगृह दीपसिखा जनु बरई ॥
सब उपमा कबि रहे जुठारी । केहिं पटतरैं विदेहकुमारी ॥ ४ ॥

Hearing the tinkling of bangles, the small bells tied round the waist and the anklets Śri Rāma thought within Himself and then said to Lakṣmana, "It seems as if Cupid has sounded his kettledrum with intent to conquer the universe." So saying He looked once again in the same direction (whence the sound came); and lo! His eyes feasted themselves on Sītā's countenance even as the Chakora bird gazes on the moon. His charming eyes became motionless, as if Nimi* (the god of winking) had left the eyelids out of

shyness. Śri Rāma was filled with rapture to behold Sītā's beauty; He admired it in His heart, but utterance failed Him. He felt as if the Creator had put his whole creative skill in visible form and demonstrated it to the world at large. "She lends charm to Charm itself," He said to Himself, "and looks as if a flame of light is burning in a house of beauty. The similes already employed by the poets are all stale and hackneyed; to whom shall I liken the daughter of Videha ?"

(1-4)

दो०—सिय सोभा हियं वरनि प्रभु आपनि दसा विचारि ।
बोले सुचि मन अनुज सन वचन समय अनुहारि ॥ २३० ॥

* Nimi was a forbear of King Janaka. On his death his spirit obtained a seat on the eyelids of human beings and has ever since remained there. The poet here figuratively attributes the motionlessness of Śri Rāma's eyelids to the sudden departure therefrom of Nimi, who as a forbear of Janaka is described as loth to witness this exchange of pure love between Rāma and Sītā.

Thus describing to Himself Sītā's loveliness and reflecting on His own condition the Lord innocently spoke to His younger brother in terms appropriate to the occasion.— (230)

चौ०—तात जनकतनया यह सोई । धनुषजग्य जेहि कारन होई ॥
 पूजन गौरि सखीं लै आई । करत प्रकासु फिरइ फुलबाई ॥ १ ॥
 जासु बिलोकि अलौकिक सोभा । सहज उनीत मोर मनु छोभा ॥
 सो सबु कारन जान बिधाता । फरकहिं सुभद अंग सुनु आता ॥ २ ॥
 रघुवंसिन्ह कर सहज सुभाऊ । मनु कुरंथ पगु धरह न काऊ ॥
 मोहि अतिसय प्रतीति मन केरी । जेहिं सपनेहूँ परनारि न हेरी ॥ ३ ॥
 जिन्ह कै लहिं न रिपु रन पीठी । नहिं पावहिं परतिय मनु डीठी ॥
 मंगन लहिं न जिन्ह कै नाहीं । ते नरबर थोरे जग माहीं ॥ ४ ॥

"Brother, she is no other than the daughter of King Janaka, for whom the bow-sacrifice is being arranged. She has been escorted by her girl-companions to worship Goddess Gauri and is moving about in the garden diffusing light all about her. My heart, which is naturally pure, is agitated by the sight of Her transcendent beauty. The reason of all this is known to God alone; but I tell you, brother, my right limbs are throbbing, which is an index of coming good

fortune. It is a natural trait with the race of Raghu that they never set their heart on evil courses. As for Myself I am fully confident of My mind, which has never sought another's wife even in a dream. Rare in this world are those noble men who never turn their back on the foe in battle nor give their heart to or cast an amorous glance on another's wife, and from whom no beggar meets with a rebuff.

(1—4)

दो०—करत बतकही अनुज सन मन सिय रूप लोभान ।

मुख सरोज मकरदं छबि करइ मधुप इव पान ॥ २३१ ॥

While Śrī Rāma was talking to His younger brother in this strain, His mind, which was enamoured of Sītā's beauty, was all the time drinking in the loveliness of Her countenance, like a bee sucking the nectar from a lotus. (231)

चौ०—चितवति चकित चहुँ दिसि सीता । कहुँ गए नृपकिसोर मनु चिता ॥
 जहुँ बिलोक मृग सावक नैनी । जनु तहुँ बरिस कमल सित श्रेनी ॥ १ ॥
 लता ओट तब सखिन्ह लखाए । स्यामल गौर किसोर सुहाए ॥
 देखि रूप लोचन ललचाने । हरवे जनु निज निधि पहिचाने ॥ २ ॥
 थके नयन रघुपति छबि देखें । पलकनिहहुँ परिहरी निमेषे ॥
 अधिक सनेहूँ देह भै भोरी । सरद ससिहि जनु चितव चकोरी ॥ ३ ॥
 लोचन मग रामहि उर आनी । दीन्हे पलक कपाट सथानी ॥
 जब सिय सखिन्ह प्रेमबस जानी । कहि न सकहिं कछु मन सकुचानी ॥ ४ ॥

Sītā looked timidly all round; Her mind was at a loss as to where the princes had gone. Wherever the fawn-

eyed princess cast Her glance, a continuous stream of white lotuses seemed to run there. Her companions then pointed out

to Her the two lovely brothers, the one dark, the other fair of hue, standing behind a fence of creepers. Beholding the beauty of the two princes Her eyes were filled with greed; they rejoiced as if they had discovered their long-lost treasure. The eyes became motionless at the sight of Śrī Rāma's loveliness; the eyelids too forgot to fall. Due to excess of love Her body-consciousness

began to fail; it looked as if a Chakora bird was gazing at the autumnal moon. Receiving Śrī Rāma into the heart through the passage of the eyes, She cleverly shut Him up there by closing the doors of Her eyelids. When Her girl-companions found Sītā overpowered with love, they were too much abashed to utter a word.

(1-4)

दो०—लताभवन तें प्रगट भे तेहि अवसर दोउ भाइ ।

निकसे जनु जुग विमल विधु जलद पटल विलगाइ ॥ २३२ ॥

At that very moment the two brothers emerged from a bower. It looked as if a pair of spotless moons had shone forth tearing the veil of cloud (232)

चौ०—सोभा सीवं सुभग दोउ बीरा । नील पीत जलजाम सरीरा ॥
 मोरपंख सिर सोहत नीके । गुच्छ बीच बिच कुसुम कली के ॥ १ ॥
 भाल तिलक श्रमविनु सुहाए । अवन सुभग भूषन छवि आए ॥
 बिकट भृकुटि कच वृवरवारे । नव सरोज लोचन रतनारे ॥ २ ॥
 चारु चिबुक नासिका कपोला । हास बिलास लेत मनु मोला ॥
 मुखछबि कहि न जाइ मोहि पाहीं । जो बिलोकि बहु काम लजाहीं ॥ ३ ॥
 उर मनि माल कंबु कल गीवा । काम कलभ कर भुज बलसीवा ॥
 सुमन समेत बाम कर दोना । मावँर कुअँर सखी सुठि लोना ॥ ४ ॥

The two gallant heroes were the very perfection of beauty; their bodies resembled in hue a blue and a yellow lotus respectively. Charming peacock-feathers adorned their head, which had bunches of flower-buds stuck here and there. A sectarian mark and beads of perspiration glistened on their brow; while graceful pendants shed their lustre on their ears. With arched eyebrows and curly locks, eyes red as a lotus-bud and a lovely chin, nose and cheeks,

their gracious smile was soul-entralling. The beauty of their countenance was more than I can describe; it would put to shame a myriad Cupids. They had a string of jewels on their breast; their lovely neck resembled a conch-shell in its spiral shape; while their mighty arms vied with the trunk of a young elephant, who was the very incarnation of Cupid. With a cup of leaves full of flowers in His left hand the dark-hued prince, my dear, is most charming. (1-4)

दो०—केहरि कटि पट पीत धर सुपमा सील निधान ।

देखि भानुकुलभूपनहि विसरा सखिन्ह अपान ॥ २३३ ॥

Beholding the Ornament of the solar race, who had a slender waist like that of a lion and was clad in yellow, and who was the very embodiment of beauty and amiability, Sītā's companions forgot their very existence. (233)

Kalyana-Kalpataru



Worshipping Goddess Bhavāni

चौ०—धरि धीरजु एक आलि सयानी । सीता सन बोली गहि पानी ॥
 बहुरि गौरि कर ध्यान करेहू । भूपकिसोर देखि किन लेहू ॥ १ ॥
 सकुचि सीयँ तब नयन उवारे । सनसुख दोउ रघुसिंघ निहारे ॥
 नख सिख देखि राम कै सोभा । सुमिरि पिता पनु मनु अति छोभा ॥ २ ॥
 परबस सखिन्ह लखी जब सीता । भयउ गहरु सब कहहिं सभीता ॥
 पुनि आउब एहि बेरियाँ काली । अस कहि मन बिहसी एक आली ॥ ३ ॥
 गूह गिरा सुनि सिय सकुचानी । भयउ बिलंबु मातु भय मानी ॥
 धरि बड़ि धीर रामु उर आने । फिरी अपनपउ पितुबस जाने ॥ ४ ॥

Recovering herself, one of Her clever companions grasped Sītā by the hand and said to Her, "Meditate on Gauri afterwards; why not behold the princes just now?" Sītā then bashfully opened Her eyes and saw the two lions of Raghu's race opposite Herself. Surveying Śrī Rāma's beauty from head to foot in the reverse order*, and remembering Her father's vow she felt much perturbed. When Sītā's companions saw Her thus

overcome with love, they all cried in alarm: "We are late already." "Let us come again at this very hour tomorrow!" So saying one of them smiled within herself. Sītā blushed at this pregnant remark. She got afraid of Her mother; for She felt it was already late. Recovering Herself with considerable effort She received Śrī Rāma into Her heart and conscious of Her dependence on Her sire returned home.

(1—4)

दो०—देखन मिस मृग विहग तरु फिरइ बहोरि बहोरि ।
 निरखि निरखि रघुबीर छवि बाढ़इ प्रीति न थोरि ॥ २२४ ॥

Under pretence of looking at a deer, bird or tree She turned again and again; and each time She gazed on the beauteous Hero of Raghu's race, Her love waxed not a little.

(234)

चौ०—जानि कठिन सिवचाप बिसूरति । चली रखि उर स्यामल मूरति ॥
 प्रभु जब जात जानकी जानी । सुख सनेह सोभा गुन खानी ॥ १ ॥
 परम प्रेममय मृदु मरिस कीन्ही । चाह चित्त भीतीं लिखि लीन्ही ॥
 गई भवानी भवन बहोरी । बंदि चरन बोली कर जोरी ॥ २ ॥
 जय जय गिरिबरराज किसोरी । जय महेस मुख चंद चकोरी ॥
 जय गजबदन घडानन माता । जगत जननि दामिनि दुति गाता ॥ ३ ॥
 नहिं तब आदि मध्य अवसाना । अमित प्रभाउ बेदु नहिं जाना ॥
 भव भव विभव पराभव करिनि । विस्त बिमोहनि स्वबस बिहारिनि ॥ ४ ॥

*Girls in India are coy by their very nature and would not have the audacity to look straight into the eyes of a suitor. Sītā, who is the very embodiment of feminine virtues and the ideal of Indian womanhood, is, therefore, depicted here as beginning Her survey of Śrī Rāma's beauty from His feet and gradually passing Her eyes to His head. It is unidiomatic in English to speak of one scanning a person from 'foot to head'; hence the order had to be reversed in the rendering. It was, however, necessary to point out this radical difference between the Western and Indian cultures; and hence the words 'in the reverse order' have been added to keep the sense of the original intact, while taking care not to allow the English idiom to suffer.

Drooping at the thought of the unyielding bow of Śiva, She proceeded with the image of the swarthy form in Her heart. When the Lord perceived that Janaka's Daughter, a fountain of bliss, affection, grace and goodness, was going, He sketched Her on the sheet of His heart with the soft ink of supreme love. Sītā then sought Bhavāni's temple and, adoring Her feet, prayed to Her with joined palms: "Glory, all glory to You, O Daughter of the mountain-king! Glory to You, who gaze on the

countenance of the great Lord Śiva as a Chakora bird on the moon. Glory to You, O Mother of the elephant-headed Ganeśa and the six-faced Kārtikeya and mother of the universe with limbs shining as lightning. You have no beginning, middle or end; Your infinite glory is a mystery even to the Vedas. You are responsible for the birth, maintenance and destruction of the universe; You enchant the whole universe and carry on Your sports independently of others. (1-4)

दो०—पतिदेवता सुतीय महुँ मातु प्रथम तव रेख ।
महिमा अमित न सकर्हि कहि सहस्र सारदा सेष ॥ २३५ ॥

"Of all good women who adore their husband as a god, Mother, You rank foremost. Your immeasurable greatness is more than a thousand Śāradās and Śesas could tell.

(235)

चौ०—सेबत तोहि सुलभ फल चारी । बरदायनी पुरारि पिआरी ॥
देवि पूजि पद कमल तुम्हारे । सुर नर मुनि सब होहिं सुखारे ॥ १ ॥
मोर मनोरथु जानहु नीकें । बसहु सदा उर पुर सबही कें ॥
कीन्हेहुँ प्रगट न कारन तेहीं । अस कहि चरन गहे बैदेहीं ॥ २ ॥
बिनय प्रेम बस भई भवानी । खसी माल मूरति मुसुकानी ॥
सादर सियँ प्रसादु सिर धरेऊ । बोली गौरि हरयु हियैं भरेऊ ॥ ३ ॥
सुनु सिय सत्य असीस हमारी । पूजिहि मन कामना तुम्हारी ॥
नारद बचन सदा सुचि साचा । सो बह मिलिहि जाहिं मनु राचा ॥ ४ ॥

"The four-fold rewards of life (viz., religious merit, worldly riches, sensuous enjoyment and Liberation) are easily attainable through Your service, O bestower of boons, beloved of Śiva (the Slayer of Tripura)! All who adore Your lotus-feet, O Shining One, attain happiness, be they gods, men or sages. You know well my heart's longing, since You ever dwell in the town of every heart. That is why I have refrained from openly declaring it." With these words Videha's Daughter

clasped the feet of the image. Bhavāni was overcome by Her meekness and devotion; the wreath on the image dropped and the idol smiled. Sītā reverently placed the divine gift on Her head. Gauri's heart was filled with delight while She spoke, "Hear, Sītā, my infallible blessing: Your heart's desire shall be accomplished. Nārada's words are ever faultless and true; the suitor on whom Your heart is set shall, indeed, be Yours.

(1-4)

छ०—मनु जाहिं राचेऊ मिलिहि सो बह सहज सुंदर साँचरो ।
करुना निधान सुजान सीलु सनेहु जानत रावरो ॥

एहि भाँति गौरि असीस सुनि सिय सद्वित हियं हरषों अली ।
तुलसी भवानिहि पूजि पुनि पुनि मुदित मन मंदिर चली ॥

"The dark-complexioned and naturally handsome suitor of whom You are enamoured shall, indeed, be Yours. The gracious and omniscient Lord is aware of Your fidelity and love." Sītā and all Her companions were delighted at heart to hear this blessing from Gauri's lips. Worshipping Goddess Bhavānī again and again Sītā, says Tulasidāsa, returned to Her abode, rejoicing in Her heart.

सो०—जानि गौरि अनुकूल सिय हिय हरषु न जाइ कहि ।
मंजुल मंगल मूल वाम अंग फरकन लगे ॥ २३६ ॥

Finding Gauri favourably disposed towards Her, Sītā was more glad of heart than words can tell. Her left limbs began to throb, indicating Her good fortune. (236)

चौ०—हृदयं सराहत सीय लोनाई । गुर समीप गवने दोउ भाई ॥
राम कहा सतु कौसिक पाही । सरल सुभाउ छुअत छल नाही ॥ १ ॥
सुमन पाइ सुनि पूजा कीन्ही । पुनि असीस दुह भाइन्ह दीन्ही ॥
सुफल मनोरथ होहुँ तुम्हरे । रामु लखनु सुनि भए सुखरे ॥ २ ॥
करि भोजनु मुनिवर बिग्यानी । लगे कहन कछु कथा पुरानी ॥
बिगत दिवसु गुरु आयसु पाई । संध्या करन चले दोउ भाई ॥ ३ ॥
प्राची दिसि ससि उयउ सुहावा । सिय मुख सरिस देखि सुखु पावा ॥
ब्रह्मरि बिचार कीन्ह मन माही । सीय बदन सम हिमकर नाही ॥ ४ ॥

Inwardly praising Sītā's beauty, the two brothers returned to their Guru (Viśwāmitra). Śrī Rāma related everything to Kausika; for He was innocent of heart and free from all guile. Having got the flowers the sage performed his devotions and then blessed the two brothers, saying, "May your heart's desire be accomplished." Rāma and Laksmana were glad to hear the benediction. After finishing his meals the

great and illumined hermit, Viśwāmitra, began to recite old legends. The day was thus spent, and obtaining the Guru's permission the two brothers proceeded to say their evening prayers. In the meantime the charming moon rose in the eastern horizon; perceiving that her orb resembled Sītā's face Śrī Rāma felt happy. The Lord then reasoned within Himself, "The queen of night bears no resemblance to Sītā." (1-4)

दो०—जनमु सिंधु पुनि बंधु बिषु दिन मलीन सकलंक ।
सिय मुख समता पाव किमि चंदु बापुरो रंक ॥ २३७ ॥

"Born of the ocean (with its salt water), with poison for her brother, dim and obscure by the day and with a dark spot in her orb, how can the poor and wretched moon be matched with Sītā's countenance ?" (237)

* The moon is one of the fourteen jewels (treasures of the world) that were churned out of the ocean by the joint efforts of the gods and demons at the dawn of creation. It is to this Puranic legend that the Lord refers to above. The very first product of this churning was poison, which was swallowed by Lord Śiva. It is in this sense that the moon is spoken of as having poison for a brother.

चौ०—घटह बहइ विरहिनि दुखदाई । ग्रसह राहु निज संधिहिं पाई ॥
कोक सोकप्रद पंकज द्रोही । अवगुन बहुत चंद्रमा तोही ॥ १ ॥
वैदेही मुख पट्टर दीन्हे । होह दोपु बड़ अनुचित कीन्हे ॥
सिय मुख छबि बिधु व्याज बलानी । गुर पहिं चले निसा बड़ जानी ॥ २ ॥
करि मुनि चरन सरोज प्रनामा । आयसु पाइ कीन्ह बिश्रामा ॥
विगत निसा रघुनायक जागे । बंधु बिलोकि कहन अस लागे ॥ ३ ॥
उयउ अस्त अवलोकहु ताता । पंकज कोक लोक सुखदाता ॥
बोले लखनु जोरि जुग पानी । प्रभु प्रभाउ सूचक मृदु बानी ॥ ४ ॥

"Again, the moon waxes and wanes; she is the curse of lovesick damsels and is devoured by Rāhu when she crosses the latter's orbit. She causes anguish to the Chakravāka (the ruddy goose) and withers the lotus. O moon, there are numerous faults in you. One would incur the blame of having done a highly improper act by comparing you with the countenance of Videha's daughter." Thus finding in the moon a pretext for extolling the beauty of Sītā's countenance and perceiving that

the night had far advanced, Śrī Rāma returned to His Guru; and bowing at the sage's lotus feet and receiving his permission He retired to rest. At the close of night the Lord of Raghus woke; and looking towards His brother He began to speak thus, "Lo, brother, the day has dawned to the delight of the lotus, the Chakravāka and the whole world." Joining both of his palms Lakṣmaṇa gently spoke the following words indicative of the Lord's glory:—

(1-4)

दो०—अरुनोदयं सकुचे कुमुद उडगन जोति मलीन ।
जिमि तुम्हार आगमन सुनि भए नृपति बलहीन ॥ २३८ ॥

"The day having dawned, the lily has faded and the brightness of the stars is dimmed, just as at the news of Your arrival all the princes (assembled here) have grown faint.

(238)

चौ०—नृप सब नखत करहिं उजिआरी । टारि न सकहिं चाप तम भारी ॥
कमल कोक मधुकर खग नाना । हरये सकल निसा अवसाना ॥ १ ॥
ऐसेहिं प्रभु सब भगत तुम्हारे । होहहिं द्वै धनुष सुखारे ॥
उयउ भानु बिनु श्रम तम नासा । हुरे नखत जग तेजु प्रकासा ॥ २ ॥
रबि निज उदय व्याज रघुराया । प्रभु प्रतापु सब नृपन्ह दिखाया ॥
तब भुज बल महिमा उदवाटी । प्रगटी धनु विघ्न परिपाटी ॥ ३ ॥
बंधु बचन सुनि प्रभु मुसुकाने । होह सुचि सहज पुनीत नहाने ॥
नित्यक्रिया करि गुरु पहिं आए । चरन सरोज सुभग सिर नाए ॥ ४ ॥
सतानंदु तब जनक बोलाए । कैसिक मुनि पहिं तुरत पठाए ॥
जनक बिनय तिन्ह आइ सुनाई । हरये बोलि लिए दोउ भाई ॥ ५ ॥

"Though twinkling like stars, all the princes put together are unable to lift the thick darkness in the form of the

bow. And just as lotuses and bees and the Chakravāka and various other birds rejoice over the termination

of night, even so, my lord, all Your devotees will be glad when the bow is broken. Lo, the sun is up and the darkness has automatically disappeared, the stars have vanished out of sight and light flashes upon the world. Under pretence of its rising, O Lord of Raghus, the sun has demonstrated to all the princes the glory of my lord ('Yourself'). It is in order to reveal the might of Your arms that the process of breaking the bow has been set into operation." The Lord smiled

at these remarks of His brother. He who is pure by His very nature then performed the daily acts of purification and bathed, and after finishing the daily routine of prayer etc., called on His Guru and the two brothers bowed their graceful heads at his lotus feet. Meanwhile King Janaka summoned his preceptor Śatānanda and sent him at once to the sage Kausīka. Śatānanda communicated to Viśwāmitra Janaka's humble submission and Viśwāmitra gladly sent for the two brothers. (1-5)

दो०—सतानंद पद बंदि प्रभु बैठे गुर पर्हि जाइ ।
चलहु तात मुनि कहेउ तव पठवा जनक बोलाइ ॥ २३९ ॥

Adoring Śatānanda's feet the Lord went and sat down by His Guru; the sage then said, "Come, my son; Janaka has sent for us. (239)

[PAUSE 8 FOR A THIRTY-DAY RECITATION]

[PAUSE 2 FOR A NINE-DAY RECITATION]

चौ०—सीय स्वयंबरु देखिअ जाई । ईसु काहि धौं देइ बड़ाई ॥
लखन कहा जस भाजनु सोई । नाथ कृपा तव जापर होई ॥ १ ॥
हरषे मुनि सब सुनि बर बानी । दीन्हि असीस सबहैं सुखु मानी ॥
पुनि मुनिवृंद समेत कृपाला । देखन चले धनुषमख साला ॥ २ ॥
रंगभूमि आए दोउ भाई । असि सुधि सब पुरबासिन्ह पाई ॥
चले सकल गृह काज बिसारी । बाल जुबान जरठ नर नारी ॥ ३ ॥
देखी जनक भीर भै भारी । सुचि सेवक सब लिए हँकारी ॥
तुरत सकल लोगन्ह पर्हि जाहू । आसन उचित देहु सब काहू ॥ ४ ॥

"Let us go and see how Sitā elects her husband; we have yet to see whom Providence chooses to honour." Said Lakṣmana, "He alone deserves glory, my lord, who enjoys your favour." The whole company of hermits rejoiced to hear these apt words and with a delighted heart they all gave their blessing to him. Accompanied by the whole throng of hermits the gracious Lord then proceeded to visit the arena intended

for the bow-sacrifice. When the residents of the town got the news that the two brothers had reached the arena, they all sallied forth, oblivious of their homes and duties,—men and women, young and old and even children. When Janaka saw that a huge crowd had collected there, he sent for all his trusted servants and said, "Go and see all the people at once and marshal them to their proper seats." (1-4)

दो०—कहि मृदु वचन विनीत तिन्ह बैठारे नर नारि ।
उत्तम मध्यम नीच लघु निज निज थल अनुहारि ॥ २४० ॥

Addressing soft and polite words to the citizens, the servants seated them all, both men and women, in their appropriate places, whether noble or middling, humble or low.

(240)

चौ०—राजकुअँ तेहि अवसर आए । मनहुँ मनोहरता तन छाए ॥
गुन सागर नागर वर बीरा । सुंदर स्यामल गौर सरीरा ॥ १ ॥
राज समाज विराजत रुरे । उडगन महुँ जनु जुग बिझु पूरे ॥
जिन्ह के रही भावना जैसी । प्रभु मूरति तिन्ह देखी तैसी ॥ २ ॥
देखहि रूप महा रनधीरा । मनहुँ बीर रसु धरें सरीरा ॥
डरे कुटिल नृप प्रभुहि निहारी । मनहुँ भयानक मूरति भारी ॥ ३ ॥
रहे असुर छल छोनिप बेषा । तिन्ह प्रभु प्रगट कालसम देखा ॥
पुरबासिन्ह देखे दोउ भाई । नरभूषन लोचन सुखदाई ॥ ४ ॥

Meanwhile there arrived the two princes, the very abodes of beauty as it were, both oceans of goodness, polished in manners and gallant heroes, charming of forms, the one dark and the other fair. Shining bright in the galaxy of princes, they looked like two full moons in a circle of stars. Everyone looked on the Lord's form according to the conception each had about Him. Those who were surpassingly staunch in battle

gazed on His form as though He was the heroic sentiment personified. The wicked kings trembled at the sight of the Lord as if He had a most terrible form. The demons, who were cunningly disguised as princes, beheld the Lord as Death in visible form; while the citizens regarded the two brothers as the ornaments of humanity and the delight of their eyes.

(1—५)

दो०—नारि बिलोकहि हरपि हिय॑ निज निज रुचि अनुरूप ।
जनु सोहत सिंगार धरि मूरति परम अनूप ॥ २४१ ॥

With joy in their heart the women saw Him according to the attitude of mind each had towards Him, as if the erotic sentiment itself had appeared in an utterly incomparable form.

(241)

चौ०—बिदुषन्ह प्रभु विराटमय दीसा । बहु मुख कर पग लोचन सीसा ॥
जनक जाति अवलोकहि कैसें । सजन सगे प्रिय लागहि जैसें ॥ १ ॥
सहित बिदेह बिलोकहि रानी । सिसु सम ग्रीति न जाति बखानी ॥
जोगिन्ह परम तत्त्वमय भासा । सांत सुद्ध सम सहज प्रकासा ॥ २ ॥
हरिभगतन्ह देखे दोउ आता । इष्टदेव इव सब सुख दाता ॥
रामहि चितव भाय॑ जेहि सीथा । सो सनेहु सुखु नहिं कथनीया ॥ ३ ॥
उर अनुभवति न कहि सक सोऊ । कवन प्रकार कहै कबि कोऊ ॥
एहि बिधि रहा जाहि जस भाऊ । तेहि तस देखेउ कोसलराऊ ॥ ४ ॥

The wise saw the Lord in His cosmic form, with many faces, hands, feet, eyes and heads. And how did He appear to Janaka's kinsmen? Like one's own beloved relation. The queen, no less than the king, regarded Him with unspeakable love like a dear child. To the Yogis (those ever united with God) He shone forth as no other than the highest truth, placid, unsullied, equipoised, and resplendent by Its very nature. The

devotees of ŚRĪ Hari beheld the two brothers as their beloved deity, the fountain of all joy. The emotion of love and joy with which Sītā gazed on ŚRĪ Rāma was ineffable. She felt the emotion in Her breast, but could not utter it; how, then, can a poet describe it? In this way everyone regarded the Lord of Ayodhyā according to the attitude of mind each had towards Him.

(1-4)

**दो०—राजत राज समाज महुँ
सुंदर स्यामल गौर तन विस्व विलोचन चोर ॥ २४२ ॥**

Thus shone in the assembly of kings the two lovely princes of Ayodhyā, the one dark and the other fair of form, catching the eyes of the whole universe.

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चौ०—सहज मनोहर मूरति	दोऊ । कोटि काम उपमा लघु सोऊ ॥
सरद चंद निंदक मुख	नीके । नीरज नयन भावते जी के ॥ १ ॥
चितवनि चाह मार मनु	हरनी । भावति हृदय जाति नहिं बरनी ॥
कल कपोल श्रुति कुंडल	लोला । चित्रुक अधर सुंदर महु बोला ॥ २ ॥
कुमुदबंधु कर निंदक	हाँसा । भृकुटी विकट मनोहर नासा ॥
भाल विसाल तिलक झलकाहीं	कच बिलोकि अलि अवलि लजाहीं ॥ ३ ॥
पीत चौतर्नीं सिरन्हि	सुहाँईं । कुसुम कर्णि बिच बीच बनाँईं ॥
रेखे रुचिर कंचु कल	गीवाँ । जनु त्रिभुवन सुषमा की सीवाँ ॥ ४ ॥

Both were embodiments of natural grace; even millions of Cupids were a poor match for them. Their charming faces mocked the autumnal moon, and their lotus-like eyes were soul-ravishing. Their winning glances captivated the heart of even Cupid, they were so unspeakably endearing. With beautiful cheeks, ears adorned with swinging pendants, a charming chin and lips and a sweet voice, their smile ridiculed the moonbeams. With arched eyebrows and a

beautiful nose, the sacred mark shone on their broad forehead, and their locks of hair put to shame a swarm of bees. Yellow caps of a rectangular shape, which were embroidered here and there with figures of flower-buds, adorned their heads. Their necks, which vied in their spiral form with a conch-shell bore a triple line, which constituted as it were the high watermark of beauty in all the three worlds.

(1-4)

**दो०—कुंजर मनि कंठा कलित उरन्हि तुलसिका माल ।
बृषभ कंध केहरि ठवनि बलनिधि वाहु विसाल ॥ २४३ ॥**

Their breast was adorned with necklaces of pearls found in an elephant's forehead and wreaths of Tulasi (basil) leaves. With shoulders resembling the hump of a bull they stood like lions and had mighty long arms.

(243)

चौ०—कटि तूनीर पीत पट बाँधे । कर सर धनुष बाम बर काँधे ॥
 पीत जग्य उपबीत सुहाए । नख सिख मंजु महालबि छाए ॥ १ ॥
 देखि लोग सब भाए सुमारे । एकटक लोचन चलत न तारे ॥
 हरपे जनकु देखि दोउ भाई । सुनि पद कमल गहे तब जाई ॥ २ ॥
 करि विनती निज कथा सुनाई । रंग अवनि सब सुनिहि देखाई ॥
 जहँ जहँ जाहिं कुअर बर दोऊ । तहँ तहँ चक्रित चितव सबु कोऊ ॥ ३ ॥
 निज निज रुव रामहि सबु देखा । कोउ न जान कछु मरमु बिसेषा ॥
 भलि रचना मुनि नृप सन कहेऊ । राजाँ मुदित महासुख लहेऊ ॥ ४ ॥

They bore at their back a quiver secured with a yellow cloth wrapped round their waist, and held an arrow in their right hand; while a bow and a charming sacred thread, also of yellow tint, were slung across their left shoulder. In short, the two princes were lovely from head to foot and were the very embodiments of great charm. Everyone who saw them felt delighted; people gazed at them with unwinking eyes and their pupils too did not move. King Janaka himself rejoiced to behold

the two brothers; presently he went and clasped the sage's lotus feet. Paying him homage he related to him his story and showed him round the whole arena. Whithersoever the two elegant princes betook themselves, all regarded them with wonder. Every man found Śri Rāma facing himself; but none could perceive the great mystery behind it. The sage told the king that the arrangements were splendid; and the king was highly satisfied and pleased to hear this.

(1-4)

दो०—सब मंचन्ह तें मंचु एक सुंदर विसद विसाल ।
 मुनि समेत दोउ बंधु तहँ बैठारे महिपाल ॥ २४४ ॥

Of all the tiers of raised seats one was beautiful, bright and capacious above all the rest; the king seated the two brothers along with the sage thereon.

(244)

चौ०—प्रभुहि देखि सब नृप हियँ हारे । जनु राकेस उदय भएँ तारे ॥
 असि प्रतीति सब के मन माहीं । राम चाप तोरब सक नाहीं ॥ १ ॥
 बिनु भंजेहुँ भव धनुपु बिसाला । मेलिहि सीय राम उर माला ॥
 अस बिचारि गवनहु घर भाई । जसु प्रतापु बलु तेजु गवाई ॥ २ ॥
 बिहसे अपर भूप -सुनि बानी । जे अविवेक अंध अभिमानी ॥
 तोरेहुँ धनुपु व्याहु अवगाहा । बिनु तोरें को कुअरि बिआहा ॥ ३ ॥
 एक बार कालउ किन् होऊ । सिय हित समर जितब हम सोऊ ॥
 यह सुनि अवर महिप सुसुकाने । धरमसील हरिभगत सयाने ॥ ४ ॥

All the kings were disheartened at the sight of the Lord, just as stars fade away with the rising of the full moon. For they all felt inwardly assured that Rāma would undoubtedly break

the bow; or, even if the huge bow of Śiva proved too strong for Him, that Sitā would still place the garland of victory round His neck. They, therefore, said to one another, "Realizing

this, brothers, let us turn homewards, casting to the winds all glory, fame, strength and pride." Other princes, who were blinded with ignorance and pride, laughed at this and said, "Union with the princess is a far cry for Rāma, even if he succeeds in breaking

the bow; who, then, can wed her without breaking it? Should Death himself for once come forth against us, even him we would conquer in battle for Sītā's sake." At this other princes, who were pious and sensible and devoted to Śrī Hari, smiled and said:— (1-4)

सो०—सीय विआहवि राम गरव दूरि करि नृपन्ह के ।

जीति को सक संग्राम दसरथ के रन बाँकुरे ॥ २४५ ॥

"Rāma will certainly marry Sītā to the discomfiture of these arrogant princes; for who can conquer in battle the valiant sons of Daśaratha?" (245)

चौ०—ब्यर्थ मरहु जनि गाल बजाई । मन मोदकन्हि कि भूख बुताई ॥
 सिख हमारि सुनि परम पुनीता । जगदंबा जानहु जियँ सीता ॥ १ ॥
 जगत पिता रघुपतिहि विचारी । भरि लोचन छबि लेहु निहारी ॥
 सुंदर सुखद सकल गुन रासी । ए दोउ बंधु संभु उर बासी ॥ २ ॥
 सुधा समुद्र समीप बिहाई । मृगजलु निरपि मरहु कत धाई ॥
 करहु जाइ जा कहु जोइ भावा । हम तौ आजु जनम फलु पावा ॥ ३ ॥
 अस कहि भले भूप अनुरागे । रूप अनूप विलोकन लागे ॥
 देखहिं सुर नभ चढे विमाना । वरषहिं सुमन करहिं कल गाना ॥ ४ ॥

"Do not thus brag and throw away your lives in vain: hunger cannot be satiated with imaginary sweets. Listen to this my most salutary advice: be inwardly assured that Sītā is no other than the Mother of the universe. And recognizing the Lord of Raghus as the father of the universe, feast your eyes to their fill on His beauty. Fountains of joy and embodiments of all virtues, these two charming brothers have their abode in Śambhu's heart.

Leaving an ocean of nectar, which is so near, why should you run in pursuit of a mirage and court death? Or else do whatever pleases you individually; we for our part have reaped today the fruit of our human birth." So saying, the good kings turned to gaze with affection on the picture of incomparable beauty; while in heaven the gods witnessed the spectacle from their aerial cars, and raining down flowers sang in melodious strains. (1-4)

दो०—जानि सुअवसरु सीय तब पठई जनक बोलाई ।

चतुर सर्खों सुंदर सकल सादर चर्लों लवाई ॥ २४६ ॥

Finding it an appropriate occasion Janaka then sent for Sītā; and Her companions, all lovely and accomplished, escorted Her with due honour. (246)

चौ०—सिय सोभा नहिं जाइ बखानी । जगदंविका रूप गुन खानी ॥
 उपमा सकल मोहि लधु लागी । प्राकृत नारि अंग अनुरागी ॥ १ ॥
 सिय वरनिअ तेइ उपमा देई । कुकबि कहाई अजसु को लेई ॥
 जौं पटतरिअ तीय सम सीया । जग असि जुबति कहाँ कर्मनीया ॥ २ ॥

गिरा मुग्वर तन अरथ भवानी । रति अति दुखित अतनु पति जानी ॥
 ब्रिष बाहनी बंधु प्रिय जेही । कहिअ रमासम क्रिमि बैदेही ॥ ३ ॥
 जौ छबि सुधा पयोनिधि होई । परम रूपमय कच्छपु सोई ॥
 सोभा रु मंदू सिंगारु । मथै पानि पंकज निज मारु ॥ ४ ॥

Sitā's beauty defies all description, Mother of the universe that She is and an embodiment of charm and excellence. All comparisons seem to me too poor; for they have affinity with the limbs of mortal women. Proceeding to depict Sitā with the help of those very similes, why should one earn the title of an unworthy poet and court ill-repute? Should Sitā be likened to any woman of this material creation, where in this world shall one come across such a lovely damsel? The goddess of speech (Saraswati), for instance, is a chatterer, while Bhavāni possesses only half a body (the other half being represented by her lord, Siva). And Rati (Love's

consort) is extremely distressed by the thought of her husband being without a form. And it is quite out of the question to compare Videha's Daughter with Ramā, who has poison and spirituous liquor for her dear brothers. Supposing there was an ocean of nectar in the form of loveliness and the tortoise serving as a base for churning it was an embodiment of consummate beauty, and if splendour itself were to take the form of a cord, the erotic sentiment should crystallize and assume the shape of Mount Mandara and the god of love himself were to churn this ocean with his own hands,—

(1—4)

दो०—एहि विधि उपजै लच्छि जब सुंदरतौ सुख मूल ।
 तदपि सकोच समेत कवि कहाईं सीय समतूल ॥ २४७ ॥

And if from such churning were to be born a Laks̄mi, who was the source of all loveliness and joy, the poet would even then hesitatingly declare her as analogous to Sitā.

(247)

चौ०—चलीं संग लै सर्खीं सथानी । गावत गीत मनोहर बानी ॥
 सोह नवल तनु सुंदर सारी । जगत जननि अतुलित छबि भारी ॥ १ ॥
 भूपन सकल सुदेस सुहाए । अंग अंग रचि सखिन्ह बनाए ॥
 रंगभूमि जब सिय पगु धारी । देखि रूप मोहे नर नारी ॥ २ ॥
 हरषि सुरन्ह दुङ्गुभीं बजाईं । बरषि प्रसून अपछरा गाई ॥
 पानि सरोज सोह जयमाला । अवचट चितए सकल भुआला ॥ ३ ॥
 सीय चकित चित रामहि चाहा । भए मोहबस सब नरनाहा ॥
 मुनि समीप देखे दोड भाई । लगे ललकि लोचन निधि पाई ॥ ४ ॥

Sitā's clever companions escorted Her to the arena, singing songs in a charming voice. A beautiful Sāri (covering for the body) adorned Her youthful frame; the Mother of the universe was incomparable in Her exquisite beauty. Ornaments of all kinds had

been beautifully set in their appropriate places, each limb having been decked by Her companions with great care. When Sitā stepped into the arena, men and women alike were fascinated by Her charms. The gods gladly sounded their kettledrums, while

celestial damsels rained down flowers in the midst of songs. In Her lotus-like hands sparkled the wreath of victory, as She cast a hurried glance at all the princes. While Sītā looked for Śrī Rāma with anxious heart, all the

princes found themselves in the grip of infatuation. Presently Sītā discovered the two brothers by the side of the sage, and Her eyes greedily fell on them as on a long-lost treasure.

(1-4)

दो०—गुरजन लाज समाजु बड़ देखि सीय सकुचानि ।
लागि विलोकन सखिन्ह तन रघुवीरहि उर आनि ॥ २४८ ॥

Out of natural bashfulness that She felt in the presence of elders and at the sight of the vast assemblage, Sītā shrank into Herself; and drawing the Hero of Raghu's race into Her heart She turned Her eyes towards Her companions. (248)

चौ०—राम रूपु अह सिय छबि देखें । नर नारिन्ह परिहर्णि निमेषे ॥
सोचहिं सकल कहत सकुचाहीं । बिधि सत बिनय करहिं मन माहीं ॥ १ ॥
हरु बिधि बैगि जनक जडताई । मति हमारि असि देहि सुहाई ॥
बिनु बिचार पनु तजि नरनाहू । सीय राम कर करै बिबाहू ॥ २ ॥
जगु भल कहिं भाव सब काहू । हठ कीन्हे अंतहुँ उर दाहू ॥
एहि लालसाँ मगन सब लोगू । बहु साँवरो जानकी जोगू ॥ ३ ॥
तब बंदीजन जनक बोलाए । बिरिदावली कहत चलि आए ॥
कह नृपु जाइ कहहु पन मोरा । चले भाट हिथं हरधु न थोरा ॥ ४ ॥

Beholding Śrī Rāma's beauty and Sītā's loveliness men and women alike forgot to close their eyelids. All of them felt anxious in their heart but hesitated to speak; they inwardly prayed to the Creator, "Quickly take away, O Creator, Janaka's stupidity and give him right understanding like ours, so that the king without the least scruple may abandon his vow and give Sītā in marriage to Rāma. The world will speak well of him and the idea will

find favour with all. On the other hand, if he persists in his folly, he shall have to rue it in the end. Everyone is absorbed in the ardent feeling that the dark-complexioned youth is a suitable match for Janaka's daughter." Then Janaka summoned the heralds, and they came eulogizing his race. The king said, "Go round and proclaim my vow." Forthwith they proceeded on their mission; there was not a little joy in their heart. (1-4)

दो०—बोले बंदी बचन वर सुनहु सकल महिपाल ।
पन बिदेह कर कहहिं हम भुजा उठाइ विसाल ॥ २४९ ॥

The heralds then uttered these polite words, "Listen all princes: with our long arms uplifted we announce to you King Videha's vow:—" (249)

चौ०—नृप भुजबेलु बिनु सिवधनु राहू । गरुआ कठोर बिदित सब काहू ॥
रावनु बानु महाभट भारे । देखि सरासन गवँहि सिघारे ॥ १ ॥
सोइ पुरारि कोदंडु कठोरा । राज समाज आजु जोइ तोरा ॥
त्रिभुवन जय समेत बैदेही । बिनहि बिचार बरइ हठि तेही ॥ २ ॥

सुनि पन सकल भूप अभिलाषे । भट्टमानी अतिसय मन माखे ॥
 परिकर बाँधि उठे अकुलार्द । चले इष्टदेवन्ह सिर नार्द ॥ ३ ॥
 तमकि ताकि तकि सिवधनु धरहीं । उठइ न कोटि भाँति बलु करहीं ॥
 जिन्ह के कछु विचारु मन माहीं । चाप समीप महीप न जाहीं ॥ ४ ॥

"The might of arm of the various princes stands as the moon, while Śiva's bow is the planet Rāhu as it were; it is massive and unyielding, as is well-known to all. Even the great champions Rāvana and Bānāsura quietly slipped away as soon as they saw the bow. Whoever in this royal assembly breaks today the yonder unbending bow of Śiva shall be unhesitatingly and insistently wedded by Videha's daughter and shall triumph over all the three worlds."

Hearing the vow all the princes were filled with longing, while those who prided on their valour felt very indignant. Girding up their loins they rose impatiently and bowing their heads to their chosen deity went ahead. They cast an angry look at Śiva's bow, grappled with it with steady aim and exerted all their strength; but the bow refused to be lifted. Those princes, however, who had any sense at all did not even approach the bow. (1-4)

दो०—तमकि धरहीं धनु मूढ नृप उठइ न चलहीं लजाइ ।

मनहुँ पाइ भट बाहुबलु अधिकु अधिकु गरुआइ ॥ २५० ॥

Those foolish kings indignantly strained at the bow and retired in confusion when it refused to leave its position, as though it grew more and more bulky by absorbing the might of arm of each successive warrior. (250)

चौ०—भूप सहस्र दस एकहि बारा । लगे उडावन टरह न टारा ॥
 डगह न संभु सरासनु कैसें । कामी बचन संती मनु जैसें ॥ १ ॥
 सब नृप भए जोगु उपहासी । जैसें बिनु विराग संन्यासी ॥
 कीरति बिजय बीरता भारी । चले चाप कर बरबस हारी ॥ २ ॥
 श्रीहत भए हरि हिँयं राजा । बैठे निज निज जाह समाजा ॥
 नृपन्ह बिलोकि जनकु अकुलाने । बोले बचन रोष जनु साने ॥ ३ ॥
 दीप दीप के भूपति नाना । आए सुनि हम जो पनु ठाना ॥
 देव दनुज धरि मनुज सरीरा । बिपुल बीर आए रनधीरा ॥ ४ ॥

Ten thousand kings then proceeded all at once to raise it; but it baffled all attempts at moving it. Śambhu's bow did not stir in the same way as the mind of a virtuous lady refuses to yield to the words of a gallant. All the princes made themselves butts of ridicule like a recluse without dispassion. Helplessly forfeiting their fame, glory and great valour to the bow they

returned. Confused and disheartened, the kings went and sat in the midst of their own company. Seeing the kings thus frustrated, King Janaka got impatient and spoke words as if in anger: "Hearing the vow made by me many a king has come from diverse parts of the globe; gods and demons in human form and many other heroes, staunch in fight, have assembled. (1-4)

दो०—कुँअरि मनोहर बिजय बड़ि कीरति अति कमनीय ।

पावनिहार विरंचि जनु रचेत न धनु दमनीय ॥ २५१ ॥

"A lovely bride, a grand triumph and splendid renown are the prize; but Brahmā, it seems, has not yet created the man who may break the bow and win the above rewards.

(251)

चौ०—कहुँ काहि यहु लाभु न भावा । काहुँ न संकर चाप चढावा ॥
 रहउ चढाउब तौरब भाई । तिलु भरि भूमि न सके छडाई ॥ १ ॥
 अब जनि कोउ माखे भट मानी । बीर बिहीन मही मैं जानी ॥
 तजहु आस निज निज गृह जाहु । लिखा न बिधि बैदेहि बिबाहु ॥ २ ॥
 सुकृतु जाइ जौं पनु परिहरऊँ । कुअँरि कुआरि रहउ का करऊँ ॥
 जौं जनतेउँ बिनु भट भुवि भाई । तौं पनु करि होतेउँ न हँसाई ॥ ३ ॥
 जनक बचन सुनि सब नर नारी । देखि जानकिहि भए दुखारी ॥
 माखे लखनु कुटिल भई भौहै । रदपट फरकत नयन रिसौहै ॥ ४ ॥

"Tell me, who would not have this prize? But none could string the bow. Let alone stringing or breaking it, there was not one of you, brothers, who could stir it even a grain's breadth from its place. Now no one who prides on his valour should feel offended, if I assert that there is no hero left on earth to my mind. Give up all hope and turn your faces homewards. It is not the will of Providence that Sītā should be married. All my religious merits shall

be gone if I abandon my vow. The princess must remain a maid; what can I do? Had I known, brothers, that there are no more heroes in the world, I would not have made myself a laughing-stock by undertaking such a vow." All who heard Janaka's words, men and women alike, felt distressed at the sight of Jānakī. Laksmana, however, got incensed: his eyebrows were knit, his lips quivered and his eyes shot fire.

(1-4)

दो०—कहि न सकत रघुबीर डर लगे बचन जनु बान ।
 नाह राम पद कमल सिरु बोले गिरा प्रमान ॥ २५२ ॥

For fear of Śrī Rāma he could not speak, though Janaka's words pierced his heart like an arrow; yet at last, bowing his head at Śrī Rāma's lotus-feet he spoke words which were impregnated with truth:—

(252)

चौ०—रघुबंसिन्ह महुँ जहुँ कोउ होई । तेहिं समाज अस कहइ न कोई ॥
 कही जनक' जसि अनुचित बानी । बिद्यमान रघुकुल मनि जानी ॥ १ ॥
 सुनहु भानुकुल पंकज भानू । कहउँ सुभाउ न कछु अभिमानू ॥
 जौं तुम्हारि अनुसासन पावौ । कंदुक इव ब्रह्मांड उठावौ ॥ २ ॥
 काचे घट जिमि ढारौं फोरी । सकड़ मेरु मूलक जिमि तोरी ॥
 तव प्रताप महिमा भगवाना । को बायुरो पिनाक पुराना ॥ ३ ॥
 नाथ जानि अस आयसु होऊ । कौतुक करौं बिलोकिअ सोऊ ॥
 कमल नाल जिमि चाप चढावौं । जोजन सत प्रमान लै धावौं ॥ ४ ॥

"In an assembly where any one of Raghu's race is present no one would dare speak such scandalous words as

Janaka has done, even though conscious of the presence of Śrī Rāma, the Jewel of Raghu's race. (Turning towards his

brother, he added) "Listen, O Delighter of the solar race, I sincerely tell You, without any vain boasting: if I but have Your permission, I will lift the round world like a ball and smash it like an ill-baked earthen jar; and by the glory of Your majesty, O blessed Lord, I can break Mount Meru

like a radish. What, then, is this wretched old bow? Realizing this, my Lord, let me have Your command and see what wonders I work! I will string the bow as though it were a lotus-stalk and run with it not less than eight hundred miles.

(1-4)

दो०—तेरौं छत्रक दंड जिमि तव प्रताप बल नाथ ।
जौं न करौं प्रभु पद सपथ कर न धरौं धनु भाथ ॥ २५३ ॥

"By the might of Your glory, O Lord, I will snap it like the stalk of a mushroom. Or, if I fail, I swear by Your feet never to handle a bow or quiver again."

(253)

चौ०—लखन सकोप बचन जे बोले । डगमगानि महि दिग्गज ढोले ॥
सकल लोग सब भूप डेराने । सिय हिँ हरयु जनकु सकुचाने ॥ १ ॥
गुर रघुपति सब मुनि मन माहीं । सुदित भए पुनि पुनि पुलकाहीं ॥
सयनहिं रघुपति लखनु नेवारे । ग्रेम समेत निकट बैठारे ॥ २ ॥
विश्वामित्र समय सुभ जानी । बोले अति सनेहमय बानी ॥
उठहु राम भंजहु भवचापा । मेटहु तात जनक परितापा ॥ ३ ॥
सुनि गुरु बचन चरन सिर नावा । हरयु बिषाहु न कछु उर आवा ॥
ठाडे भए उठि सहज सुभाएँ । ठवनि जुबा मृगराजु लजाएँ ॥ ४ ॥

As Lakshmana spoke these angry words, the earth shook and the elephants supporting the quarters tottered. The whole assembly, including all the princes, was struck with terror; Sita felt delighted at heart, while Janaka blushed. The preceptor (Viśwāmitra), the Lord of Raghus and all the hermits were glad of heart and thrilled all over again and again. With a sign Sri Rama checked Lakshmana and made him sit

beside Him. Perceiving that it was a propitious time, Viśwāmitra said in most endearing terms, "Up, Rāma, break the bow of Śiva and relieve Janaka, my boy, of his anguish." On hearing the Guru's words Sri Rāma bowed His head at his feet; there was no joy or sorrow in His heart. He stood up in all His native grace, putting to shame a young lion by His elegant carriage.

(1-4)

दो०—उदित उद्यगिरि मंच पर रघुवर बालपतंग ।
विकसे संत सरोज सब हरषे लोचन भूंग ॥ २५४ ॥

As the Chief of the Raghus rose on His elevated seat like the morning sun appearing in the eastern horizon, all the saints were delighted like so many lotuses and their eyes were glad as bees at the return of day.

(254)

चौ०—नृपन्ह केरि आसा निसि नासी । बचन नखत अवली न प्रकासी ॥
मानी महिप कुमुद सकुचाने । कपटी भूप उल्क लुकाने ॥ १ ॥

भए विसोक कोक मुनि देवा । बरिसहिं सुमन जनावहिं सेवा ॥
 गुर पद बंदि सहित अनुरागा । राम मुनिन्ह सन आयसु मागा ॥ २ ॥
 सहजहिं चले सकल जग स्थामी । मत्त मंजु बर कुंजर गामी ॥
 चलत राम सब पुरं नर नारी । पुलक पूरि तन भए सुखारी ॥ ३ ॥
 बंदि पितर सुर सुकृत सँभारे । जौं कछु पुन्य प्रभाउ हमारे ॥
 तौ सिवधनु मृताल की नाई । तोरहुँ रामु गनेस गोसाई ॥ ४ ॥

The hopes of the rival kings vanished as night and their boasts died away like the serried stars. The arrogant princes shrivelled up like the lilies and the false kings shrank away like owls. Sages and gods, like the Chakravāka bird, were rid of their sorrow and rained down flowers in token of their homage. Affectionately reverencing the Guru's feet Śri Rāma asked leave of the holy fathers. The Lord of all creation then stepped forth

in His natural grace with the tread of a noble and beautiful elephant in rut. As Śri Rāma moved ahead all men and women of the city rejoiced and thrilled all over their body. Invoking the manes and gods and recalling their own past good deeds they prayed: "If our religious merits are of any value, O Lord Ganeśa, may Rāma snap the bow of Śīva as it were a lotus-stalk."

(1-4)

दो०—रामहि प्रेम समेत लखि सखिन्ह समीप बोलाइ ।
 सीता मातु सनेह बस बचन कहइ विलखाइ ॥ २५५ ॥

Lovingly gazing on Śri Rāma and bidding her companions draw near, Sītā's mother spoke words full of anguish out of affection:— (255)

चौ०—सखि सब कौतुक देखनिहारे । जेउ कहावत हितू हमारे ॥
 कोउ न बुझाइ कहइ गुर पाहीं । ए बालक असि हठ भलि नाहीं ॥ १ ॥
 रावन बान छुआ नहिं चापा । हारे सकल भूप करि दापा ॥
 सो धनु राजकुअँ कर देहीं । बाल मराल कि मंदर लेहीं ॥ २ ॥
 भूप सथानप सकल सिरानी । सखि बिधि गति कछु जाति न जानी ॥
 बोली चतुर सखी मृदु बानी । तेजवंत लघु गनिअ न रानी ॥ ३ ॥
 कहूं कुंभज कहूं सिंधु अपारा । सोषेउ सुजसु सकल संसारा ॥
 रवि मंडल देखत लघु लागा । उदयैं तासु तिभुवन तम भागा ॥ ४ ॥

"Whosoever are called our friends, dear ones, are mere spectators of a show; no one urges the preceptor (Viśwāmitra) and tells him that the two princes are yet boys and that such insistence on his part is not desirable. Knowing that Rāvana and Bānāsura did not even touch the bow and that all other kings were worsted in spite of all their boasts, strange

that he should give the same bow into the hands of this young prince; can cygnets ever lift Mount Mandara? Good sense has taken leave of the king; and one does not know the dispensation of Providence, dear ones." One of her sharp-witted companions gently replied, "The glorious are not to be lightly regarded, O queen. What comparison is there between the sage

Agastya, who was born of a jar, and the vast ocean? Yet the sage drained it dry, and his good fame has spread throughout the world. The orb of the sun is so

small to look at; but the moment it rises the darkness of all the three worlds disappears.

(1-4)

दो०—मंत्र परम लघु जासु वस विधि हरि हर सुर सर्व ।

महामत्त गजराज कहुँ वस कर अंकुस सर्व ॥ २५६ ॥

"A sacred formula, indeed, is very small, although it has under its sway Brahmā, Hari, Hara and all other gods. A tiny goad governs the mightiest and most furious elephant.

(256)

चौ०—काम कुसुम धनु सायक लीन्हे । सकल भुवन अपनें वस कीन्हे ॥
 देवि तजिअ संसर अस जानी । भञ्जब धनुषु राम सुनु रानी ॥ १ ॥
 सखी बचन सुनि भै परतीती । मिटा विषादु बढ़ी अति प्रीती ॥
 तब रामहि बिलोकि बैदेही । सभय हृदय ब्रिनवति जेहि तेही ॥ २ ॥
 मनहीं मन मनाव अकुलानी । होहु प्रसन्न महेस भवानी ॥
 करहु सफल आपनि सेवकाई । करि हितु हरहु चाप गरुआई ॥ ३ ॥
 गननायक वरदायक देवा । आजु लगं कीन्हड़ तुअ सेवा ॥
 बार बार विनती सुनि मोरी । करहु चाप गुह्ता अति शोरी ॥ ४ ॥

"Armed with a bow and arrows of flowers Cupid has brought the whole universe under subjection. Realizing this, O good lady, give up all doubt; Rāma, O Queen, will assuredly break the bow; I tell you." The queen felt reassured at these words of her companion; her despondency was gone and her love for Śri Rāma grew. Then, casting a glance towards Śri Rāma, Videha's daughter implored with anxious heart

each god in turn. She inwardly prayed in a distressed state of mind: "Be gracious to me, O great Lord Śiva and Bhavānī, and reward my services by lightening the weight of the bow out of affection for me. O god Ganesa, the chief of Śiva's attendants, O bestower of boons, it is for this day that I have adored You. Listening to my repeated supplication, therefore, reduce the weight of the bow to a mere trifle."

(1-4)

दो०—देखि देखि रघुवीर तन सुर मनाव धरि धीर ।

भरे विलोचन प्रेम जल पुलकावली सरीर ॥ २५७ ॥

Gazing repeatedly on the person of Śri Rāma and summoning courage Sītā prayed to gods. Her eyes were filled with tears of love and the hair on Her body stood on their end.

(257)

चौ०—नीकें निरखि नयन भरि सोभा । पितु पनु सुमिरि बहुरि मनु छोभा ॥
 अहह तात दाहनि हठ ठानी । समुश्शत नहिं कछु लाभु न हानी ॥ १ ॥
 सचिव सभय सिख देह न कोई । बुध समाज बड अनुचित होई ॥
 कहुँ धनु कुलिसहु चाहि कठोरा । कहुँ स्यामल मुदुगात किसोरा ॥ २ ॥
 विधि केहि भाँति धरौं उर धीरा । सिरस सुमन कन वेधिअ हीरा ॥
 सकल समा कै मति भै भोरी । अब मोहि संभुचाप गति तोरी ॥ ३ ॥

निज जड़ता लोगन्ह पर डारी । होहि हस्त रघुपतिहि निहारी ॥
अति परिताप सीय मन माहीं । लव निमेष जुग सथ सम जाहीं ॥ ४ ॥

She feasted Her eyes to their fill on Śrī Rāma's beauty; but then the thought of Her father's vow agitated Her mind. She said to Herself, "Alas, my father has made a terrible resolve having no regard to good or evil consequences. The ministers are afraid; therefore none of them gives him good counsel. It is all the more pity that it should be so in a conclave of wise men. While on this side stands the bow harder than adamant, on the other side we find that dark-complexioned prince of delicate

frame and tender age. How then, O god, can I maintain my balance of mind ? Is a diamond ever pierced with the pointed end of a Śirisa flower ? The sense of the whole assembly has become dull; hence my only hope now lies in you, O Śambhu's bow. Imparting your heaviness to the assembly grow light yourself at the sight of (in proportion to the size of) Śrī Rāma." Sītā felt much agitated at heart; an instant hung heavy on Her as a hundred Yugas.

(1-4)

दो०—प्रभुहि चितइ पुनि चितव महि राजत लोचन लोल ।

खेलत मनसिज मीन जुग जनु विधु मंडल डोल ॥ २५८ ॥

Gazing now at the Lord and now at the ground, Her restless eyes sparkled as if two Cupid's fish disported themselves in the pail-like orb of the moon. (258)

चौ०—गिरा अलिनि मुख पंकज रोकी । प्रगट न लाज निसा अवलोकी ॥
लोचन जलु रह लोचन कोना । जैसे परम कृपन कर सोना ॥ १ ॥
सकुची ब्याकुलता बढ़ि जानी । धरि धीरजु प्रतीति उर आनी ॥
तन मन बचन मोर पनु साचा । रघुपति पद सरोज चितु राचा ॥ २ ॥
तौ भगवानु सकल उर बासी । करिहि मोहि रघुबर कै दासी ॥
जेहि कै जेहि पर सत्य सनेहू । सो तेहि मिलहू न कछु संदेहू ॥ ३ ॥
प्रभु तन चितइ प्रेम तन डाना । कृपानिधान राम सबु जाना ॥
सियहि बिलोकि तकेउ धनु कैसे । चितव गरुह लघु ब्यालहि जैसे ॥ ४ ॥

Held captive within Her lotus-like mouth Her bee-like speech refused to stir out for fear of the night of modesty. Tears remained confined within the corner of Her eyes*, just as the gold of a stingy miser remains buried in a nook of his house. Sītā felt abashed when She perceived Her great agitation of mind; summoning up courage in Her heart, therefore, She confidently said to Herself, "If I am true to my vow in thought, word and deed, and if my mind is really attached

to the lotus-feet of Śrī Rāma, I am sure God, who dwells in the heart of all, will make me Śrī Rāma's bondslave; for one gets united without doubt with him for whom one cherishes true love." Casting a glance at the Lord She resolved to love Him even at the cost of Her life. Śrī Rāma, the embodiment of compassion, understood it all; looking at Sītā He glanced at the bow as Garuda (the king of birds and a sworn enemy of serpents) would gaze on a poor little snake.

(1-4)

* Shedding of tears is regarded in India as an ill-omen; therefore, on auspicious occasions Indian women would take particular care not to allow tears to drop from their eyes.

दो०—लखन लखेउ रघुवंसमनि ताकेउ हर कोदंडु ।
पुलकि गात बोले बचन चरन चापि ब्रह्मांडु ॥ २५९ ॥

When Lakshmana perceived that the Jewel of Raghu's race had cast a glance at the bow of Hara, the hair on his body stood erect and he uttered the following words pressing the crust of the earth under his foot:— (259)

चौ०—दिसिकुंजरहु कमठ अहि कोला । धरहु धरनि धरि धीर न डोला ॥
रामु चहिं संकर धनु तोरा । होहु सजग सुनि आयसु मोरा ॥ १ ॥
चाप समीप रामु जब आए । नर नारिन्ह सुर सुकृत मनाए ॥
सब कर संसउ अह अग्यान् । मंद महीपन्ह कर अभिमान् ॥ २ ॥
भृगुपति केरि गरब गरआई । सुर सुनिवरन्ह केरि कदराई ॥
सिय कर सोनु जनक पछितावा । रानिन्ह कर दाहन दुख दावा ॥ ३ ॥
संभुचाप बड़ बोहितु पाई । चड़े जाइ सब संगु बनाई ॥
राम बाहुबल सिंधु अपारु । चहत पारु नहिं कोउ कदहारु ॥ ४ ॥

"O elephants guarding the cardinal points, O divine tortoise*, O serpent-king, and O divine boar*, steadily hold the earth that it may not shake. Śrī Rāma seeks to break the bow of Śankara; therefore, listen to my command and be ready." When Rāma drew near to the bow, men and women present there invoked in His behalf the help of gods as well as of their past good deeds. The doubts and ignorance of all who had assembled there, the arrogance of

the foolish kings, the proud pretensions of Paraśurāma (the Chief of Bhṛgu's race), the apprehension of gods and the great sages, the distress of Sītā, King Janaka's remorse and the fire of the queen's terrible agony—all these boarded together the great bark of Śambhu's bow, with whose help they sought to cross the boundless ocean of Śrī Rāma's strength of arm; but there was no helmsman to steer the ship.

(1-4)

दो०—राम बिलोके लोग सब चित्र लिखे से देखि ।
चिरई सीय कृपायतन जानी विकल बिसेषि ॥ २६० ॥

Rāma first looked at the crowd of spectators and found them motionless as the figures of a drawing. The gracious Lord then turned His eyes towards Sītā and perceived Her in deep distress. (260)

चौ०—देखी बिपुल बिकल बैदेही । निमिष बिहात कलप सम तेही ॥
तृष्णित बारि बिनु जो तनु त्यागा । मुर्झे करद का सुधा तड़ागा ॥ १ ॥
का बरषा सब कृषी सुखानें । समय चुकेपुनि का पछितानें ॥
अस जियाँ जानि जानकी देखी । प्रभु पुलके लखि प्रीति बिसेषी ॥ २ ॥

* The divine tortoise referred to here is the same who served as the base for churning the ocean of milk at the dawn of creation. And the divine boar refers to the manifestation of the Lord as a boar in order to lift the earth out of the waters in which the demon Hiranyakṣa had submerged it. The tortoise as well as the boar are represented here as ever holding the earth, conjointly with the serpent-king, the one on its back and the other on its tusks.

गुरहि प्रनामु मनहि मन कीन्हा । अति लावर्य उठाइ धनु लीन्हा ॥
 दमकेउ दासिनि जिमि जब लयऊ । पुनि नभ धनु मंडलसम भयऊ ॥ ३ ॥
 लेत चढावत खैचत गाँड़े । काहुँ न लखा देव सदु ठाँड़े ॥
 तेहि छन राम मध्य धनु तोरा । भरे भुवन धुनि घोर कठोरा ॥ ४ ॥

He found Videha's Daughter greatly agitated; every moment that passed hung on Her as a whole life-time of the universe. If a thirsty man dies for want of water, of what avail is a lake of nectar to him once he is dead. What good is a shower when the whole crop is dried up, what use repenting over an opportunity lost? Thinking thus within Himself the Lord looked at Janaka's Daughter and thrilled all over to perceive Her singular devotion.

He inwardly made obeisance to His preceptor (Viśwāmitra), and took up the bow with great agility. The bow gleamed like a flash of lightning as He grasped it in His hand. And then it appeared like a circle in the sky. No one knew when He took it in His hands, strung it and drew it tight; everyone only saw Him standing (with the bow drawn). Instantly Śri Rāma broke the bow in halves, the awful crash resounded through all the spheres. (1-4)

छं०—भरे भुवन घोर कठोर रव रवि बाजि तजि मारणु चले ।

चिक्करहि दिग्गज डोल महि अहि कोल कूरुम कलमले ॥

सुर असुर मुनि कर कान दीन्हैं सकल विकल विचारहीं ।

कोदंड खंडेउ राम तुलसी जयति वचन उचारहीं ॥

The awful crash reached through the spheres; the horses of the sun-god strayed from their course; the elephants of the quarters trumpeted, the earth shook; the serpent-king, the divine boar and the divine tortoise fidgeted about. Gods, demons and sages put their hands to their ears, and all began anxiously to ponder the cause; but when they learnt, says Tulasidāsa, that Śri Rāma had broken the bow, they uttered shouts of victory.

सो०—संकर चापु जहाजु सागर रघुवर बाहुबलु ।

बूँ सो सकल समाजु चढ़ा जो प्रथमहि मोह वस ॥ २६१ ॥

The bow of Sankara was the bark and Rāma's strength of arm was the ocean to be crossed with its aid. The whole host (of which we have spoken above), that had boarded the ship out of ignorance, was drowned (with the bark). (261)

चौ०—प्रभु दोउ चापखंड महि डारे । देखि लोग सब भए सुखारे ॥
 कौसिकरूप पयोनिधि पावन । ग्रेम बारि अवगाहु सुहावन ॥ १ ॥
 रामरूप राकेसु निहारी । बढत बीचि पुलकावलि भारी ॥
 बाजे नभ गहगहे निसाना । देवबधू नाचहि करि गाना ॥ २ ॥
 ब्रह्मादिक सुर सिद्ध सुनीसा । प्रभुहि प्रसंसहि देहि असीसा ॥
 बरिसहि सुमन रंग बहु माला । गावहि किनर गीत रसाला ॥ ३ ॥

रही भुवन भरि जय जय वानी । धनुपंग धुनि जान न जानी ॥
मुदित कहहिं जहँ तहँ नर नारी । भंजेउ राम संभुधनु भारी ॥ ४ ॥

The Lord tossed on ground the two broken pieces of the bow, and everyone rejoiced at the sight. Viśwāmitra stood as the holy ocean, full of the sweet and unfathomable water of love. Beholding Śrī Rāma's beauty, which represented the full moon, the sage felt an increasing thrill of joy, which may be compared to a rising tide in the ocean. Kettledrums sounded with great noise in the heavens; celestial damsels sang and danced. Brahmā and the other

gods, Siddhas and great sages praised the Lord and gave Him blessings raining down wreaths and flowers of various colours; the Kinnaras (a class of demigods) sang melodious strains. The shouts of victory re-echoed throughout the universe; the crash that followed the breaking of the bow was drowned in it. Everywhere men and women in their joy kept saying that Rāma had broken the massive bow of Śambhu.

(1-4)

दो०—बंदी मागध सूतगन विरुद्ध वदहिं मतिधीर ।

करहिं निछावरि लोग सब हय गय धन मनि चीर ॥ २६२ ॥

Talented bards, minstrels and panegyrists sang praises, and everybody gave away horses, elephants, riches, jewels and raiments as an act of invocation of God's blessings on the youthful champion.

(262)

चौ०—झाँझि मृदंग संख सहनाई । भेरि ढोल दुंहुभी सुहाई ॥
बाजहिं बहु बाजने सुहाए । जहँ तहँ जुबतिन्ह मंगल गाए ॥ १ ॥
सखिन्ह सहित हरषी अति रानी । सूखत धान परा जनु पानी ॥
जनक लहेउ सुख सोचु बिहाई । पैरत थके थाह जनु पाई ॥ २ ॥
श्रीहत भए भूप धनु दूटे । जैसें दिवस दीप छबि छूटे ॥
सीय सुखहि वरनिअ केहि भाँती । जनु चातकी पाइ जलु स्वाती ॥ ३ ॥
रामहि लखनु बिलोकत कैसें । ससिहि चकोर किसोरकु जैसें ॥
सतानंद तब आयसु दीनहा । सीर्ताँ गमनु राम पहिं कीनहा ॥ ४ ॥

There was a crash of cymbals and tabors, conches and clarionets, drums and sweet-sounding kettledrums, both large and small; and many other charming instruments also played. Everywhere young women sang auspicious strains. The queen with her companions was much delighted, as though a withering crop of paddy had been refreshed by a shower. King Janaka was now care-free and felt gratified as if a tired swimmer had reached a shallow. The kings' coun-

tenance fell at the breaking of the bow, just as a lamp is dimmed at dawn of day. Sītā's delight could only be compared to that of a female Chātaka* bird on receiving a rain-drop when the sun is in the same longitude as the constellation named Swāti* (Arcturus). Laksmana fixed his eyes on Rāma as the young of a Chakora bird gazes on the moon. Śatānanda then gave the word and Sītā advanced towards Rāma.

(1-4)

* According to the Indian tradition a Chātaka bird would slake its thirst only with a rain-drop obtained when the sun is in the same longitude as the Arcturus (which is generally in the month of October, a month when showers are of rare occurrence).

दो०—संग सखीं सुंदर चतुर गावहि मंगलचार ।
गचनी बाल मराल गति सुषमा अंग अपार ॥ २६३ ॥

Accompanied by Her fair and talented companions, who were singing festal songs, She paced like a cygnet, Her limbs possessing infinite charm. (263)

चौ०—सखिन्ह मध्य सिय सोहति कैसे । छबिगन मध्य महाछबि जैसे ॥
कर सरोज जयमाल सुहाई । बिस्त बिजय सोभा जेहि छाई ॥ १ ॥
तन सकोचु मन परम उछाहू । गूढ़ प्रेमु लखि परद्व न काहू ॥
जाहू समीप राम छबि देखी । रहि जनु कुआँरि चित्र अवरेखी ॥ २ ॥
चतुर सखीं लखि कहा बुक्षाई । पहिरावहु जयमाल सुहाई ॥
सुनत जुगल कर माल उठाई । प्रेम बिवस पहिराह न जाई ॥ ३ ॥
सोहत जनु जुग जलज सनाला । ससिहि सभीत देत जयमाला ॥
गावहि छबि अवलोकि सहेली । सियं जयमाल राम उर मेली ॥ ४ ॥

In the midst of Her companions Sītā shone as a personification of supreme beauty among other embodiments of beauty. She held in one of Her lotus hands the fair wreath of victory, resplendent with the glory of triumph over the whole universe. While Her body shrank with modesty, Her heart was full of rapture; Her hidden love could not be perceived by others. As She drew near and beheld Śrī Rāma's beauty, Princess Sītā stood motionless as a portrait. A clever companion, who perceived Her in this condition,

exhorted Her saying, "Invest the bridegroom with the beautiful wreath of victory." At this She raised the wreath with both of Her hands, but was too overwhelmed with emotion to garland Him. In this act Her uplifted hands shone as if a pair of lotuses with their stalks were timidly investing the moon with a wreath of victory. At this charming sight Her companions broke into a song, while Sītā placed the wreath of victory round Śrī Rāma's neck so as to adorn His breast.

(1—4)

मो०—रघुवर उर जयमाल देखि देव बरिसहि सुमन ।
सकुचे सकल भुआल जनु बिलोकि रवि कुमुदगन ॥ २६४ ॥

Witnessing the wreath of victory resting on Śrī Rāma's bosom, gods rained down flowers; while the kings all shrank in confusion like lilies at the rising of the sun. (264)

चौ०—पुर अह व्योम बाजने बाजे । खल भए मलिन साधु सब राजे ॥
सुर किनर नर नाग मुनीसा । जय जय कहि देहि असीसा ॥ १ ॥
नाचहि गावहि बिबुध बधूटी । बार बार कुसुमांजलि छूटी ॥
जहं तहं बिप्र बेदधुनि करहीं । बंदी बिरिदावलि उच्चरहीं ॥ २ ॥
महि पाताल नाक जसु व्यापा । राम बरी सिय भंजेउ चापा ॥
करहि आरती पुर नर नारी । देहि निश्चावरि बित्त बिसारी ॥ ३ ॥
सोहति सीय राम कै जोरी । छबि सिंगारु मनहुँ एक ठोरी ॥
सखीं कहहि प्रभुपद गहु सीता । करति न चरन परस अति भीता ॥ ४ ॥

There was music both in the city and in the heavens; while the wicked were downcast, the virtuous beamed with joy. Gods, Kinnaras, men, Nāgas and great sages uttered blessings with shouts of victory. Celestial dames danced and sang and handfuls of flowers were showered again and again. Here and there the Brahmans recited the Vedas, while panegyrists sang praises. The glad tidings spread throughout the earth, the subterranean regions and heaven that Śrī Rāma had

broken the bow and won the hand of Sītā. The people of the city waved lights round the pair in order to ward off evil; and regardless of their means they scattered gifts in profusion as an act of invocation of Divine blessings on the couple. The pair of Śrī Rāma and Sītā shone as if beauty and the sentiment of Love had met together in human form. Her companions urged Her. "Sītā, clasp your lord's feet." But Sītā was too much afraid to touch His feet.

(1-4)

दो०—गौतम तिय गति सुरति करि नहि परसति पग पानि ।

मन बिहसे रघुवंसमनि प्रीति अलौकिक जानि ॥ २६५ ॥

Remembering the fate of the sage Gautama's wife, Ahalyā, She would not touch His feet with Her hands; the Jewel of Raghu's race inwardly smiled to perceive Her transcendent love.

(265)

चौ०—तब	सिय	देखि	भूप	अभिलाषे ।	कूर	कपूत	मूढ	मन	माखे ॥
उठि	उठि	पहिरि	सनांह	अभागे ।	जहँ	तहँ	गाल	बजावन	लागे ॥ १ ॥
लेहु	छड़ाइ	सीय	कह	कोऊ ।	धरि	बाँधु	नृप	बालक	दोऊ ॥
तोरें	धनुषु	चाड	नहि	सरई ।	जीवत	हमहि	कुँजरि	को	बरई ॥ २ ॥
जौं	बिदेहु	कछु	करै	सहाई ।	जीतहु	समर	सहित	दोउ	भाई ॥
साधु	भूप	बोले	सुनि	बानी ।	राजसमाजहि	लाज	लजानी ॥ ३ ॥		
बल	प्रतापु	बीरता	बडाई ।		नाक	पिनाकहि	संग	सिधाई ॥	
सोइ	सूरता	कि	अब	कहुँ	पाई ।	असि	बुधि	तौ	बिधि मुहुँ मसि लाई ॥ ४ ॥

Then, as they looked on Sītā, a few princes were filled with longing for Her; those wicked, degenerate fools grew indignant. Rising from their seats one after another and donning their armour the wretches began to brag about. Someone said, "Carry off Sītā by force and capturing the two princes hold them in bondage. No purpose will be served by merely breaking the bow; for who shall marry the princess while we still live ? Should Janaka

come forward to help them, rout him in battle along with the two brothers." When the good kings heard these words, they said, "Shame itself feels shy in approaching this assembly of princes. Your might, glory, valour, fame and honour have been shattered along with the bow. Is it the same valour of which you are boasting, or have you since acquired it anew from somewhere else ? It is because such is your mentality that God has blackened your faces. (1-4)

दो०—देखहु रामहि नयन भरि तजि इरिधा मदु कोहु ।

लखन रोषु पावकु प्रबल जानि सलभ जानि होहु ॥ २६६ ॥

"Giving up jealousy, arrogance and anger, therefore, feast your eyes upon Rāma; and knowing Laksmana's wrath to be a blazing fire, do not allow yourselves to be consumed by it like a moth. (266)

चौ०—बैनतेय बलि जिमि चह कागू । जिमि ससु चहै नाग अरि भागू ॥
जिमि चह कुसल अकारन कोही । सब संपदा चहै सिवद्वौही ॥ १ ॥
लोभी लोलुप कल कीरति चहर्है । अकलंकता कि कामी लहर्है ॥
हरि पद ब्रिमुख परम गति चाहा । तस तुम्हार लालचु नरनाहा ॥ २ ॥
कोलाहलु सुनि सीय सकानी । सखीं लवाह गई जहै रानी ॥
रामु सुभायै चले गुरु पाहीं । सिय सनेहु बरनत मन माहीं ॥ ३ ॥
रानिन्ह सहित सोचबस सीया । अब धौं बिधिहि काह करनीया ॥
भूप बचन सुनि इत उत तकहीं । लखनु राम डर बोलि न सकहीं ॥ ४ ॥

"As a crow should seek an offering set apart for Garuda (the king of birds), as a rabbit should covet the share of a lion, as a man who is angry without any cause should expect happiness, as an enemy of Śiva should crave for riches of all kinds, as a greedy and covetous man should long for good fame and as a gallant should aspire to be free from scandal, and as one who is averse to Śri Hari's feet should hanker after the highest destiny (Liberation), your longing, O princes,

(for Sītā) is of the same category." When Sītā heard the tumult, She got afraid and Her companions took Her to the queen, while Śri Rāma advanced to His Guru, easy in mind and inwardly praising Her affection. The queens as well as Sītā were filled with anxiety and wondered what Providence had in store for them. On hearing the words of the princes Laksmana looked hither and thither; for fear of Rāma, however, he could not speak.

(1-4)

दो०—अरुन नयन भृकुटी कुटिल चितवत नृपन्ह स्कोप ।
मनहुँ मत्त गजगन निरखि सिंघकिसोरहि चोप ॥ २६७ ॥

With fiery eyes and knitted brows he cast an angry look at the kings, as though, at the sight of a herd of wild elephants in rut, a lion's whelp were eager to pounce on them. (267)

चौ०—खरभर देखि विकल पुर नारीं । सब मिलि देहि महीपन्ह गारीं ॥
तेहिं अवसर सुनि सिवधनु भंगा । आयउ भृगुकुल कमल पतंगा ॥ १ ॥
देखि महीप सकल सकुचाने । बाज झपट जनु लवा लुकाने ॥
गौरि सरीर भूति भल आजा । भाल बिसाल त्रिपुंड विराजा ॥ २ ॥
सीस जटा ससिवदनु सुहावा । रिसबस कद्धुक अरुन होइ आवा ॥
भृकुटी कुटिल नयन रिस राते । सहजहुँ चितवत मनहुँ रिसाते ॥ ३ ॥
बृषभ कंध उर बाहु विसाला । चाह जनेउ मल मृगाला ॥
कटि मुनिबसन तून दुइ बाँधें । धनु सर कर कुशरु कल काँधें ॥ ४ ॥

Seeing the uproar the women of the city were all distressed and joined in cursing the princes. That very moment arrived

the sage Paraśurāma, a very sun to the lotus-like race of Bhrgu, led by the news of the breaking of the bow. At

his very sight the kings all cowered down even as a quail would shrink beneath the swoop of a hawk. A coat of ashes looked most charming on his fair body; his broad forehead was adorned with a Tripundra (a peculiar mark consisting of three horizontal lines, sacred to Śiva) Having matted locks on the head, his handsome moon-like face was a bit reddened with anger; with knitted brows and eyes inflamed

with passion, his natural look gave one the impression that he was enraged. He had well-built shoulders like those of a bull and a broad chest and long arms, he was adorned with a beautiful sacred thread, rosary and deerskin. With an anchorite's covering about his loins and a pair of quivers fastened by his side, he held a bow and arrows in his hands and an axe upon his fair shoulder.

(1-4)

दो०—सांत बेषु करनी कठिन वरनि न जाइ सरूप ।
धरि मुनित्वं जनु वीर रसु आयउ जहँ सब भूप ॥ २६८ ॥

Though saintly in attire, he had a cruel record of deeds; his character, therefore, defied description. It looked as if the heroic sentiment had taken the form of a hermit and arrived where the kings had assembled. (268)

चौ०—देखत भृगुपति बेषु कराला । उठे सकल भय बिकल भुआला ॥
पितु समेत कहि कहि निज नामा । लो करन सब दंड प्रनामा ॥ १ ॥
जेहि सुभायँ चितवहि हितु जानी । सो जानइ जनु आइ खुटानी ॥
जनक बहैरि आइ सिर नावा । सीय बोलाइ प्रनामु करावा ॥ २ ॥
आसिष दीनिह सर्वीं हरषानीं । निज समाज लै गईं सथानीं ॥
विश्वामित्र मिले पुनि आई । पद सरोज मेले दोउ भाई ॥ ३ ॥
रामु लखनु दसरथ के ढोटा । दीनिह असीस देखि भल जोटा ॥
रामहि चितइ रहे थकि लोचन । रूप अपार मार मद मोचन ॥ ४ ॥

Beholding the frightful figure of Paraśurāma the kings all rose in consternation; and mentioning his own as well as his father's name, each fell prostrate on the ground before him. Even he on whom Paraśurāma cast a friendly look in a natural way thought the sands of his life had run out. Then came Janaka and bowed his head; and sending for Sītā he made Her pay homage to the sage. Her companions rejoiced when he bestowed his blessing

on Her, and cleverly took Her where the other ladies were. Next came Viśwāmitra, who met him and placed the two brothers at his lotus feet, saying that they were King Daśaratha's sons, Rāma and Lakṣmaṇa by name; seeing the well-matched pair, he blessed them. His eyes were rivetted on Śri Rāma's incomparable beauty, which would humble the pride of Cupid himself.

(1-4)

दो०—बहुरि विलोकि विदेह सन कहहु काह अति भीर ।
पूँछत जानि अजान जिमि व्यापेउ कोपु सरीर ॥ २६९ ॥

Then he looked round, and though knowing everything, he asked Videha, like one ignorant, "Tell me, what has attracted all this crowd here ?" And as he spoke thus wrath took possession of his whole being. (269)

चौ०—समाचार कहि जनक सुनाए । जेहि कारन महीप सब आए ॥
 सुनत बचन फिरि अनत निहारे । देखे चापखंड भहि डारे ॥ १ ॥
 अति रिस बोले बचन कठोरा । कहु जड जनक धनुष कै तोरा ॥
 वेगि देखाउ मूँ न त आजू । उलटँ महि जहँ लहि तव राजू ॥ २ ॥
 अति डर उतरु देत रुपु नाहीं । कुटिल भ्रप हरषे मन माहीं ॥
 सुर मुनि नाग नगर नर नारी । सोचहि सकल त्रास उर भारी ॥ ३ ॥
 मन पछिताति सीय महतारी । विधि अब सँवरी बात विगारी ॥
 भृगुपति कर सुभाउ सुनि सीता । अरथ निमेष कल्प सम बीता ॥ ४ ॥

Janaka narrated to him the whole history, mentioning what had brought all the kings there. On hearing this reply Paraśurāma turned round, and looking in the other direction he espied the fragments of the bow lying on the ground. Flying into a rage he spoke in harsh tones, "Tell me, O stupid Janaka, who has broken the bow ? Show him at once, or this very day I will overthrow the whole tract of land over which your dominion extends." In

his excess of fear, the king would make no answer, and the wicked kings were glad of heart Gods, sages, Nāgas and the people of the city were all filled with anxiety; their hearts were much agitated. Sītā's mother lamented within herself, saying, "Alas ! God has undone an accomplished fact." When Sītā heard of Paraśurāma's temperament, even half a moment passed to Her like a whole life-time of the universe.

(1-4)

दो०—सभय विलोके लोग सब जानि जानकी भीरु ।
 हृदयं न हरषु विषादु कछु बोले श्रीरघुवीरु ॥ २७० ॥

When the Hero of Raghu's race saw everyone seized with panic and perceived Jānaki's anxiety, He interposed; there was neither joy nor sorrow in His heart.

(270)

[PAUSE 9 FOR A THIRTY-DAY RECITATION]

चौ०—नाथ संभुधनु भंजनिहारा । होइहि केउ एक दास तुम्हारा ॥
 आयसु काह कहिअ किन मोही । सुनि रिसाइ बोले मुनि कोही ॥ १ ॥
 सेवकु सो जो करै सेवकाई । अरि करनी करि करिअ लराई ॥
 सुनहु राम जेहि सिवधनु तोरा । सहस्राहु सम सो रिपु मोरा ॥ २ ॥
 सो बिलगाउ बिहाई समाजा । न त मारे जैहिं सब राजा ॥
 सुनि मुनि बचन लखन मुसुकाने । बोले परसुधरहि अपमाने ॥ ३ ॥
 बहु धनुहीं तोरीं लरिकाई । कबहु न असि रिस कीन्हि गोसाई ॥
 एहि धनु पर ममता केहि हेतु । सुनि रिसाइ कह भगुक्लकेतु ॥ ४ ॥

"My lord, it must be some one of your servants who has broken the bow of Śiva. What is your command ? Why not tell me ?" At this the furious

sage was all the more incensed, and said, "A servant is he who does service; having played the role of an enemy, one should give battle. Listen, O Rāma,

whoever has broken Śiva's bow is my enemy no less than the thousand-armed Kārtavīrya. Let him stand apart, leaving this assembly; or else every one of these kings shall be slain." Hearing the sage's words Laksmana smiled and said insulting Parāśurāma (the

wielder of an axe), "I have broken many a small bow in my childhood; but you never grew so angry, my lord. Why should you be so fond of this particular bow?" At this the Chief of Bhṛgu's race burst out in a fury:—

(1-4)

दो०—रे नृप वालक काल वस बोलत तोहि न सँभार ।

धनुही सम तिपुरारि धनु विदित सकल संसार ॥ २७१ ॥

"O young prince, being in the grip of death you have no control over your speech. Would you compare to a small bow the mighty bow of Śiva, that is known throughout the world?"

(271)

चौ०—लखन कहा हँसि हमरे जाना । सुनहु देव सब धनुष समाना ॥
 का छति लाभु जून धनु तोरें । देखा राम नयन के भोरें ॥ १ ॥
 छञ्चल दूट रघुपतिहु न दोसू । मुनि विनु काज करिअ कत रोसू ॥
 बोले चितहु परसु की ओरा । रे सठ सुनेहि सुभाउ न मोरा ॥ २ ॥
 बालकु बोलि बधाँ नहि तोही । केवल मुनि जड जानहि मोही ॥
 बालब्रह्मचारी अति कोही । विस्व विदित छनियकुल द्रोही ॥ ३ ॥
 भुजबल भूमि भूप विनु कीनही । बिपुल वार महिदेवन्ह दीनही ॥
 सहस्राहु भुज छेदनिहारा । परसु बिलोकु महीपकुमारा ॥ ४ ॥

Said Laksmana with a smile, "Listen, holy Sir: to my mind all bows are alike. What gain or loss can there be in the breaking of a worn-out bow? Śrī Rāma mistook it for a new one, and at His very touch it broke in two; the Lord of Raghus, therefore, was not to blame for it either. Why, then, be angry, reverend sir, for no cause?" Casting a glance at his axe, Parāśurāma replied, "O foolish child, have you never heard of my temper? I slay you not because,

as I say, you are a child yet, do you take me for a mere anchorite, O dullard? I have been a celibate from my very boyhood, but also an irascible one; and I am known throughout the world as a sworn enemy of the Kṣatriya race. By the might of my arm I made the earth kingless and bestowed it time after time upon the Brahmins. Look at this axe, which lopped off the arms of Sahasrabāhu (the thousand-armed Kārtavīrya). O youthful prince.

(1-4)

दो०—मातु पितहि जनि सोचवस

गर्भन्ह के अर्भक दलन परसु मोर अति घोर ॥ २७२ ॥

"Do not bring woe to your parents, O princely lad, My most cruel axe has exterminated even unborn offspring in the womb."

(272)

चौ०—बिहसि लखनु बोले मुदु बानी । अहो मुनीसु महा भटमानी ॥
 पुनि पुनि मोहि देखाव कुठारु । चहत उडावने फँकि पहारु ॥ १ ॥
 इहाँ कुम्हडबतिया कोउ नाहीं । जे तरजनी देखि मरि जाहीं ॥
 देखि कुठारु सरासन बाना । मैं कछु कहा सहित अभिमाना ॥ २ ॥

भृगुसुत समुक्षि जनेत बिलोकी । जो कछु कहहु सहउँ रिस रोकी ॥
 सुर महिसुर हरिजन अह गाई । हमरें कुल इन्ह पर न सुराई ॥ ३ ॥
 वधे पापु अपकीरति हारें । मारतहुँ पा परिअ तुम्हारें ॥
 कोटि कुलिय सम बचनु तुम्हारा । व्यर्थ धरहु धनु बान कुठारा ॥ ४ ॥

Lakṣmana smilingly retorted in a mild tone, "Ah, the great sage considers himself an extraordinary warrior! He flaunts his axe before me again and again, as if he would blow away a mountain with a mere puff of breath. Here there is no pumpkin in the bud that would wither away as soon as an index finger is raised against it. It was only when I saw you armed with an axe and a bow and arrows that I spoke with some pride. Now that I understand you are a descendant of Bhṛgu and perceive a sacred thread

on your person, I suppress my anger and put up with whatever you say. In our family valour is never shown against gods, the Brahmans, devotees of Śri Hari and the cow; for by killing any of these we incur sin while a defeat at their hands will bring disrepute on us. We should throw ourselves at your feet even if you strike us. Every word of yours is as incisive as millions of thunderbolts; the bow and arrows and the axe are, therefore, an unnecessary burden to you.

(1-4)

दो०—जो बिलोकि अनुचित कहेउँ छमहु महामुनि धीर ।
 सुनि सरोष भृगुवंसमनि बोले गिरा गमीर ॥ २७३ ॥

"Pardon me, O great and illumined hermit, if I have said anything unseemly at the sight of your weapons" Hearing this, the jewel of Bhṛghu's race furiously rejoined in a deep voice:—

चौ०—कौसिक सुनहु मंद यहु बालकु । कुटिल काल बस निज कुल घालकु ॥
 भानु बंस राकेस कलंकु । निपट निरंकुस अबुध असंकु ॥ १ ॥
 काल कवलु होइहि छन माहों । कहउँ पुकारि खोरि मोहि नाहों ॥
 तुम्ह हटकहु जौं चहहु उबारा । कहि प्रतापु बलु रोषु हमारा ॥ २ ॥
 लखन कहेउ मुनि सुजसु तुम्हारा । तुम्हहि अछत को बरनै पारा ॥
 अपने मुहुं तुम्ह आपनि करनी । बार अनेक भाँति बहु बरनी ॥ ३ ॥
 नहिं संतोषु त पुनि कछु कहहु । जनि रिस रोकि दुसह दुख सहहु ॥
 बीरबती तुम्ह धीर अछोभा । गारी देत न पार्वहु सोभा ॥ ४ ॥

"Listen, O Viśwāmitra. this boy is stupid and perverse. He is in the grip of death himself and will bring destruction on his whole family. A dark spot on the moon-like solar race, he is utterly unruly, senseless and reckless. The very next moment he shall find himself in the jaws of death. I proclaim it at the top of my voice and none should

blame me for it. Forbid him if you would save him, telling him of my glory, might and fury." Said Lakṣmana, "Holy sir, so long as you live who else can expatiate on your bright glory? With your own lips you have recounted your exploits in diverse ways more than once. If you are not yet satisfied, tell us something more; do not undergo a

severe trial by putting any restraint upon your anger You have assumed the role of a hero and are resolute and imperturbable, it is unbecoming of you to pour abuses.

(1-4)

दो०—सूर समर करनी कर्हिं कहि न जनावहिं आपु ।

बिद्यमान रन पाइ सिपु कायर कथर्हिं प्रतापु ॥ २७४ ॥

"Heroes perform valiant deeds in fight, but never indulge in self-advertisement. Finding before them a foe in battle, it is cowards who boast of their own glory.

(274)

चौ०—तुम्ह तौ कालु हाँक जनु लावा । बार बार मोहि लागि बोलावा ॥
सुनत लखन के बचन कडोरा । परसु सुधारि धरेउ कर दोरा ॥ १ ॥
अब जनि देह दोसु मोहि लोगू । कटुबादी बालकु बधजोगू ॥
बाल बिलोकि बहुत मैं बाँचा । अब यहु मरनिहार भा साँचा ॥ २ ॥
कौसिक कहा छमिअ अपराधू । बाल दोष गुन गनहिं न साधू ॥
खर कुठर मैं अकलन कोही । आगें अपराधी गुरुद्वोही ॥ ३ ॥
उतर देत छोड़ते बिनु मारें । केवल कौसिक सील तुम्हारें ॥
न त एहि काटि कुठर कडोरे । गुरहि उरिन होतेउँ श्रम थोरे ॥ ४ ॥

"You seem to have Death at your beck and call and summon him again and again for my sake!" Hearing Laksmana's harsh words Paraśurāma closed his hand upon his terrible axe. "After this let no one blame me; this sharp-tongued boy, deserves his death. I have spared him long on account of his being a child; he is now surely going to die." Said Viśwāmitra, "Pardon his offence, holy men take no notice of the merits

and demerits of a child." "Sharp-edged is my axe, while I am pitiless and furious; and here stands before me an offender and an enemy of my Guru. Even though he gives a retort, I spare his life solely out of regard for you, O Viśwāmitra. Or else, hacking him to pieces with this cruel axe, I would have easily repaid the debt I have owed to my Guru."

(1-4)

दो०—गाधिसूनु कह हृदयं हँसि मुनिहि हरिअरइ सूझ ।

अयमय खाँड़ न ऊखमय अजहुँ न बूझ अबूझ ॥ २७५ ॥

Said Gādhi's son (Viśwāmitra) smiling within himself, "Everything looks green to the sage (Paraśurāma); it is, however, the steel sword that he is faced with and not with sugar extracted from a sugar-cane (that one could easily gulp). It is a pity that he does not understand and still persists in his ignorance*. (275)

* This has reference to a popular saying "A man who loses his eyesight in the month of Śrāvapa (corresponding roughly to August), when the whole landscape is green, visualizes everything as green." Viśwāmitra thereby suggests that Paraśurāma was blind so far as the greatness of Śri Rāma is concerned and imagined that the latter was as easy to handle as the other Kṣatriyas whom he could easily vanquish in battle. Again there is a pun on the word 'Khāndā' in the original, which means both a sword and sugar.

चौ०—कहेउ लखन मुनि सील तुम्हारा । को नहिं जान विदित संसारा ॥
 माता पितहि उरिन भए नीकें । गुर रिनु रहा सौनु बड़ जीकें ॥ १ ॥
 सो जनु हमरेहि माथे काढ़ा । दिन चलि गए व्याज बड़ बाढ़ा ॥
 अब आनिअ व्यवहरिआ बोली । तुरत देउँ मैं थैली खोली ॥ २ ॥
 सुनि कटु बचन कुठार सुधारा । हाय हाय सब सभा उकारा ॥
 भगुवर परसु देखावहु मोही । विप्र विचारि बचउँ नुपद्रोही ॥ ३ ॥
 मिले न कबहुँ सुभट रन गाढ़े । द्विज देवता घरहि के बाढ़े ॥
 अनुचित कहि सब लोग उकारे । रघुपति सयनहिं लखनु नेवारे ॥ ४ ॥

Said Lakṣmana, "Is there anyone, O good sage, who is not aware of your gentle disposition, so well known throughout the world? You have fully paid the debt you owed to your parents;* the only debt which now remains to be paid by you is the one you owe to your Guru, and that has been vexing your mind not a little. It looks as if you had incurred the debt on our account; and since a considerable time has now elapsed a heavy interest has accumulated thereon. Now you get the creditor here and I will at once repay

him from my own purse." Hearing these sarcastic remarks Paraśurāma grasped his axe and the whole assembly cried "Alack! Alack!" "O chief of Bhṛgus, you are still threatening me with your axe, but I am sparing you only because I hold you to be a Brahman, O enemy of princes. You have never met champions staunch in fight. You have grown important in your own little home, O holy Brahman." Everyone exclaimed, "This is wholly undesirable!" The Lord of Raghus now becked Lakṣmana to stop. (1-4)

दो०—लखन उतर आहुति सरिस भगुवर कोपु कृसानु ।
 बढ़त देखि जल सम बचन वोले रघुकुलभानु ॥ २७६ ॥

Percceiving the flames of Paraśurāma's passion grow with the pouring of oblation in the form of Lakṣmana's rejoinder, the Sun of Raghu's race spoke words like water.

(276)

चौ०—नाथ करहु बालक पर छोहु । सूध दूधमुख करिअ न कोहु ॥
 जौं पै प्रभु प्रभाउ कक्षु जाना । तौ कि बराबरि करत अयाना ॥ १ ॥
 जौं लरिका कक्षु अचगरि करहीं । गुर पितु मालु मोद मन भरहीं ॥
 करिअ कृपा सिसु सेवक जानी । तुम्ह सम सील धीर मुनि ग्यानी ॥ २ ॥

* There is a sarcastic allusion here to two notable incidents in Paraśurāma's life. We are told in the Purāṇas how Paraśurāma killed his own mother at the bidding of his father Jamadagni, who had got incensed at her returning from a river rather late. Pleased with his obedience Jamadagni insisted on his asking for a boon. At this Paraśurāma prayed for the restoration of his mother's life and his prayer was immediately granted. His mother was brought to life again and did not even remember the cruel act of her son. On another occasion, Paraśurāma's father Jamadagni was slain by the followers of King Saharabahu in order to avenge themselves of their leader's death at Paraśurāma's hands and the latter retaliated by extirpating not only the descendants of Sahasrājuna but the whole Kṣatriya race gradually.

राम बचन सुनि कछुक जुड़ाने । कहि कछु लखनु बहुरि मुसुकाने ॥
 हँसत देखि नख सिख रिस ब्यापी । राम तोर भ्राता बड़ पापी ॥ ३ ॥
 गैर सरीर स्याम मन माही । कालकूटमुख पथमुख नाही ॥
 सहज टेढ अनुहरइ न तोही । नीचु मीचु सम देख न मोही ॥ ४ ॥

"My Lord, have compassion on a child; and wreak not your wrath on this guileless youngster (*lt.*, who has the mother's milk still on its lips). If he had any idea of your might, how could he be so foolish as to affront you? If children play some pranks, their teacher and parents are in raptures at it; therefore, take pity on him, knowing him to be a child and your servant. For you are an even-minded, good-tempered, forbearing and illumined anchorite." On hearing Śrī Rāma's

words Paraśurāma cooled down a little; but uttering something Lakṣmana smiled again. Seeing him smile, Paraśurāma flushed all over with rage and said, "Rāma, your brother is too wicked. Though fair of hue, he is black at heart, he has deadly poison, and not the mother's milk on his lips. Perverse by nature, he does not take after you, nor does this vile imp regard me as the very image of Death."

(1-4)

दो०—लखन कहेउ हँसि सुनहु मुनि कोधु पाप कर मूल ।

जेहि वस जन अनुचित करहि चरहि विश्व प्रतिकूल ॥ २७७ ॥

Lakṣmana smilingly said, "Listen, holy sir: passion is the root of sin. Swayed by it men perpetrate unseemly acts and indulge in misanthropic activities.

(277)

चौ०—मैं तुम्हार अनुचर मुनिराया । परिहरि कोपु करिअ अब दाया ॥
 दूट चाप नहिं जुरिहि रिसाने । बैठिअ होइहिं पाय पिराने ॥ १ ॥
 जौं अति प्रिय तौं करिअ उपाई । जेरिअ कोउ बड़ गुनी बोलाई ॥
 बोलत लखनहि जनकु डेराही । मष करहु अनुचित भल नाही ॥ २ ॥
 थर थर काँपहि पुर नर नारी । छोट कुमार खोट बड़ भारी ॥
 भगुपति सुनि सुनि निरभय बानी । रिस तन जरइ होइ बल हानी ॥ ३ ॥
 बोले रामहि देह निहोरा । बच्चैं बिचारि बंधु लघु तोरा ॥
 मनु मलीनं तनु सुंदर कैसे । विष रस भरा कनक घटु जैसे ॥ ४ ॥

"I am your servant, O chief of sages, put away your wrath and show mercy upon me. Anger will not mend the broken bow. Pray sit down; your legs must be aching. If you are very fond of it, let us devise some means to mend it by calling in some expert." Janaka was frightened at Lakṣmana's words and said, "Pray be quiet; it is not good to transgress the limits of propriety." The people of the city

trembled like aspen leaves; they said to themselves, "The younger prince is really very naughty." As the chief of Bhṛgus heard the fearless words of Lakṣmana, his whole body burnt with rage and his strength diminished. In a condescending manner he said to Rāma, "I am sparing the boy because I know he is your younger brother. So fair without and foul within, he resembles a jar of gold full of poison."

(1-4)

दो०—सुनि लछिमन विहसे बहुरि नयन तरेरे राम ।
गुर समीप गवने सकुचि परिहरि बानी बाम ॥ २७८ ॥

At this Lakṣmaṇa laughed again, but Śrī Rāma cast an angry look on him. Therefore, putting away all petulance of speech he submissively went up to his Guru.

(278)

चौ०—अति बिनीत मृदु सीतल बानी । बोले रामु जोरि जुग पानी ॥
सुनदु नाथ तुम्ह सहज सुजाना । बालक बचनु करिअ नहिं काना ॥ १ ॥
बररै बालकु एकु सुभाऊ । इन्हहि न संत बिदूषहिं काऊ ॥
तेहिं नाहीं कछु काज विगारा । अपराधी मैं नाथ तुम्हारा ॥ २ ॥
कृपा कोपु बधु बँधब गोसाई । मो पर करिअ दूस की नाई ॥
कहिअ बेगि जेहिं बिधि रिस जाई । मुनिनायक सोइ करैं उपाई ॥ ३ ॥
कह मुनि राम जाइ रिस कैसें । अजहुँ अनुज तव चितव अनैसें ॥
एहि के कंठ कुठार न दीन्हा । तौ मैं काह कोपु करि कीन्हा ॥ ४ ॥

Joining both His palms together and speaking in most humble, gentle and placid tones Śrī Rāma said, "I pray you, my lord. wise as you are by nature, pay no heed to the words of a child. A wasp and a child have a like disposition; saints never find fault with them. Besides, the boy has done you no harm; it is I, my lord, who have offended you. Therefore, your reverence, deal to me as your servant whatever

you please, whether it be a favour or frown, death or captivity. Tell me quickly the means, O chief of sages, by which your anger may be appeased; I shall do accordingly." Said the sage, "How can my passion be pacified, O Rāma, when your younger brother is still looking mischievously at me. So long as I do not cut his throat with my axe, my wrath is ineffectual.

(1-4)

दो०—गर्भ स्वर्वहिं अवनिप रवनि सुनि कुठार गति घोर ।
परसु अछत देखउँ जिअत बैरी भूपकिसोर ॥ २७९ ॥

"At the very news of the cruel doings of my axe the consorts of kings miscarry. To think that having the same axe still at my service I should see this princeling, my enemy, alive !

(279)

चौ०—बहह न हाथु दहह रिस छाती । भा कुठार कुठित नृपघाती ॥
भयउ बाम बिधि फिरेउ सुभाऊ । मोरे हृदयँ कृपा कसि काऊ ॥ १ ॥
आजु दया दुखु दुसह सहावा । सुनि सौमित्रि बिहसि सिंह नावा ॥
बाउ कृपा मूरति अनुकूला । बोलत बचन झरत जनु फूला ॥ २ ॥
जौं पै कृपाँ जरिहि मुनि गाता । क्रोध भएँ तनु राख बिघाता ॥
देखु जनक हठि बालकु एहु । कीन्ह चहत जड जमपुर गेहु ॥ ३ ॥
बेगि करहु किन आँखिन्ह ओटा । देखत छोट खोट नृप ढोया ॥
बिहसे लखनु कहा मन माहीं । मूदें आँखि कतहुँ कोउ नाहीं ॥ ४ ॥

"My hand moves not, though passion consumes my breast, while this axe, which has slain kings without number, has gone blunt. Fate has turned against me, that is why I find my nature changed. Otherwise compassion at any time is unknown to my heart. My tenderness of feeling has imposed on me a severe strain today." On hearing this the son of Sumitrā bowed his head with a smile. "The breeze of your benevolence is so befitting your frame, the words you speak appear as

though blossoms drop from a tree. O reverend sir, when compassion sets your whole frame on fire, God help you when you are angry" "Look here, Janaka, this stupid boy in his perversity intends to migrate to the region of Death. Why not put him out of my sight ? Though small to look at, the princeling is yet so wicked !" Lakṣmaṇa smilingly said to himself, "Shut your eyes and the whole world will vanish out of your sight."

(1-4)

दो०—परसुरामु तव राम प्रति बोले उर अति कोधु ।

संभु सरासनु तोरि सठ करसि हमार प्रवोधु ॥ २८० ॥

Then Parasurāma spoke to Rāma, his heart boiling with rage, "Having broken Śambhu's bow, O wretch, do you now teach me ?

(280)

चौ०—बंधु कहइ कडु संमत तोरें । तू छल विनय करसि केर जोरें ॥
 कहु परितोषु मोर संग्रामा । नाहिं त छाड़ कहाउब रामा ॥ १ ॥
 छलु तजि करहि समरु सिवद्वोही । बंधु सहित न त मारउं तोही ॥
 भृगुपति बकहि कुठार उठाएँ । मन सुसुकाहिं रामु सिर नाएँ ॥ २ ॥
 गुनह लखन कर हम पर रोपु । कतहुं सुधाइहु ते बड़ दोपू ॥
 टेढ़ जानि सब बंदइ काहु । बक चंद्रमहि ग्रसइ न राहू ॥ ३ ॥
 राम कहेउ रिस तजिअ मुनीसा । कर कुठार आगें यह सीसा ॥
 जेहि रिस जाइ करिअ सोइ स्थामी । मोहि जानिअ आपन अनुगामी ॥ ४ ॥

"It is with your connivance that your brother addresses such pungent words to me; while you make false entreaties with joined palms. Either give me satisfaction in combat, or forswear your name of 'Rāma'. Give battle to me, O enemy of Śiva, without taking recourse to any wily trick, or else I will despatch you and your brother both." While the chief of Bhṛgus thus raved with his axe raised on high, Śrī Rāma smiled within Himself, bowing

His head to the sage, "While the fault is Lakṣmaṇa's, the sage's wrath is against me. Sometimes meekness too begets much evil. A crooked man is reverenced by all; the crescent moon is not devoured by the demon Rāhu." Said Rāma, "Cease from wrath, O lord of sages; the axe is in your hand, while my head is before you. Do that, my lord, which may pacify your anger; know me to be your servant.

(1-4)

दो०—प्रभुहि सेवकहि समरु कस तजहु विप्रबर रोसु ।

बेषु बिलोके कहेसि कहु बालकहु नहि दोसु ॥ २८१ ॥

"How can there be any duel between a master and his servant ? Give up your anger, O great Brahman, it is only because he saw you in the garb of a warrior that the boy said something to you and he cannot be blamed for it. (281)

चौ०—देखि कुठार बान धनु धारी । मै लरिकहि रिस बीरु विचारी ॥
 नामु जाँन पै तुम्हहि न चीन्हा । बंस सुभायँ उतरु तेहि दीन्हा ॥ १ ॥
 जौं तुम्ह औतेहु मुनि की नाई । पद रज सिर सिसु धरत गोसाई ॥
 छमहु चूक अनजानत केरी । चहिअ विप्र उर कृपा घनेरी ॥ २ ॥
 हमहि तुम्हहि सरिवरि कसि नाथा । कहडु न कहाँ चरन कहाँ माथा ॥
 राम मात्र लघु नाम हमारा । परसु सहित बड़ नाम तोहारा ॥ ३ ॥
 देव एकु गुनु धनुष हमारें । नव गुन परम पुनीत तुम्हारें ॥
 सब प्रकार हम तुम्ह सन हारे । छमहु विप्र अपराध हमारे ॥ ४ ॥

"Seeing you equipped with an axe, arrows and bow, the boy took you for a champion and got excited. Although he knew you by name, he did not recognize you in person and answered you according to his lineage. If you had come as a sage, the child, O holy sir, would have placed the dust of your feet on his head. Forgive the error of one who did not know you; a Brahman should have plenty of mercy in his heart. What comparison, my

lord, can there be between you and me ? Tell me if there is any affinity between the head and feet. Mine is a small name consisting of the single word 'Rāma', whereas yours is a long one, having the word 'Paraśu' prefixed to 'Rāma'. Whereas there is only one string to my bow, yours has nine most sacred threads (viz., the Brahmanical cord). I am thus inferior to you in every way; therefore, O holy sir, forgive my faults." (1-4)

दो०—बार बार मुनि विप्रबर कहा राम सन राम ।
 बोले भृगुपति सख्य हसि तहँ बंधु सम बाम ॥ २८२ ॥

Again and again did Rāma address His namesake as a sage and as a great Brahman, till the chief of Bhṛgus exclaimed in his fury, "You are as perverse as your younger brother ! (282)

चौ०—निपटहि द्विज करि जानहि मोही । मैं जस विप्र सुनावउँ तोही ॥
 चाप स्त्रुवा सर आहुति जानू । कोपु मोर अति घोर कृसानू ॥ १ ॥
 समिधि सेन चतुरंग सुहाई । महा महीप भए पसु आई ॥
 मैं एहिं परसु कटि बलि दीन्हे । समर जय जप कोटिन्ह कीन्हे ॥ २ ॥
 मोर प्रभाउ विदित नहिं तोरें । बोलसि निदरि विप्र के भोरें ॥
 भंजेउ चापु दापु बड़ बाढ़ा । अहमिति मनहुँ जीति जगु ठाढ़ा ॥ ३ ॥
 राम कहा मुनि कहडु विचारी । रिस अति बड़ लघु चूक हमारी ॥
 हुअतहि हूट पिनाक पुराना । मैं केहि हेतु करौं अभिमाना ॥ ४ ॥

"You know me to be a mere Brahman; I tell you what kind of a Brahman I am. Know that the bow is

my sacrificial ladle, the arrows my oblation and my wrath, the blazing fire, the brilliant fourfold forces

(consisting of the horse, the elephant, the chariots and foot-soldiers) are the fuel; and mighty princes have served as victims, whom I have cut to pieces with this very axe and offered as sacrifice. In this way I have performed millions of sacrifices in the shape of armed conflicts, accompanied by the muttering of sacred formulas in the shape of war-cries. My glory is not known to you; that is why you address me in contemptuous terms mistaking

me for a mere Brahman. Since you have broken the bow, your arrogance has transgressed all limits; in your self-esteem you stand as if you have conquered the whole world." Said Rāma, "O sage, think before you speak; your anger is out of all proportions with my error, which is a trifling one. Worn out as it was, the bow broke at my mere touch. What reason have I to be proud ?

(1-4)

दो०—जौं हम निरहि विग्र बदि सत्य सुनहु भगुनाथ ।

तौ अस को जग सुभदु जेहि भय बस नावहि माथ ॥ २८३ ॥

"Hear the truth, O lord of the Bhrgus: if, as you say, I treat you with disrespect because you are a Brahman, who is that gallant warrior in this world to whom I would bow my head out of fear ?

(283)

चौ०—देव दनुज भूपति भट नाना । समबल अधिक होउ बलवाना ॥
 जौं रन हमहि पचारै कोऊ । लरहि सुखेन कालु किन होऊ ॥ १ ॥
 छत्रिय तनु धरि समर सकाना । कुल कलंकु तेहि पावँ आना ॥
 कहउँ सुभाउ न कुलहि प्रसंसी । कालहु डरहि न रन रघुबंसी ॥ २ ॥
 विग्रवंस कै असि प्रभुताहि । अभय होइ जो तुमहि डेराहि ॥
 सुनि घृदु गृदु बचन रघुपति के । उधरे पटल परसुधर मति के ॥ ३ ॥
 राम रमापति कर धनु लेहू । खैचडु मिटै मोर संदेहू ॥
 देत चापु आपुहि चलि गयऊ । परसुराम मन विसमय भयऊ ॥ ४ ॥

"A god, a demon, a king or a body of warriors, whether My equal in strength or more powerful than myself,—should any of these challenge me to combat, I would gladly fight with him, no matter if it is Death himself. For he who is born as a Kṣatriya, and is yet afraid of fighting, is a veritable wretch and has brought a slur on his lineage. I tell you in my natural way and not by way of a tribute to my race: Raghu's descendants

do not tremble to meet in fight even Death. Such is the glory of the Brahman race that he who is afraid of you (Brahmans) is rid of all fear." When he heard these soft yet profound words of Śri Rāma, Paraśurāma's mind was disillusioned. "O Rāma, take this bow of Ramā's lord and draw it, so that my doubts may be cleared"** As Paraśurāma offered his bow it passed into Rāma's hands of its own accord, and Paraśurāma felt amazed at this. (1-4)

दो०—जाना राम प्रभाउ तब पुलक प्रफुल्लित गात ।

जोरि पानि बोले बचन हृदय न प्रेमु अमात ॥ २८४ ॥

* Paraśurāma had got this bow from God Viṣṇu Himself, who had told him that when the Lord descended on the earth in the form of Śri Rāma, his own life's work would have ended and the bow would pass into the hands of Śri Rāma,

He then recognized Śrī Rāma's might and his whole frame was thrilled with joy and his hair stood on end. Joining his palms together he addressed the following words to Śrī Rāma, his heart bursting with emotion —

(284)

नौ०—जय रघुवंश बनज बन भान् । गहन दनुज कुल दहन कृसान् ॥
 जय सुर विप्र धेनु हितकारी । जय मद मोह कोह अम हारी ॥ १ ॥
 विनय सील करुना गुन सागर । जयति बचन रचना अति नागर ॥
 सेवक सुखद सुभग सब अंगा । जय सरीर छवि कोटि अनंगा ॥ २ ॥
 करौं काह सुख एक प्रसंसा । जय महेस मन मानस हंसा ॥
 अनुचित बहुत कहेऽँ अग्याता । छमहु छमामंदिर दोउ आता ॥ ३ ॥
 कहि जय जय जय रघुकुलकेत् । भूगुपति गण बनहि तप हेत् ॥
 अपभयं कुटिल महीप डेराने । जहं तहं कायर गवँहि पराने ॥ ४ ॥

"Glory to Śrī Rāma, who delights Raghu's line even as the sun delights a cluster of lotuses ! Glory to the Fire that consumes the forest of the demon race ! Glory to the Benefactor of gods, Brahmans and cows ! Glory to Him who takes away pride, ignorance, passion and delusion ! Glory to Him who is an ocean of humility, amiability, compassion and goodness and a past-master in the art of speech. Glory to the Delighter of His servants and to Him who is graceful of every limb and whose form possesses the beauty of millions

of Cupids ! How can I with one tongue utter Your praises ? Glory to Him who sports in the mind of the great Lord Śiva as a swan in the Mansarovar lake ! In my ignorance I have said much that was unseemly; therefore pardon me, both brothers, abodes of forgiveness that You are. Glory, glory, all glory to the Chief of Raghu's race !" So saying, the lord of Bhṛgus withdrew to the forest to practise penance. The wicked kings were all seized with imaginary fears and the cowards quietly fled in all directions (1-4)

दो०—देवन्ह दीन्हीं दुंदुभीं प्रभु पर वरषहि फूल ।
 हरपे पुर नर नारि सब मिटी मोहमय सूल ॥ २८५ ॥

The gods sounded their kettledrums and rained down flowers on the Lord. All the people of the city rejoiced and their heart's agony, born of ignorance, disappeared.

(285)

नौ०—अति गहगहे बाजने बाजे । सबहि मनोहर मंगल साजे ॥
 जूथ जूथ मिलि सुमुखि सुनयनीं । करहि गान कल कोकिलबयनीं ॥ १ ॥
 सुखु बिदेह कर बरनि न जाई । जन्मदरिद्र मनहुँ निधि पाई ॥
 विगत ग्रास भइ सीधि सुखारी । जनु बिधु उदय चकोरकुमारी ॥ २ ॥
 जनक कीन्ह कौसिकहि प्रनामा । प्रभु प्रसाद धनु भंजेउ रामा ॥
 मोहि कृतकृत्य कीन्ह दुहुँ भाई । अब जो उचित सो कहिअ गोसाई ॥ ३ ॥
 कह मुनि सुनु नरनाथ प्रबीना । रहा बिबाहु चाप आधीना ॥
 दूरतहीं धनु भयउ विवाहु । सुर नर नाग विदित सब काहु ॥ ४ ॥

There was a tumultuous clash of musical instruments and everyone displayed charming and auspicious objects. Troops of fair-faced, bright-eyed damsels sang melodious songs in chorus, their voice resembling the notes of the cuckoo. Janaka's joy was beyond description, as that of a born beggar who has found a treasure. Sītā was rid of Her fears and was as glad as a young of a Chakora bird at the rising of the moon.

Janaka made obeisance before Kauśika and said, "It is due to your grace, my lord, that ŚRĪ Rāma has been able to break the bow. The two brothers have gained me my purpose; pray tell me now, reverend sir, what it behoves me to do." Said the sage, "Listen, wise king. the marriage depended on the bow, and took place directly the bow broke, as is well-known to all, including gods, human beings and Nāgas. (1-4)

दो०—तदपि जाइ तुम्ह करहु अब जथा वंस व्यवहार ।

बूझि विग्र कुलबृद्ध गुर बेद विदित आचार ॥ २८६ ॥

"Nevertheless you now go and perform according to the family usage whatever practices are prescribed in the Veda, after consulting the Brahmans, the elders of your family, and your own preceptor (Satānanda). (286)

चौ०—दूत अवधपुर पठवहु जाई । आनहि नुप दसरथहि बोलाई ॥
 मुदित राउ कहि भलेहिं कृपाला । पठए दूत बोलि तेहि काला ॥ १ ॥
 बहुरि महाजन सकल बोलाए । आइ सबन्हि सादर सिर नाए ॥
 हाट बाट मंदिर सुरबासा । नगरु सँवारहु चारिहुं पासा ॥ २ ॥
 हरषि चले निज निज गृह आए । पुनि परिचारक बोलि पठाए ॥
 रचहु बिचित्र बितान बनाई । सिर धरि बचन चले सचु पाई ॥ ३ ॥
 पठए बोलि गुनी तिन्ह नाना । जे बितान विधि कुसल सुजाना ॥
 विधिहि बंदि तिन्ह कीन्ह अरंभा । विरचे कनक कदलि के खंभा ॥ ४ ॥

"Go and despatch to the city of Ayodhyā messengers who may invite King Daśaratha and bring him here." Janaka gladly responded, "Very well, gracious sir," and summoning the messengers despatched them that very moment. He then summoned the leading citizens, and they all came and respectfully bowed their head. "Decorate the bazars, streets, houses, temples and the whole city on all its four sides," was the royal

command. They returned in joy, each to his own house. The king then sent for his own servants and instructed them: "Erect pavilions of all kinds with due care." Bowing to the king's orders they returned glad of heart, and sent for a number of clever artisans skilled in erecting pavilions. Invoking Brahmā they set to work and made pillars of gold in the shape of plantain trees—

(1-4)

दो०—हरित मनिन्ह के पत्र फल पदुमराग के फूल ।

रचना देखि विचित्र अति मनु विरंचि कर भूल ॥ २८७ ॥

—With leaves and fruits of emeralds and blossoms of rubies; seeing this most marvellous specimen of art the Creator himself was lost in bewilderment. (287)

चौ०—बेनु हरित मनिमय सब
कनक कलित अहिवेलि
तेहि के रचि पचि बंध
मानिक मरकत कुलिस
किए भुंग बहुरंग
सुर प्रतिमा खंभन गढि
चौके भाँति अनेक
कीन्हे । सरल सपरव परहिं नहिं चीन्हे ॥
बनाई । लखि नहिं परहू सपरन सुहाई ॥ १ ॥
बनाए । विच विच मुकुता दाम सुहाए ॥
पिरोजा । चीरि कोरि पचि रचे सरोजा ॥ २ ॥
बिहंगा । गुंजहिं कूजहिं पवन प्रसंगा ॥
काढ़ी । मंगल द्रव्य लिएँ सब ठाढ़ी ॥ ३ ॥
पुराई । सिंधुर मनिमय सहज सुहाई ॥ ४ ॥

The bamboo sticks were all made of emeralds, they were so straight and knotted that they could not be distinguished from real ones. Creepers known by the name of Piper-betel (the leaves of which are chewed in India with areca-nut parings) were artistically fashioned in gold and looked so charming with their leaves that they could not be marked as artificial. These creepers were intertwined into so many cords (for holding the bamboos together) with beautiful strings of pearls inserted

here and there. After much cutting, carving and inlaying they made lotuses of rubies, emeralds, diamonds and turquoises. They also fashioned bees and birds of varied plumage, which buzzed and whistled in the rustling breeze. On the pillars they sculptured images of gods, all standing with articles of good omen in their hands. Squares were drawn on the floor in various naturally charming devices and filled in with elephant pearls.

(1-4)

दो०—सौरभ पछव सुभग सुष्टि
हेम वौर मरकत घवरि लसत पाटमय डोरि ॥ २८८ ॥

They made most lovely mango-leaves of graven sapphires with blossoms of gold and bunches of emerald fruits glistening on silken cords. (288)

चौ०—रचे रुचिर बर बंदनिवारे । मनहुँ मनोभवं फंद सँवारे ॥
मंगल कलस अनेक बनाए । ध्वज पताक पट चमर सुहाए ॥ १ ॥
दीप मनोहर मनिमय नाना । जाइ न बरनि विचित्र विताना ॥
जेहिं मंडप दुलहिनि बैदेही । सो बरनै असि मति कबि केही ॥ २ ॥
दूलहु रामु रूप गुन सागर । सो वितानु तिछुँ लोक उजागर ॥
जनक भवन कै सोभा जैसी । गृह गृह प्रति पुर देखिअ तैसी ॥ ३ ॥
जेहिं तेरहुति तेहि समय निहारी । तेहि लघु लगहिं भुवन दस चारी ॥
जो संपदा नोच गृह सोहा । सो बिलोकि सुरनाथक मोहा ॥ ४ ॥

They further made charming and excellent festoons, which looked like so many nooses prepared as it were by Cupid. They also put up many auspicious vases as well as beautiful flags and banners, curtains and chowries. The marvellous pavilion with a number of beautiful lamps consisting of brilliant

gems was beyond description. What poet has the wit wherewith to describe the pavilion which is going to shelter Videha's Daughter as the bride? The canopy which is going to hold Sri Rama, the ocean of beauty and perfection, as the bridegroom, must be the glory of all the three worlds. The splendour

that belonged to King Janaka's palace was to be seen in every house of that city; to him who beheld Tīrth (Janaka's capital) during that time all the fourteen spheres* appeared of small

account. The prosperity that reigned in the house of the humblest citizen was enough to fascinate even the lord of celestials.

(1-4)

दो०—बसइ नगर जेहि लच्छि करि कपट नारि वर बेषु ।
तेहि पुर कै सोभा कहत सकुच्छिं सारद सेषु ॥ २८९ ॥

The magnificence of the city wherein dwelt Goddess Lakṣmi in the charming disguise of a mortal woman made even Śāradā (the goddess of eloquence) and (the thousand-tongued) Śeṣa falter in describing it. (289)

चौ०—पहुँचे दूत राम पुर पावन । हरये नगर बिलोकि सुहावन ॥
भूप द्वार तिन्ह खबरि जनाई । दसरथ नृप सुनि लिप् बोलाई ॥ १ ॥
करि प्रनामु तिन्ह पाती दीन्ही । मुदित महीप आपु उठि लीन्ही ॥
बारि बिलोचन बाँचत पाती । पुलक गात आई भरि छाती ॥ २ ॥
रामु लखनु उर कर वर चीढी । रहि गए कहत न खाटी मीठी ॥
पुनि धरि धीर पत्रिका बाँची । हरघी सभा बात सुनि साँची ॥ ३ ॥
खेलत रहे तहाँ सुधि पाई । आए भरतु सहित हित भाई ॥
पूछत अति सनेहं सकुच्छाई । तात कहाँ तें पाती आई ॥ ४ ॥

Janaka's messengers arrived at Śrī Rāma's sacred birth-place and rejoiced to behold the charming city. They sent in word at the entrance of the royal palace, hearing of their arrival King Daśaratha summoned them to his presence. With due reverence they delivered the letter; and the king in his joy rose to receive it in person. As he read the letter, tears rushed to his eyes, the hair on his body stood erect and his heart was full. With Rāma and Lakṣmana in his

heart and the valuable letter in his hand, he remained mute and could not utter a word, either good or bad. Then, recovering himself, he read out the letter, and the court rejoiced to hear the authentic news. Obtaining the news at the very spot where he had been playing about Bharata came with his playmates and brother (Śatrughna), and with the utmost modesty and affection asked, "Father, where has the letter come from ?" (1-4)

दो०—कुसल प्रानप्रिय बंधु दोउ अहिं कहहु केहिं देस ।
सुनि सनेह साने बचन बाची बहुरि नरस ॥ २९० ॥

"Are my two beloved brothers doing well and in what land do they happen to be ?" On hearing these words steeped in love the king read the letter over again. (290)

* According to Hindu scriptures the universe is divided into fourteen spheres, seven higher and seven lower. In their ascending order the seven higher spheres are named as Bhūḥ, Bhuvaḥ, Swaḥ, Mahāḥ, Janaḥ, Tapah and Satyam, while the lower seven are in their descending order named as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla.

चौ०—सुनि पाती पुलके दोउ
प्रीति पुनीत भरत कै
तब नृप दूत निकट
भैआ कहहु कुसल दोउ
स्यामल गौर धरें धनु
पहिचानहु तुम्ह कहहु
जा दिन तें मुनि गए
कहहु विदेह कवन विधि

आता । अधिक सनेहु समात न गाता ॥
देखी । सकल सभाँ सुखु लहेउ बिसेषी ॥ १ ॥
बैठारे । मधुर मनोहर बचन उचारे ॥
बारे । तुम्ह नीके निज नयन निहारे ॥ २ ॥
भाथा । बय किसोर कौसिक मुनि साथा ॥
सुभाऊ । प्रेम विवस पुनि पुनि कह राऊ ॥ ३ ॥
लवाई । तब तें आजु साँचि सुधि पाई ॥
जाने । सुनि प्रिय बचन दूत सुसुकाने ॥ ४ ॥

On hearing the letter the two brothers experienced a thrill of joy; their whole frame was bursting with an excess of emotion. The whole court was particularly delighted to see Bharata's unalloyed love. The king then seated the messengers close by him and spoke to them in sweet and winning tones: "Tell me, friends, are the two boys well? Have you seen them well with your own eyes? The one dark and the other fair of hue,

they are equipped with bow and quiver and are of tender age and accompanied by the sage Kausika. Do you recognize them? If so, tell me something about their temperament." Overwhelmed with love the king asked thus again and again. "From the day the sage took them away it is only today that I have obtained authentic news about them. Tell me how King Videha was able to know them." At these fond words the messengers smiled.

(1-4)

दो०—सुनहु महीपति मुकुट मनि तुम्ह सम धन्य न कोउ ।
रामु लखनु जिन्ह के तनय विस्व विभूषन दोउ ॥ २९५ ॥

"Listen, O crest-jewel of kings: there is no one so blessed as you, who have for your sons Rāma and Lakṣmaṇa, the two ornaments of the universe. (291)

चौ०—पूछन जोगु न तनय तुम्हारे । पुरुषसिंघ तिहु पुर उजिआरे ॥
जिन्ह के जस प्रताप के आगे । ससि मलीन रबि सीतल लागे ॥ १ ॥
तिन्ह कहँ कहिअ नाथ किमि चीन्हे । देखिअ रबि कि दीप कर लीन्हे ॥
सीय स्वयंबर भूप अनेका । समिटे सुभट एक तें एका ॥ २ ॥
संभु सरासनु काहुँ न द्यारा । हारे सकल बीर बरिआरा ॥
तीनि लोक महँ जे भटमानी । सभ कै सकति संभु धनु भानी ॥ ३ ॥
सकइ उठाइ सरासुर मेरु । सोउ हियँ हारि गयउ करि फेरु ॥
जेहि कौतुक सिवसैलु उठावा । सोउ तैहि सभाँ पराभउ पावा ॥ ४ ॥

"No enquiry is needed in respect of your sons, who are lions among men and the light of the universe, and before whose renown and glory the moon looks dim and the sun appears cool. About them, my lord, you ask how they came to be recognized! Does one

take a lamp in one's hand to see the sun? On the occasion of Śītā's self-election of her husband had assembled numerous princes, each one of whom was a greater champion than the rest, but not one of them could stir Sambhu's bow and all the mighty

heroes failed. The might of all those who were proud of their valour in the three worlds was crushed by it. Even the demon Bāna, who could lift Mount Meru, lost heart and retired after pacing

round the bow, and even he (Rāvana) who had lifted up Mount Kailāsa (the abode of Śiva) in mere sport was worsted in that assembly.

(1-4)

दो०—तहाँ राम रघुर्वस मनि सुनिअ महा महिपाल ।
भंजेउ चाप प्रयास बिनु जिमि गज पंकज नाल ॥ २९२ ॥

"On that occasion, we submit, O great king, Śrī Rāma, the jewel of Raghu's race, snapped the bow without the least exertion even as an elephant would break the stalk of a lotus.

(292)

चौ०—सुनि सरोष भृगुनायकु आए । बहुत भाँति तिन्ह आँखि देखाए ॥
देखि राम बलु निज धनु दीन्हा । करि बहु विनय गवनु बन कीन्हा ॥ १ ॥
राजन रामु अतुलबल जैसें । तेज निधान लखनु पुनि तैसें ॥
कंपहि भूप विलोकत जाकें । जिमि गज हरि किसोर के ताकें ॥ २ ॥
देव देखि तव बालक दोऊ । अब न आँखि तर आवत कोऊ ॥
दूत बचन रचना प्रिय लागी । प्रेम प्रताप बीर रस पागी ॥ ३ ॥
सभा समेत राड अनुरागे । दूतन्ह देन निशावरि लागे ॥
कहि अनीति ते मूदहि काना । धरमु विचारि सबहि सुख माना ॥ ४ ॥

"Hearing the news the chief of Bhṛgus came in a fury and indulged in much brow-beating. But seeing Śrī Rāma's strength he handed his bow to the latter and after much supplication withdrew to the woods. Even as Rāma, O king, is unequalled in strength, Lakṣmaṇa too¹ is a mine of glory, at whose very sight the kings trembled as elephants at the gaze of a young lion. Now that we have seen your two sons, my lord, no

one catches our eye any longer." The messengers' eloquent speech, which was full of love, glorifying and expressive of the heroic sentiment, attracted all. The king and his whole court were overwhelmed with emotion and began to offer lavish gifts to the messengers. They, however, closed their ears in protest crying, "This is unfair!" Everyone was delighted to note their sense of propriety.* (1-4)

दो०—तव उठि भूप वसिष्ठ कहुँ दीन्हि पत्रिका जाइ ।
कथा सुनाई गुरहि सब सादर दूत बोलाइ ॥ २९३ ॥

* In India not only the blood relations but even servants and co-villagers of a bride consider it sinful to accept even food or water, much less any gift or present, from the house of the bride-groom; for it is customary in this country to give the hand of a girl as a sacred gift and one is naturally reluctant to accept anything in return from him on whom a gift is made. This kind of sentiment prevails even in those cases where a marriage alliance has only been stipulated and not yet brought into actual effect. The messengers, in the above context, are actuated with a similar sentiment in refusing the gifts offered to them by King Daśaratha, who happened to be the father of the champion who had won the hand of Princess Jānaki, their master's daughter.

The king then rose and going up to Vasiṣṭha gave the letter to him, and sending for the messengers with due courtesy related the whole story to his preceptor.

(293)

चौ०—सुनि बोले गुर अति सुख पाई । पुन्य पुरुष कहुँ महि सुख आई ॥
जिमि सरिता सागर महुँ जाहीं । जयपि ताहि कामना नाहीं ॥ १ ॥
तिमि सुख संपति विनहि बोलाएँ । धरमसील पहिं जाहि सुभाएँ ॥
तुम्ह गुर विप्र धेनु सुर सेवी । तसि पुनीत कौसल्या देवी ॥ २ ॥
सुकृती तुम्ह समान जग माहीं । भयउ न है कोउ होनेउ नाहीं ॥
तुम्ह ते अधिक पुन्य बड़ काकें । राजन राम सरिस सुत जाकें ॥ ३ ॥
बीर बिनीत धरम ब्रत धारी । गुन सागर बर बालक चारी ॥
तुम्ह कहुँ सर्व काल कल्याना । सजहु बरात बजाइ निसाना ॥ ४ ॥

The Guru was highly pleased to hear the news and said, "To a virtuous man the world abounds in happiness. As rivers run into the sea, although the latter has no craving for them, so joy and prosperity come unasked and of their own accord to a pious soul. Just as you are given to the service of your preceptor, the Brahmans and cows as well as of gods, Queen Kausalyā is no less devout than you. A pious soul like you

there has never been, nor is, nor shall be in this world. Who can be more blessed than you, O king, who have a son like Rāma, and whose four worthy children are all valiant, submissive, true to their vow of piety and oceans of goodness. You are blessed indeed for all time; therefore, prepare the marriage procession to the sound of kettledrums.

(1—4)

दो०—चलहु वेगि सुनि गुर बचन भलेहि नाथ सिरु नाह ।
भूर्पति गवने भवन तब दूतन्ह बासु देवाह ॥ २९४ ॥

"And proceed quickly." On hearing these words of the preceptor the king bowed his head and said, "Very well, my lord!" and after assigning lodgings to the messengers returned to his palace.

(294)

चौ०—राजा सबु रनिवास बोलाई । जनक पत्रिका बाचि सुनाई ॥
सुनि संदेसु सकल हरघारी । अपर कथा सब भूप बखारी ॥ १ ॥
प्रेम ग्रुहित राजहि रानी । मनहुँ सिखिनि सुनि बारिद बानी ॥
मुदित असीस देहि गुर नारी । अति आनंद मगन महतारी ॥ २ ॥
लेहि परस्पर अति प्रिय पाती । हृदयं उगाह ऊडावहि छाती ॥
राम लखन कै कीरति करनी । बारहि बार भूपबर बरनी ॥ ३ ॥
सुनि प्रसादु कहि द्वार सिधाए । रानिन्ह तब महिदेव बोलाए ॥
दिए दान आनंद समेता । चले बिप्रबर आसिष देता ॥ ४ ॥

The king then called all the ladies of the gynaeceum and read aloud Janaka's letter to them. All rejoiced to hear the message and the king him-

self related the other tidings (which he had heard from the lips of the messengers). Bursting with emotion the queens shone like peahens rejoicing at

the rumbling of clouds. The preceptor's wife and the wives of other elders in their joy invoked the blessings of heaven and the mothers of the four brothers were overwhelmed with ecstasy. They took the most beloved letter from each other and pressing it to their bosom cooled their burning heart. The great king recounted

again and again the glory and exploits of both Rāma and Lakṣmaṇa. Saying that it was all due to the sage's grace he went out of doors. The queens then sent for the Brahmans and joyfully bestowed gifts on them. And the Brahmans returned to their home uttering blessings.

(1-4)

सो०—जानक लिप हँकारि दीन्हि निछावरि कोटि बिधि ।

चिरु जीवहुं सुत चारि चक्रबर्ति दसरथ के ॥ २९५ ॥

Next they called the beggars and lavished innumerable kinds of gifts on them. "Long live the four sons of Emperor Daśaratha!" (295)

त्रौ०—कहत चले पहिरें पट नाना । हरषि हने गहगहे निसाना ॥
 समाचार सब लोगन्ह पाए । लागे घर घर होन बधाए ॥ १ ॥
 सुवन चारि दस भरा उठाहू । जनकसुता रघुबीर बिआहू ॥
 सुनि सुभ कथा लोग अनुरागे । मग गृह गर्ली सँवारन लागे ॥ २ ॥
 जशपि अवध सदैव सुहावनि । राम पुरी मंगलमय पावनि ॥
 तदपि प्रीति कै प्रीति सुहाई । मंगल रचना रची बनाई ॥ ३ ॥
 ध्वज पताक पट चामर चारू । छावा परम बिचित्र बजारू ॥
 कनक कलस तोरन मनि जाला । हरद दूब दधि अच्छत माला ॥ ४ ॥

Thus they shouted as they left, attired in raiment of various kinds; there was a jubilant and tempestuous clash of kettledrums. When the news spread among all the people, festivities were started in every house. All the fourteen spheres were filled with joy at the news of the forthcoming wedding of Janaka's daughter with the hero of Raghu's race. The citizens were enraptured to hear the glad tidings and began to decorate the streets, houses and lanes. Although the city of Ayodhyā

is ever charming, being the blessed and sacred abode of Śrī Rāma, it was adorned with beautiful festal decorations because of the love the people bore towards the very embodiment of love. Flags and banners, curtains and graceful chowries canopied the bazars in a most marvellous fashion. With vases of gold, festal arches, festoons of netted gems, turmeric, blades of Dūrvā grass, curds, unbroken rice and wreaths of flowers—

(1-4)

दो०—मंगलमय निज निज भवन लोगन्ह रचे बनाइ ।

बीरीं सौंचीं चतुरसम चौके चारु पुराइ ॥ २९६ ॥

—The people decorated their respective houses, which were already full of blessings; the lanes were sprinkled over with water mixed with the fourfold pastes of sandal, saffron, musk and camphor and the squares in front of their houses were filled in with tasteful designs. (296)

चौ०—जहँ तहँ ज्यथ जूथ मिलि भामिनि । सजि नव सस सकल दुति दामिनि ॥
 विधुबदनीं मूरा सावक लोचनि । निज सरूप रति मानु विमोचनि ॥ १ ॥
 गावहिं मंगल मंजुल बानीं । सुनि कल रव कलकंठि लजानीं ॥
 भूप भवन किमि जाइ बखाना । विस्व विमोहन रचेत बिताना ॥ २ ॥
 मंगल द्रव्य मनोहर नाना । राजत बाजत विपुल निसाना ॥
 कतहुँ विरिद बंदी उच्चरहीं । कतहुँ वेद धुनि भूसुर करहीं ॥ ३ ॥
 गावहिं सुंदरि मंगल गीता । लै लै नामु रामु अरु सीता ॥
 बहुत उछाहु भवनु अति थोरा । मानहुँ उमगि चला चहु ओरा ॥ ४ ॥

Collected here and there troops of ladies, all brilliant as the lightning, with moon-like face and eyes resembling those of a fawn and beauty enough to rob Love's consort (Rati) of her pride, and who had practised all the sixteen kinds of female adornment,* sang auspicious strains with voice so melodious that the female cuckoo was put to shame on hearing the sweet sound! How is the king's palace to be described; the pavilion set up there would dazzle the whole universe. Various articles of

good omen and charming in appearance were displayed and a number of kettledrums were sounded. Here were panegyrists singing the family glory and here were Brahmans chanting the Vedas; while pretty women caroled festive songs, many times repeating the names of Rāma and Sītā. There was an excess of joy all round, while the palace was too small to contain it; it seemed, therefore, as if it overflowed on all sides.

(1-4)

दो०—सोभा दसरथ भवन कइ को कवि वरनै पार ।

जहाँ सकल सुर सीस मनि राम लीन्ह अवतार ॥ २९७ ॥

What poet can describe the splendour of Daśaratha's palace, in which Rāma, the crest-jewel of all divinities, had taken birth ?

(297)

चौ०—भूप भरत पुनि लिए बोलाई । हय गय स्थंदन साजहु जाई ॥
 चलहु बेगि रघुबीर वराता । सुनत पुलक पूरे दोउ आता ॥ १ ॥
 भरत सकल साहनी बोलाए । आयसु दीन्ह मुदित उठि धाए ॥
 रचि रुचि जीन तुरग तिन्ह साजे । वरन वरन बर बाजि विशजे ॥ २ ॥

* According to the standard works on poetics the sixteen forms of female adornment are as follows:—(1) rubbing and cleansing the body with fragrant unguents, (2) ablution, (3) putting on a new attire, (4) dyeing the sides of one's feet with red lac, (5) dressing the hair, (6) adorning the parting line of the hair with red lead,* (7) painting the forehead with streaks of sandal-paste, (8) dotting the chin with a small black spot, (9) colouring the palms of one's hands and the soles of one's feet with the reddish dye extracted from the leaves of the Menhdi plant, (10) anointing one's body with perfumed unguents, (11) adorning the body with bejewelled ornaments, (12) beautifying the hair etc., with wreaths of flowers, (13) perfuming and dyeing one's mouth by chewing betel-leaves etc., (14) colouring the teeth, (15) painting the lips red and (16) applying collyrium to one's eyes.

सुभग सकल सुष्ठि चंचल करनी । अथ इव जरत धरत पग धरनी ॥
 नाना जाति न जाहिं बग्वाने । निदरि पवनु जनु चहत उडाने ॥ ३ ॥
 तिन्ह सब छयल भए असवारा । भरत सरिस बय गजकुमारा ॥
 सब सुंदर सब भूषनधारी । कर मर चाप तून कटि भारी ॥ ४ ॥

The king next called Bharata and said, "Go and prepare the horses, elephants and chariots and start at once in procession for Rāma's marriage." The two brothers were thrilled to hear this command. Bharata sent for the officers in charge of the stables and issued necessary instructions; the latter rose in joy and hastened to execute the orders. They equipped the horses with gorgeous saddles; gallant steeds of different colours stood there in their majesty. They were all beautiful and

surpassingly swift-footed; they trod the ground as lightly as though it were red-hot iron. They belonged to different breeds, which were more than one could tell, they would fly in the air, as it were, outstripping the wind itself. Gallant princes, who were of the same age as Bharata, mounted them. The princes were all handsome and adorned with jewels and had a bow and arrow in their hands and a well-equipped quiver fastened at their side.

(1-4)

दो०—छुरे छबीले छयल सब सूर सुजान नवीन ।
 जुग पदचर असवार प्रति जे असिकला प्रवीन ॥ २९८ ॥

They were elegant and blithesome youths, chosen and skilled warriors all; and with each knight were two footmen, clever at sword-play. (298)

चौ०—बाँधे बिरद बार रन गाडे । निकसि भए पुर बाहेर ठाडे ॥
 केरहिं चतुर तुरग गति नाना । हरषहिं सुनि सुनि पनव निसाना ॥ १ ॥
 रथ सारथिन्ह बिचित्र बनाए । ध्वज पताक मनि भूषन लाए ॥
 चवर चारु किंकिनि धुनि करहीं । भानु जान सोभा अपहरहीं ॥ २ ॥
 साँकरन अगानित हय होते । ते तिन्ह रथन्ह सारथिन्ह जोते ॥
 सुंदर सकल अलंकृत सोहे । जिन्हहि बिलोकत मुनि मन मोहे ॥ ३ ॥
 जे जल चलहिं थलहि की नाई । टाप न बूङ बेग अधिकाई ॥
 अख सख सबु साजु बनाई । रथी सारथिन्ह लिए बोलाई ॥ ४ ॥

The champions, who were all staunch in fight and had taken a vow of chivalry, sallied forth and halted outside the city. The clever fellows put their steeds through various paces and rejoiced to hear the clash of tabor and drum. The charioteers had made their cars equally gorgeous with flags and banners, gems and ornaments. They were also provided with elegant chowries and tinkling bells and outdid in splendour the chariot of the sun-god. The king

owned numberless horses with dark ears,* which the charioteers yoked to their chariots. They were all beautiful and looked so charming with their ornaments that even sages would be enraptured at the sight. They skimmed the surface of water even as dry land and would not sink even hoof-deep: so marvellous was their speed. Having provided the chariots with missiles and weapons and every other equipment the charioteers called their masters. (1-4)

* A rare and invaluable breed of horses, milk white all over and dark only in the ears, which were considered specially suitable for a horse-sacrifice.

दो०—चाढ़ि चाढ़ि रथ वाहेर नगर लागी जुरन वरात ।

होत सगुन सुंदर सवहि जो जेहि कारज जात ॥ २९९ ॥

Mounting the chariots the processionists began to collect outside the city.
On whatever errand one went, each was greeted by auspicious omens. (299)

चौ०—कलित करिबरन्हि परीं अँबारीं । कहि न जाहिं जेहि भाँति सँवारीं ॥
चले मत्त गज बंट विराजी । मनहुँ सुभग सावन घन राजी ॥ १ ॥
आहन अपर अनेक विधाना । सिविका सुभग सुखासन जाना ॥
तिन्ह चाढ़ि चले विप्रबर बृंदा । जनु तनु धरें सकल श्रुति छंदा ॥ २ ॥
मागध सूत बंदि गुनगायक । चले जान चाढ़ि जो जेहि लायक ॥
बेसर ऊँ बृषभ बहु जाती । चले बस्तु भरि अगनित भाँती ॥ ३ ॥
कोटिन्ह कँवरि चले कहारा । विविध बस्तु को बरनै पारा ॥
चले सकल सेवक समुदाई । निज निज साजु समाजु बनाई ॥ ४ ॥

On magnificent elephants were mounted splendid seats with canopies wrought in a manner beyond all description. Elephants in rut, adorned with clanging bells, headed like beautiful (rumbling) clouds in the rainy month of Śrāvāna (roughly corresponding to August). There were various kinds of other vehicles, such as charming palanquins, sedans etc., on which rode companies of noble Brahmans, incarnations, as it were, of all the hymns of the Vedas. Genealogists, bards,

panegyrists and rhapsodists too rode on vehicles appropriate to their respective rank; while mules, camels and oxen of various breeds carried on their backs commodities of innumerable kinds. Millions of porters marched with burdens slung across their shoulders; who could enumerate the varieties of goods they carried? Crowds of servants also proceeded on the journey equipping themselves in their own way and forming batches of their own. (1-4)

दो०—सब के उर निर्मर हरण पूरित पुलक सरीर ।

कवहिं देखिवे नयन भरि रामु लखनु दोउ बीर ॥ ३०० ॥

Each had boundless joy in his heart and a thrill ran through the bodies of all. They whispered to one another, "When shall we feast our eyes on the two heroes, Rāma and Laksmana?" (300)

चौ०—गरजहिं गज बंटा धुनि घोरा । रथ रव बाजि हिंस चहु ओरा ॥
निदरि बनहिं धुर्मरहिं निसाना । निज पराइ कछु सुनिअ न काना ॥ १ ॥
महा भीर भूपति के द्वारे । रज होइ जाइ पषान पबारे ॥
चाढ़ी अटारिन्ह देखहिं नारीं । लिएं आरती मंगल थारीं ॥ २ ॥
गावहिं गीत मनोहर नाना । अति आनंदु न जाइ बखाना ॥
तब सुमंत्र दुइ स्यंदन साजी । जोते रबि हय निंदक बाजी ॥ ३ ॥
दोउ रथ रुचिर भूप पहिं आने । नहि सारद पहिं जाहिं बखाने ॥
राज समाजु एक रथ साजा । दूसर तेज उंज अति आजा ॥ ४ ॥

The elephants trumpeted and their bells clanged with a terrific din, on all sides there was a creaking of wheels and a neighing of horses. The clash of kettledrums would drown the peal of thunder, no one could hear one's own words, much less of others. At the entrance of the king's palace, there was such an enormous crowd that a stone thrown there would be trodden into dust. Women viewed the sight from house-tops, carrying festal lights in salvers used on auspicious occasions, and caroled melodious strains of various

kinds in an ecstasy of joy beyond description. Then Sumantra (King Daśaratha's own charioteer and trusted counsellor) got ready a pair of chariots and yoked them with steeds that would outrun even the horses of the sun-god, and brought them in all their splendour before the king; their beauty was more than goddess Śāradā could describe. One of them was equipped with the royal paraphernalia; while the other was a mass of splendour and shone brightly.

(1-4)

दो०—तेहि रथ रुचिर बसिष्ठ कहुँ हरषि चढाइ नरेसु ।
आपु चढेउ स्यंदन सुमिरि हर गौरि गंसु ॥ ३०१ ॥

This magnificent chariot the king joyfully caused Vasistha to mount, and then himself ascended the other, with his thoughts fixed on Lord Hara, his preceptor (Vasistha), goddess Gauri and the god Ganeśa.

(301)

चौ०—सहित बसिष्ठ सोह नृप कैसे । सुर गुर संग पुरंदर जैसे ॥
करि कुल रीति वेद विधि राऊ । देखि सबहि सब भाँति बनाऊ ॥ १ ॥
सुमिरि रामु गुर आयसु पाहू । चले महीपति संख बजाहू ॥
हरये विद्युधि बिलोकि बराता । वरधाहि सुमन सुमंगल दाता ॥ २ ॥
भयउ कोलाहल हय गय गाजे । व्योम बरात बाजने बाजे ॥
सुर नर नारि सुमंगल गाहू । सरस राग बाजहिं सहनाहू ॥ ३ ॥
वंट घंटि धुनि बरनि न जाहीं । सरव करहि पाहूक फहराहीं ॥
करहि विदूषक कैतुक नाना । हास कुसल कल गान सुजाना ॥ ४ ॥

In the company of Vasistha the king shone forth as Indra (the lord of celestials) by the side of his preceptor (Bṛhaspati). After performing all the rites sanctioned by family usage or prescribed by the Vedas and seeing everyone fully equipped for the journey, he sallied forth to the blast of the conch-shell after receiving the permission of his preceptor and with his thoughts fixed on Sri Rāma. The immortals rejoiced to see the marriage procession and rained down flowers full of auspicious

blessings. There was a confused din of horses neighing, elephants trumpeting and music playing both in the heavens and in the procession. Human and celestial dames alike sang festal melodies, while clarionets played in sweet accord. There was an indescribable clamour of bells, both large and small. The footmen leaped and danced, displaying exercises of various kinds. Jesters, proficient in pleasantry and expert in singing melodious songs, practised all kinds of buffoonery.

(1-4)

दो०—तुरग नचावहि कुअर्ह वर अकनि मृदंग निसान ।
नागर नट चितवहि चकित डगाहि न ताल बँधान ॥ ३०२ ॥

Gallant princes made their steeds curvet to the measured beat of tabors and kettledrums, accomplished dancers noted with surprise that they never made, a step out of time. (302)

चौ०—बनहू न बरनत बनी बराता । होहिं सगुन सुंदर सुभद्राता ॥
 चारा चाषु बाम दिसि लेहै । मनहुँ सकल मंगल कहि देहै ॥ १ ॥
 दाहिन काग सुखेत सुहावा । नकुल दरसु सब काहूँ पावा ॥
 सानुकूल बह त्रिविध बयारी । सघट सबाल आव बर नारी ॥ २ ॥
 लोवा फिरि फिरि दरसु देखावा । सुरभी सनमुख सिसुहि पिआवा ॥
 मृगमाला फिरि दाहिनि आई । मंगल गन जनु दीन्हि देखाई ॥ ३ ॥
 छेमकरी कह छेम विसेधी । सामा बाम सुतह पर देखी ॥
 सनमुख आयउ दधि अह मीना । कर पुस्क दुह विग्र प्रबीना ॥ ४ ॥

The splendour of the marriage procession was more than one could describe. Fair and auspicious omens occurred. The blue-necked jay picked up food on the left and announced as it were all good fortune. On a fair field in the right appeared a crow, and a mongoose was seen by all. A soft, cool and fragrant breeze was blowing in a favourable direction, a blessed (unwidowed) woman appeared with a pitcher and a child in her arms. A fox turned

round and showed himself again and again and a cow suckled its calf in front of the procession, a herd of deer came round to the right, as if good omens appeared in visible form. A Brahmani-kite promised great blessings; and a Śyāmā bird was observed on an auspicious tree to the left. A man bearing curds and fish and two learned Brahmins each with a book in his hand came from the opposite direction.

(1—4)

दो०—मंगलमय कल्यानमय अभिमत फल दातार ।

जनु सब साचे होन हित भए सगुन एक बार ॥ ३०३ ॥

All kinds of blessed and auspicious omens and those conducive of desired results occurred all at once as if to fulfil themselves. (303)

चौ०—प्रंगल सगुन सुगम सब ताके । सगुन ब्रह्म सुंदर सुत जाके ॥
 राम सरिस बहु दुलहिनि सीता । समधी दसरथु जनकु पुनीता ॥ १ ॥
 सुनि अस व्याहु सगुन सब नाचे । अब कीन्हे बिरंचि हम साँचे ॥
 एहि बिधि कीन्ह बरात पयाना । हय गय गाजहि हने निसाना ॥ २ ॥
 आवत जानि भानुकूल केतू । सरितन्हि जनक बँधाए सेतू ॥
 बीच बीच बर बास बनाए । सुरपुर सरिस संपदा छाए ॥ ३ ॥
 असन सयन बर बसन सुहाए । पावहि सब निज निज मन भाए ॥
 नित नूतन सुख लखि अनुकूले । सकल बरातिन्ह मंदिर भूले ॥ ४ ॥

Auspicious omens easily occur to him who has God with form as his own son. In the marriage which was going to

take place, the bridegroom was no other than Śri Rāma and Sītā Herself was the bride; while the pious Daśaratha

and Janaka were the parents of the bridegroom and the bride respectively; hearing of this marriage all good omens danced and said, "It is now that the Creator has justified us." In this way the procession set forth amidst the neighing of horses, the trumpeting of elephants and the clash of kettledrums. Learning that the chief of the solar race, King Daśaratha, was already on the way, King Janaka had the rivers

bridged, and got beautiful rest-houses erected at different stages, which vied in magnificence with the city of immortals (Amarāvatī), and in which members of the bridegroom's party were supplied with excellent food, beds and clothing each according to his own taste. Finding ever new pleasures agreeable to themselves all the members of the bridegroom's party forgot their own home.

(1-4)

दो०—आवत जानि वरात वर सुनि गहगहे निसान ।

सजि गज रथ पदचर तुरग लेन चले अगवान ॥ ३०४ ॥

When it was learnt that the procession of the bridegroom's party was approaching and the tempestuous clash of the kettledrums was heard, a deputation went out to receive it with elephants, chariots, footmen and horses duly equipped.

(304)

[PAUSE 10 FOR A THIRTY-DAY RECITATION]

चौ०—कनक कलस भरि कोपर थारा । भाजन ललित अनेक प्रकाश ॥
 भरे सुधासम सब पकवाने । नाना भाँति न जाहिं बखाने ॥ १ ॥
 फल अनेक वर बस्तु सुहाई । हरषि भेट हित भूप पठाई ॥
 भूषण बसन महामनि नाना । खग सृग हय गय बहुविधि जाना ॥ २ ॥
 मंगल सरुन सुगंध सुहाए । बहुत भौति महिषाल पठाए ॥
 दधि चिउरा उपहार अपरा । भरि भरि काँचरि चले कहारा ॥ ३ ॥
 अगवानन्ह जब दीखि बराता । उर आनंदु पुलक भर गाता ॥
 देखि बनाव सहित अगवाना । मुदित बरातिन्ह हने निसाना ॥ ४ ॥

Jars of gold full of sweet and cold drinks and trays and salvers and beautiful dishes of various kinds laden with confections of indescribable variety and delicious as ambrosia, with luscious fruit and many other delightful articles were sent as an offering by King Janaka in his joy. The king also sent ornaments, wearing apparel, valuable gems of every variety, birds, antelopes, horses, elephants, vehicles of every description, charming

aromatic substances of an auspicious nature and various articles of good omen; and a train of porters marched with their loads of curds, parched rice and presents of endless variety slung across their shoulders. When the deputation saw the bridegroom's party, their mind was filled with rapture and a thrill ran through their frame. Seeing the deputation equipped in every way the members of the bridegroom's party had their drums beaten in great joy.

(1-4)

दो०—हरषि परसपर मिलन हित कछुक चले वगमेल ।

जनु आनंद समुद्र तुइ मिलत विहाइ सुबेल ॥ ३०५ ॥

A batch from each side joyfully marched at a gallop in order to meet each other and the two parties met as two oceans of bliss that had transgressed the bounds.

(305)

चौ०—बरषि सुमन सुर सुंदरि गावहि । मुदित देव दुंदुभीं बजावहि ॥
 बस्तु सकल राख्याँ नृप आगे । विनय कीन्हि तिन्ह अति अनुरागे ॥ १ ॥
 प्रेम समेत राय्य सबु लीन्हा । भै बकसीस जाचकन्हि दीन्हा ॥
 करि पूजा मान्यता बडाई । जनवासे कहुँ चले लवाई ॥ २ ॥
 बसन विचित्र पाँवडे
 अति सुंदर दीन्हेउ जनवासा । जहे सुख कहुँ सब भाँति ॥ ३ ॥
 जानी सिय्य बरात पुर आई । कछु निज महिमा प्रगटि जनाई ॥
 हृदय्य सुमिरि सब सिद्धि बोलाई । भूप पहुनहै करन पठाई ॥ ४ ॥

Celestial damsels rained down flowers and sang, while the glad gods sounded kettledrums. The members of the deputation placed all the offerings before King Daśaratha and supplicated him with an affectionate address. The king lovingly accepted everything and distributed the offerings as presents among his own people, or bestowed them as alms on the beggars. After due homage, reverence and courtesy the deputation conducted the bridegroom's party to the lodgings set apart for them. Gorgeous cloths were spread as

carpets for the royal guests to tread upon, on seeing which Kuvera (the god of wealth) was no longer proud of his wealth. Magnificent were the quarters assigned to the bridegroom's party, which provided every kind of comfort for each guest. When Sītā learnt that the bridegroom's party had arrived in the city, She manifested Her glory to a certain extent. By Her very thought She summoned all the Siddhis (miraculous powers personified) and despatched them to wait upon the king and his party. (1-4)

दो०—सिधि सब सिय आयसु अकनि गई जहाँ जनवास ।

लिएँ संपदा सकल सुख सुरपुर भोग विलास ॥ ३०६ ॥

Hearing Sītā's command they repaired to the guests' apartments, taking with them every kind of riches, comforts as well as the enjoyments and luxuries of heaven.

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चौ०—निज निज बास बिलोकि बराती । सुरसुख सकल सुलभ सब भाँती ॥
 विभव भेद कछु कोउ न जाना । सकल जनक कर करहि बखाना ॥ १ ॥
 सिय महिमा रघुनाथक जानी । हरये हृदय्य हेतु पहिचानी ॥
 पितु आगमनु सुनत दोउ भाई । हृदय्य न अति आनंदु अमाई ॥ २ ॥
 सकुचन्ह कहि न सकत गुरु पाही । पितु दरसन लालचु मन माही ॥
 बिस्वामित्र विनय बडि देखी । उपजा उर संतोषु विमेषी ॥ ३ ॥
 हरषि बंधु दोउ हृदय्य लगाए । पुलक अंग अंबक जल छाए ॥
 चले जहाँ दमरथु जनवासे । मनहुँ मरोबर तकेउ विशासे ॥ ४ ॥

Each member of the bridegroom's party found in his own apartment all the embellishments of heaven, ready at hand. In every apartment one, however, had an awakening of the mystery behind this untold splendour; everyone sang Janaka's praises. Rāma alone recognized Sīta's influence and was glad at heart to discern Her love. When the brothers heard of their father they could not contain themselves.

joy, but were too modest to speak to their Guru, though their heart longed to see their sire. Viśwāmitra felt much gratified at heart to perceive this great humility. In his joy he pressed the two brothers to his bosom; a thrill ran through his limbs, while tears rushed to his eyes. They proceeded to the guests' apartments, where King Daśaratha was, as though a lake sought visit a thirsty soul. (1-4)

दो०—भूप बिलोके जबहि मुनि आवत सुतन्ह समेत ।
उठे हरषि सुखसिधु महुँ चले थाह सी लेत ॥ ३०७ ॥

When the king saw the sage coming with the two princes, he rose in joy and advanced to meet them like a man who feels his footing in an ocean of bliss. (307)

चौ०—मुनिहि दंडवत कीन्ह महीसा	बार बार पद रज धरि सीसा ॥
कौसिक राड लिए उर लाई	असीस पृछो कुसलाई ॥ १ ॥
पुनि दंडवत करत दोइ भा	शृपति उर सुखु न समाई ॥
सुत हियं लाइ दुसह न्व	सरीर प्रान जनु भेटे ॥ २ ॥
पुनि बसिष्ठ पद सिर ति गाए ।	शदित मुनिबर उर लाए ॥
विष्र बूंद बंदे दुड़े भाई ।	मन बती असीसे पाई ॥ ३ ॥
भरत सहानुज कीन्ह प्रनामा ।	लिए उठाइ लाइ उर रामा ॥
हरषे लखन देखि दोउ आता ।	सिले ग्रेम परिपूरित गाता ॥ ४ ॥

The king prostrated himself before the sage, placing the dust of the latter's feet on his head again and again. Kauśika pressed the king to his bosom, blessed him and inquired after his welfare. When King Daśaratha saw the two brothers prostrating themselves, he could not contain himself for joy. Pressing the boys to his bosom he allayed the unbearable pangs of separation and looked like a dead body restored to life. Rāma and

Laksmana then bowed their head at Vasistha's feet and the great sage embraced them in the ecstasy of love. The two brothers next saluted all the Brahmans and in turn received their welcome blessings. Bharata and his younger half-brother (Śatrughna) greeted Rāma, who lifted them and embraced them. Laksmana rejoiced to see the two brothers (Bharata and Śatrughna) and as he embraced them his limbs were throbbing with emotion. (1-4)

दो०—पुरजन परिजन जातिजन जात्क भंती भीत ।
मिले जथाविधि सबहि प्रभु परम कृपाल विनीत ॥ ३०८ ॥

The most gracious and unassuming Lord greeted everyone else including the citizens, attendants, kinsmen, beggars, ministers and friends in a manner befitting the rank of each. (308)

Kalyana-Kalpataru



Rama, the Bridegroom

चौ०—रामहि देखि बरात जुड़ानी । प्रीति कि रीति न जाति बखानी ॥
 नृप समीप सोहहिं सुत चारी । जनु धन धरमादिक तजुधारी ॥ १ ॥
 सुतन्ह समेत दसरथहि देखी । मुदित नगर नर नारि बिसेषी ॥
 सुमन बरिसि सुर हनहिं निसाना । नाकनटीं नाचहिं करि गाना ॥ २ ॥
 सतानंद अरु बिप्र सचिव गन । मागध सूत बिदुष बंदीजन ॥
 सहित बरात रात सनमाना । आयसु मागि किरे अगवाना ॥ ३ ॥
 प्रथम बरात लगन ते आई । ताते पुर प्रमोदु अधिकाई ॥
 ब्रह्मानंदु लोग सब लहही । बढँडु दिवस निसि विधि सन कहही ॥ ४ ॥

The sight of Śrī Rāma was so soothing to the guests; the ways of love are beyond description. Beside the king his four sons looked like incarnations as it were of the four ends of human endeavour, viz., riches, religious merit etc. The people of the city were delighted beyond measure to see King Daśaratha with his sons. The gods rained down flowers and beat their drums; the nymphs of heaven danced and sang. Śatānanda (King Janaka's family preceptor) and the other

Brahmans and ministers of State, as well as the genealogists, minstrels, jesters and rhapsodists, who formed the deputation, paid due honour to the king and his party and returned with their permission. The bridegroom's party had arrived earlier than the day fixed for the wedding: there was great rejoicing in the city on this account. Everyone enjoyed transcendent bliss and prayed to the Creator that the days and nights might be lengthened.

(1-4)

दो०—रामु सीय सोभा अवधि सुकृत अवधि दोउ राज ।
 जहँ तहँ पुरजन कहहिं अस मिलि नर नारि समाज ॥ ३०९ ॥

"Rāma and Sītā are the perfection of beauty, and the two kings (Daśaratha and Janaka) the perfection of virtue!" Thus would observe the men and women of the city wherever they happened to meet.

(309)

चौ०—जनक सुकृत मूरति बैदेही । दसरथ सुकृत रामु धरें देही ॥
 इन्ह सम काँडु न सिव अवराधे । काँडु न इन्ह समान फल लाधे ॥ १ ॥
 इन्ह सम कोउ न भशउ जग माही । है नहिं कतहूँ होनेउ नाही ॥
 हम सब सकल सुकृत कै रासी । भए जग जनमि जनकपुर बासी ॥ २ ॥
 जिन्ह जानकी राम छबि देखी । को सुकृती हम सरिस बिसेषी ॥
 पुनि देखब रघुबीर बिआहू । लेब भली विधि लोचन लाहू ॥ ३ ॥
 कहहिं परसपर कोकिलबयनी । एहि बिआहू बड़ लाभु सुनयनी ॥
 बड़े भाग विधि बात बनाई । नयन अतिथि होइहहिं दोउ भाई ॥ ४ ॥

"Vaidehi (Sītā) is the incarnation of Janaka's merit, and Rāma is Daśaratha's virtue personified. No one has worshipped Śiva with such devotion as these two kings, nor has anyone

obtained such a reward as they have. No one has equalled them in this world, neither ever anyone to equal them anywhere nor shall be. We are all storerooms of all kinds of merits

in that we have been born in this world as residents of Janaka's capital. Who is so highly blessed as we, who have beheld the beauty of Jānaki (Sītā) and Rāma ? And we will witness Śrī Rāma's wedding and shall thereby richly reap the benefit of our eyes.

Damsels with voice as sweet as the notes of the cuckoo whispered to one another, "O bright-eyed friends, we shall gain much by this union. By our great good-luck Providence has ordained things well: the two brothers shall often delight our eyes. (1-4)

दो०—बारहिं बार सनेह वस जनक बोलाउव सीय ।
लेन आइहिं बंधु दोउ कोटि काम कमनीय ॥ ३१० ॥

"Time after time out of affection Janaka will send for Sītā (from Ayodhyā); and the two brothers, charming as millions of Cupids put together, will come to take her back (310)

चौ०—बिबिध भाँति होइहि पहुनाई । प्रिय न काहि अस सासुर माई ॥
तब तब राम लखनहि निहारी । होइहिं सब पुर लोग सुखारी ॥ १ ॥
सखि जस राम लखन कर जोटा । तैसेइ भूप संग दुइ ढोया ॥
स्थाम गौर सब अंग सुहाए । ते सब कहहि देखि जे आए ॥ २ ॥
कहा एक मैं आजु निहारे । जनु विरंचि निज हाथ सँवारे ॥
भरतु रामही की अनुहारी । सहसा लखि न सकहि नर नारी ॥ ३ ॥
लखनु सत्रुसूदनु एकरूपा । नख सिखि ते सब अंग अनूपा ॥
मन भावहि मुख बरनि न जाहीं । उपमा कहुं त्रिभुवन कोउ नाहीं ॥ ४ ॥

"There will be hospitality of every kind, who, dear one, would not love to stay at such a father-in law's. On each such occasion all the people of the city will be happy to behold Śrī Rāma and Lakṣmana. King Daśaratha, my friends, has brought with him two other lads exactly resembling the pair of Rāma and Lakṣmana. One dark, the other fair, but both charming of every limb: so declare all those who have seen them." Said another, "I saw them

today it appeared to me as though the Creator had fashioned them with his own hands. Bharata is an exact copy of Rāma; no man or woman could distinguish them at first sight. Lakṣmana and Satrusūdana (Satrughna) are indistinguishable from each other, peerless in every limb from head to foot. The four brothers attract the mind but cannot be described in words; for they have no match in all the three worlds. (1-4)

छं०—उपमा न कोउ कह दास तुलसी कतहुँ कवि कोविद कहैं ।
बल बिनय विद्या सील सोभा सिंधु इन्ह से एइ अहैं ॥
पुर नारि सकल पसारि अंचल विधिहि बचन सुनावहीं ।
व्याहिअहुँ चारिउ भाइ एहि पुर हम सुमंगल गावहीं ॥

Says Tulasidāsa: "They have no comparison anywhere, so declare the poets and wise men. Oceans of strength, modesty, learning, amiability and beauty, they are their own compeers." Spreading out the skirt of their garment (as a beggar

would while asking for alms) all the women of the city made entreaties to the Creator, "May all the four brothers be married in this city and may we sing charming nuptial songs!"

सो०—कहहि॒ परस्पर नारि॑ बारि॑ विलोचन॑ पुलक॑ तन॑ ।
सखि॑ सबु॑ करब॑ पुरारि॑ पुन्य॑ पयोनिधि॑ भूप॑ दोउ॑ ॥ ३११ ॥

Said the damsels to one another, with tears in their eyes and the hair on their body standing erect, "Friends, the Slayer of the demon Tripura will accomplish everything the two kings are of such boundless merit." (311)

चौ०—एहि॑ विधि॑ सकल॑ मनोरथ॑ करही॑ । आनंद॑ उमगि॑ उमगि॑ उर भरही॑ ॥
जे॑ नृप॑ सीय॑ स्वर्यंबर॑ आए॑ । देखि॑ बंधु॑ सब॑ तिन्ह॑ सुख॑ पाए॑ ॥ १ ॥
कहत॑ राम॑ जसु॑ बिसद॑ बिसाला॑ । निज॑ निज॑ भवन॑ गए॑ महिपाला॑ ॥
गए॑ बीति॑ कछु॑ दिन॑ एहि॑ भाँती॑ प्रमुदित॑ पुरजन॑ सकल॑ बराती॑ ॥ २ ॥
मंगल॑ मूल॑ लगन॑ दिनु॑ आवा॑ । हिम॑ रितु॑ अगहनु॑ मासु॑ सुहावा॑ ॥
ग्रह॑ तिथि॑ नखतु॑ जोगु॑ बर बाह॑ । लगन॑ सोधि॑ विधि॑ कीन्ह॑ विचार॑ ॥ ३ ॥
पठै॑ दीनिह॑ नारद॑ सन॑ सोई॑ । गनी॑ जनक॑ के॑ गनकन्ह॑ जोई॑ ॥
सुनी॑ सकल॑ लोगान्ह॑ यह॑ बाता॑ । कहहि॑ जीतिधी॑ आहि॑ विधाता॑ ॥ ४ ॥

In this way they all prayed and a flood of joy inundated their heart. The princes who had come as Sītā's suitors rejoiced to see the four brothers and returned each to his own home extolling Śrī Rāma's widespread and spotless fame. Thus a few days elapsed to the delight alike of the citizens and all the members of the bridegroom's party. At length the blessed day of wedding arrived, it was the delightful month of Mārgasīrsa and the beginning of the

cold season. Having carefully examined and determined the propitious nature of the planets, date, asterism, the conjunction of the stars, the day of the week and the hour of the wedding the Creator despatched the note concerning the hour of the wedding through Nārada; it was just the same that Janaka's astrologers had already determined. When all the people heard of this, they observed, "The astrologers of this place are so many creators as it were." (1-4)

दो०—धेनुधूरि॑ बेला॑ विमल॑ सकल॑ सुमंगल॑ मूल॑ ।
विप्रन्ह॑ कहेउ॑ विदेह॑ सन॑ जानि॑ सगुन॑ अनुकूल॑ ॥ ३१२ ॥

The most auspicious and sacred hour before sunset (which is the time when cows generally return home from pasture, and is consequently marked by clouds of dust raised by their hoofs) arrived, perceiving propitious omens, the Brahmans apprised King Videha of its approach. (312)

चौ०—उपरोहितहि॑ कहेउ॑ नरनाहा॑ । अब॑ बिलंब॑ कर॑ कारनु॑ काहा॑ ॥
सतानंद॑ तब॑ सचिव॑ बोलाए॑ । मंगल॑ सकल॑ साजि॑ सब॑ ल्याए॑ ॥ १ ॥
संख॑ निसान॑ पनव॑ बहु॑ बाजे॑ । मंगल॑ कलस॑ संगुन॑ सुभ॑ साजे॑ ॥
सुभग॑ सुभासिणि॑ गावहि॑ गीता॑ । करहि॑ बेद॑ खुनि॑ विग्र॑ पुनीता॑ ॥ २ ॥

लेन चले सादर एहि भाँती । गए जहाँ जनवास बराती ॥
 कोसलपति कर देखि समाजू । अति लघु लाग तिन्हहि सुरराजू ॥ ३ ॥
 भयउ समउ अब धारिआ पाऊ । यह सुनि परा निसानहि वाऊ ॥
 गुरहि पूछि करि कुलविधि राजा । चले संग सुनि साधु समाजा ॥ ४ ॥

The king asked the family priest (Śatānanda), "What is the cause of delay now?" Śatānanda then summoned the ministers, who came equipped with all auspicious articles. A number of conches, drums and tabors sounded. Festal vases and articles of good omen (such as curds, turmeric and blades of Dūrvā grass) were displayed. Graceful women (whose husbands were alive) sang songs, and holy Brahmans murmured Vedic texts. In this manner they

proceeded to invite the bridegroom's party with due honour and called at the latter's lodgings. When they witnessed King Daśaratha's glory, Indra (the lord of celestials) looked very small to them. "The hour has come; be good enough to start now," they submitted. At this the drums gave a thundering beat. After consulting his preceptor and going through the family rites King Daśaratha sallied forth with a host of sages and holy men.

(1-4)

दो०—भाग्य बिमब अवधेस कर देखि देव ब्रह्मादि ।
 लगे सराहन सहस मुख जानि जनम निज बादि ॥ ३१३ ॥

Witnessing King Daśaratha's good fortune and glory and believing their birth as fruitless, Brahmā and the other gods began to extol him with a thousand tongues.

(313)

चौ०—सुरन्ह सुमंगल अवसर जाना । बरषहि सुमन बजाह निमाना ॥
 सिव ब्रह्मादिक बिबुध बरथा । चढे बिमानन्ह नाना जूथा ॥ १ ॥
 प्रेम पुलक तन हृदयँ उच्छाह । चले बिलोकन राम बिआह ॥
 देखि जनकपुरु सुर अनुरागे । निज निज लोक सबहि लघु लागे ॥ २ ॥
 चितवहि चकित बिचित्र बिताना । रचना सकल अलौकिक नाना ॥
 नगर नारि नर रूप निधाना । सुधर सुधरम सुसील सुजाना ॥ ३ ॥
 तिन्हहि देखि सब सुर सुरनारी । भए नखत जनु बिधु उजिआरी ॥
 ब्रिधिहि भयउ आचरजु बिसेषी । निज करनी कछु कर्तहु न देखी ॥ ४ ॥

The gods perceived that it was a fit occasion for happy rejoicings, hence they rained down flowers and beat their drums. Śiva, Brahmā and hosts of other gods mounted aerial cars in several groups. Their frames thrilling over with emotion and their hearts overflowing with joy, they proceeded to witness Sri Rāma's wedding. The gods felt so enraptured to see Janaka's capital that

their own realms appeared to them as of small account. They gazed with amazement at the wonderful pavilion and all the different works of art which were of a transcendental character. The people of the city, both men and women, were so many mines of beauty, well-formed, pious, amiable and wise. In their presence all the gods and goddesses appeared like stars

in a moonlit night. The Creator nowhere did he find his own (Brahmā) was astounded above all; for handiwork. (1-4)

दो०—सिवं समुज्जाए देव सब जनि आचरज भुलाहु ।
हृदयं विचारहु धीर धरि सिय रघुवीर विआहु ॥ ३१४ ॥

Siva admonished all the gods saying, "Be not lost in wonder; calmly ponder in your heart that it is the wedding of Sītā and the Hero of Raghu's race. (314)

चौ०—जिन्ह कर नामु लेत जग माहीं । सकल अमंगल मूल नसाहीं ॥
करतल होहि पदारथ चारी । तेइ सिय रामु कहेउ कामारी ॥ १ ॥
एहि विवि संभु सुरन्ह समुज्जावा । पुनि आगें बर बसह चलावा ॥
देवन्ह देखे दसरथु जाता । महामोद मन पुलकित गाता ॥ २ ॥
साधु समाज संग महिदेवा । जनु ननु धरें करहि सुख सेवा ॥
सोहत साथ सुभग सुत चारी । जनु अपवरग सकल तनुधारी ॥ ३ ॥
मरकत कनक बरन बर जोरी । देखि सुरन्ह मै प्रीति न थोरी ॥
पुनि रामहि विलोकि हियं हरये । नृपहि सराहि सुमन तिन्ह बरये ॥ ४ ॥

"At the very mention of whose name all evil is uprooted and the four ends of human existence are brought within one's grasp, such are Sītā and Rāma," said the Destroyer of Cupid, Śankara. In this way Śambhu admonished the divinities, and then spurred on His noble bull. The gods beheld Daśaratha marching (to Janaka's palace) with his heart full of rapture and the hair on his body standing erect. The assemblage of holy men

and Brahmans accompanying the king appeared like joys incarnate ministering to him. By his side shone forth the four handsome princes, incarnations as it were of the four types of final beatitude.* The gods were greatly inspired with love to see the two lovely pairs, one possessing the hue of emeralds and the other of golden hue. They were particularly delighted at heart to see Rāma, and extolling the king they rained down flowers on him. (1-4)

दो०—राम रूपु नख सिख सुभग वारहि बार निहारि ।
पुलक गात लोचन सजल उमा समेत पुरारि ॥ ३१५ ॥

As Umā and the Slayer of the demon Tripura gazed again and again at Śri Rāma's charming beauty from head to foot, the hair on Their body stood erect and Their eyes were bedewed with tears. (315)

चौ०—केकि कंठ दुनि स्यामल अंगा । तदित विनिंदक बसन सुरंगा ॥
व्याह विभूषन विविध बनाए । मंगल सब सब भाँति सुहाए ॥ १ ॥

* The four types of final beatitude as enumerated in the scriptures are as follows:—
(1) Sālokya (residence in the same heaven as the Supreme Deity), (2) Sārūpya (attaining a form similar to that of the Deity), (3) Sānipya (living in close proximity with the Deity), and (4) Sāyujya (complete absorption into the Deity).

सरद विमल विधु बदनु सुहावन । नयन नवल राजीव लजावन ॥
 सकल अलौकिक सुंदरताहृ । कहि न जाइ मनही मन भाई ॥ २ ॥
 बंधु मनोहर सोहहि संगा । जात नचावत चपल तुरंगा ॥
 राजकुञ्ठेर वर बाजि देखावहि । बंस प्रसंसक बिरिदि सुनावहि ॥ ३ ॥
 जेहि तुरंग पर रामु बिराजे । गति बिलोकि खगनायकु लाजे ॥
 कहि न जाइ सब भाँति सुहावा । बाजि वेषु जनु काम बनावा ॥ ४ ॥

His swarthy form possessed the glow of a peacock's neck, while His bright yellow raiment outshone the lightning. Wedding ornaments of every kind, all auspicious and graceful in every way, adorned His person. His countenance was as delightful as the moon in a cloudless autumnal night; while His eyes put to shame a blooming pair of lotuses. The elegance of His form was transcendent in all its details; though captivating the soul, it defied descrip-

tion. Beside Him shone forth His lovely brothers, who rode curveting their restive steed. The other princes too displayed the pace of their horses and the family bards recited the glories of their line. Even the king of birds, Garuda, blushed for shame to note the speed of the steed that Rāma bestrode; it was charming beyond description in every way; it seemed as though Cupid himself had taken the form of a horse.

(1-4)

छ०—जनु बाजि वेषु बनाइ मनसिजु राम हित अति सोहहृ ।
 आपनै बय बल रूप गुन गति सकल भुवन विमोहहृ ॥
 जगमगत जीनु जराव जोति सुमोति मनि मानिक लगे ।
 किंकिनि ललाम लगामु ललित बिलोकि सुर नर मुनि ठगे ॥

It seemed as if Cupid himself had appeared with all his charm in the disguise of a horse for the sake of Sri Rāma and fascinated the whole universe with its youth and vigour, form and virtues as well as with its pace. A bejewelled saddle, thick set with beautiful pearls, gems and rubies shone on his back; the exquisite band with small tinkling bells and the lovely bridle, dazed gods, men and sages alike.

द०—प्रभु मनसहि लयलीन मनु चलत बाजि छवि पाव ।
 भूषित उड़गन तड़ित धनु जनु वर वरहि नचाव ॥ ३१६ ॥

Marching with its mind completely merged in the Lord's will, the horse looked most beautiful, as though a cloud irradiated by stars and the fitful lightning had mounted a peacock and made it dance.

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चौ०—जेहि वर बाजि रामु असवारा । तेहि सारदउ न वरनै पारा ॥
 संकर राम रूप अनुरागे । नयन पंचदस अति प्रिय लगे ॥ १ ॥
 हरि हित सहित रामु जब जोहे । रमा समेत रमापति मोहे ॥
 निरखि राम छवि विधि हरघाने । आठइ नयन जामि पछिताने ॥ २ ॥

सुर सेनप उर बहुत उछाहू । विधि ते डेवह लोचन लाहू ॥
रामहि चितव सुरेस सुजाना । गौतम श्रापु परम हित माना ॥ ३ ॥
देव सकल सुरपतिहि सिहाहीं । आजु पुरंदर सम कोउ नाहीं ॥
मुदित देवगन रामहि देखी । नृपसमाज दुहुँ हरषु बिसेषी ॥ ४ ॥

Even Śāradā is unable to describe the noble steed on which Śrī Rāma rode. Śankara (who has five faces, with three eyes each) was enamoured of Śrī Rāma's beauty and congratulated himself on His possessing as many as fifteen eyes. When Śrī Hari (Viṣṇu) fondly gazed on Rāma, both Ramā and Her lord were equally enchanted. (The four-faced) Brahmā too was delighted to behold Śrī Rāma's beauty; but he felt sorry to think that he had only eight eyes. The generalissimo of the

heavenly host (the six-faced Kārtikeya) exulted over the fact of his possessing half as many eyes again as Brahmā. When the wise lord of celestials gazed on Śrī Rāma (with his thousand eyes), he thought Gotama's curse as the greatest blessing. All the gods envied Indra and observed, "No one can vie with Purandara (Indra) today." The whole host of heavenly beings rejoiced to behold Śrī Rāma and there was joy beyond measure in the court of both the monarchs.

(1—4)

ठ०—अति हरषु राजसमाज दुहु दिसि दुंदुभीं बाजहिं घनी ।
बरषाहि सुमन सुर हरषि कहि जय जयति जय रघुकुलमनी ॥
एहि भाँति जानि वरात आवत वाजने वहु बाजहीं ।
रानी सुआसिनि बोलि परिछनि हेतु मंगल साजहीं ॥

There was great rejoicing in the court of both the kings and a tempestuous clash of kettledrums on both sides, the gods rained down flowers, shouting in their joy, "Glory, glory, glory to the Jewel of Raghu's race!" In this way when it was known that the marriage procession was approaching, all sorts of music began to play, while Queen Sunayanā (Sitā's mother) summoned married women whose husbands were alive and prepared with their help auspicious materials for the ceremony of waving lights round the bridegroom.

दो०—सजि आरती अनेक विधि मंगल सकल सँचारि ।
चलीं मुदित परिछनि करन गजगामिनि वर नारि ॥ ३१७ ॥

Kindling lights of various kinds and collecting all other articles of good omen, a bevy of graceful women, who possessed the charming gait of an elephant, proceeded joyfully to perform the ceremony of waving lights round the bridegroom.

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चौ०—बिधुबदनीं सब सब मृगलोचनि । सब निज तन छबि रति मदु मोचनि ॥
पहिरें बरन बरन वर चीरा । सकल विभूषन सज्जे सरीरा ॥ १ ॥
सकल सुमंगल अंग बनाएँ । करहि गान कलर्कंडि लजाएँ ॥
कंकन किकिनि नूपुर बाजहिं । चालि बिलोकि काम गज लाजहिं ॥ २ ॥

बाजहिं वाजने बिब्रिधि प्रकारा । नभ अरु नगर सुमंगलचारा ॥
 सची सारदा रमा भवानी । जे सुरतिय सुचि सहज सथानी ॥ ३ ॥
 कपट नारि वर वेष वनाई । मिलीं सकल रनिवासहि जाई ॥
 करहिं गान कल मंगल बानीं । हरष बिवस सब कहुँ न जानी ॥ ४ ॥

They all had moon-like faces, and eyes like those of a gazelle; by the elegance of their form they robbed Rati (Love's consort) of all self-conceit. Attired in costly garments of various colours they had adorned their person with all kinds of ornaments. They had further beautified all their limbs with auspicious materials, and sang melodies that put to shame even a female cuckoo. Bracelets, small bells round their waist-band as well as anklets made a jingling sound as they moved and even

Love's elephants blushed for shame to see their gait. All kinds of music played and there were rejoicings both in the heavens and in the city. Śachi (Indra's consort), Śāradā, Ramā, Bhavāni and other goddesses, who were pure-hearted and clever by nature, assumed the disguise of lovely women and joined the royal gynaeceum. They sang festal songs in a melodious voice, and as every one was overcome with joy no one could recognize them.

(1-4)

ठ०—को जान केहि आनंद वस सब ब्रह्म वर परिछन चली ।

कल गान मधुर निसान वरषहि सुमन सुर सोभा भली ॥

आनंदकंदु विलोकि दूलहु सकल हियं हरषित भई ।

अंभोज अंवक अंबु उमगि सुअंग पुलकावलि छई ॥

Who should recognize whom, when everyone in the gynaeceum proceeded in her ecstatic joy to join the ceremony of waving lights round the bridegroom, who was no other than the Supreme Spirit incarnate. Melodious songs were being sung and kettledrums gently sounded, the gods rained down flowers and everything looked most charming. All the women were delighted at heart to behold the bridegroom, who was the fountain of joy, tears of love rushed to their lotus-like eyes and the hair on their pretty limbs stood erect.

द०—जो सुखु भा सिय मातु मन देखि राम वर वेषु ।

सो न सकहि कहि कलप सत सहस सारदा सेषु ॥ ३१८ ॥

The joy which Sītā's mother felt in her heart on beholding Śrī Rāma in the attire of a bridegroom was more than a thousand Śāradās and Śeśas could tell in a hundred Kalpas.

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चौ०—नयन नीर हटि मंगल जानी । परिछनि' करहिं सुदित मन रानी ॥
 बेद बिहित अरु कुल आचारु । कीनह भली बिधि सब व्यवहारु ॥ १ ॥
 पंच सबद धुनि मंगल गाना । पट पाँवडे परहिं बिधि नाना ॥
 करि आरती अरघु तिनह दीन्हा । राम गमनु मंडप तब कीन्हा ॥ २ ॥
 दसरथु सहित समाज बिराजे । बिभव विलोकि लोकपति लाजे ॥
 समयं समयं सुर वरषहि फूला । सांति पढहिं महिसुर अनुकूला ॥ ३ ॥

नम अरु नगर कोलाहल होई । आपनि पर कल्प सुनह न कोई ॥
एहि बिधि रामु मंडपहि आए । अरथु देह आसन बैठाए ॥ ४ ॥

Restraining her tears out of regard for the auspicious occasion, Queen Sunayana performed the ceremony of waving lights with a gladdened heart, and duly completed all the rites prescribed by the Vedas as well as by family usage. The five kinds of music* were being played, accompanied by five varieties of other sounds† and festal songs; carpets of different sorts were spread on the way. After waving lights the queen offered water to Sri Rama for washing His hands with and the latter then proceeded to

the pavilion Dasaratha shone in all his glory with his followers, his magnificence put to shame the guardians of the different worlds. From time to time the gods rained down flowers, and the Brahmans recited propitiatory texts appropriate to the occasion. There was such a great uproar in the heavens as well as in the city that no one could hear one's own words, much less of others. In this way Sri Rama entered the pavilion, after offering Him water to wash His hands with. He was conducted to His seat
(1—4)

छ०—बैठारि आसन आरती करि निरखि बहु सुखु पावही ।
मनि बसन भूषन भूरि वारहि नारि मंगल गावही ॥
ब्रह्मादि सुरवर विष्र वेष बनाइ कौतुक देखही ।
अवलोकि रघु कुल कमल रवि छवि सुफल जीवन लेखही ॥

When Rama was installed on the seat reserved for Him, lights were waved round Him and everyone rejoiced to behold the bridegroom, scattering about Him gems and raiments and ornaments in profusion, while women sang festal songs. Brahma and the other great gods witnessed the spectacle disguised as Brahmins; and as they gazed on the beauty of Sri Rama, who delighted Raghu's race even as the sun brings joy to the lotuses, they regarded this privilege as the fulfilment of their life.

दो०—नाऊ वारी भाट नट राम निछाचरि पाइ ।
मुदित असीसहि नाइ सिर हरषु न हृदयँ समाइ ॥ ३१९ ॥

Having gathered the offerings scattered about Sri Rama, the barbers, torch-bearers, family bards and dancers bowed their head and gladly invoked blessings on Him with a heart overflowing with joy.
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चौ०—मिले जनकु दसरथु अति प्रीतीं । करि बैदिक लौकिक सब रीतीं ॥
मिलत महा दोउ राज बिराजे । उपमा खोजि खोजि कबि लाजे ॥ १ ॥

* The five kinds of music referred to above are those produced from:—(1) Vinā or the lute, (2) the clapping of hands, (3) the clashing of a pair of cymbals, (4) the beating of a kettle-drum and (5) the blowing of a trumpet or any other wind instrument.

† The five varieties of other sounds are: (1) Vedadhwanī (the murmuring of Vedic texts), (2) Vandidhwanī (the praises sung by family bards), (3) Jayadhwanī (shouts of victory), (4) Sankhadhwanī (the blast of conches), and (5) Dundubhidhwanī (beat of drums).

लहा न कतहुं हारि हिँ मानी । इन्ह सम पृह उपमा उर आनी ॥
 सामध देखि देव अनुरागे । सुमन बरषि जसु गावन लागे ॥ २ ॥
 जगु बिरचि उपजावा जब तें । देखे सुने व्याह बहु तब तें ॥
 सकल भाँति सम साजु समाजू । सम समधी देखे हम आजू ॥ ३ ॥
 देव गिरा सुनि सुंदर साँची । प्रीति अलौकिक दुहुँ दिसि माची ॥
 देत पाँवडे अरघु सुहाए । सादर जनकु मंडपहि ल्याए ॥ ४ ॥

Having observed every custom that derived its authority from the Vedas or from popular tradition the two kings Janaka and Daśaratha, embraced each other with great love. The two monarchs while embracing each other presented a glorious spectacle, poets made repeated efforts to find a suitable analogy but felt abashed at their failure. Finding no comparison anywhere, they felt baffled and concluded that the pair could be likened to themselves alone. The gods were enraptured to see the tie of love between the two kings united by marriage alliance; raining down flowers they began to sing the glories of both.

"Ever since Brahmā created the world, we have witnessed and heard of many a marriage; but it is only today that we have seen the pomp and grandeur on both sides so well-balanced in every respect and the fathers of the bride and the bridegroom so well-matched." Hearing the above voice from heaven, which was so charming yet so true, there was a flood of transcendent love on both sides. Unrolling beautiful carpets on the way and offering water to wash his hands with, Janaka himself conducted Daśaratha to the pavilion with all honour.

(1-4)

छं०—मंडपु विलोकि विवित्र रचनाँ रुचिरताँ सुनि मन हरे ।
 निज पानि जनक सुजान सब कहुँ आनि सिंधासन धरे ॥
 कुल इष्ट सरिस वसिष्ठ पूजे विनय कंरि आसिष लही ।
 कौसिकहि पूजत परम प्रीति कि रीति तौ न परै कही ॥

The marvellous art of the pavilion and its charm captivated the heart even of sages, yet the wise Janaka fetched and placed with his own hands thrones for all the honoured guests. He worshipped the sage Vasistha as if he were his own family deity and supplicating before him received his blessings; while the supreme devotion with which he paid his homage to Kausika was something too great for words.

दो०—बामदेव आदिक रिष्य पूजे मुदित महीस ।
 दिए दिव्य आसन सबहि सब सन लही असीस ॥ ३२० ॥

King Janaka gladly adored Vāmadeva (another family preceptor of King Daśaratha) and the other Rsis as well, he gave them all gorgeous seats and received blessings from all of them in return.

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चौ०—बहुरि कीन्हि कोसलपति पूजा । जनि ईस सम भाड न दूजा ॥
 कीन्हि जोरि कर बिनय बढाई । कहि निज भाग्य बिभव बहुताई ॥ १ ॥

पूजे भूपति सकल बराती । समधी सम सादर सब भाँती ॥
 आसन उचित दिए सब काहू । कहौं काह मुख एक उछाहू ॥ २ ॥
 सकल बरात जनक सनमानी । दान मान बिनती बर बानी ॥
 विधि हरि हरु दिसिपति दिनराऊ । जे जानहिं रघुबीर प्रभाऊ ॥ ३ ॥
 कपट बिप्र बर बेष बनाएँ । कौतुक देखहिं अति सचु पाएँ ॥
 पूजे जनक देव सम जानें । दिए सुआसन बिनु पहिचानें ॥ ४ ॥

Again he paid divine honours to the King of Ayodhyā, taking him to be the peer of Śiva and none other, and mentioning how his fortune and rank had been enhanced through relation with King Daśaratha, he made humble supplication to the latter and extolled him with joined palms King Janaka worshipped all the members of the bridegroom's party with the same honour in every respect as he had paid to the bridegroom's father, and assigned appropriate seats to them all. How am I to describe with my one tongue the

warmth of his feeling ♪ Janaka honoured the whole bridegroom's party with gifts, polite behaviour, supplication and sweet words Brahmā, Hari, Hara, the guardians of the eight quarters of the world* and the sun-god, all of whom had knowledge of Śri Rāma's glory, disguised themselves as noble Brahmans and witnessed the spectacle with great delight Janaka worshipped them as on a par with gods and, though he recognized them not, assigned them exalted seats.

(1-4)

छं०—पहिचान को केहि जान सबहि अपान सुधि भोरी भई ।
 आनंद कंदु विलोकि दूलहु उभय दिसि आनँदमई ॥
 सुर लखे राम सुजान पूजे मानसिक आसन दण ।
 अवलोकि सीलु सुभाऊ प्रभु को विवृथ मन प्रसुदित भण ॥

Who should recognize and whom should one know, when everyone had forgotten one's own self ♪ As they gazed on the bridegroom, who was Bliss personified, joy was diffused on both sides (in the bridegroom's party as well as in the court of Janaka). The all-wise Rāma recognized the gods, worshipped them mentally and assigned them seats of His own fancy. And the immortals were delighted at heart to perceive the congenial manners and gentle disposition of the Lord.

दो०—रामचंद्र मुख चंद्र छबि लोचन चाह चकोर ।
 करत पान सादर सकल प्रेमु प्रमोदु न थोर ॥ ३२१ ॥

The graceful eyes of all fondly drank in the beauty of ŚRI Rāmachandra's countenance with the utmost love and rapture even as the Chakora bird feeds on the moon's rays.

(321)

*The guardians of the eight quarters of the world are: (1) Indra (the lord of celestials), of the east; (2) Agni (fire-god), of the south-east, (3) Yama (the god dispensing the fruit of one's good or evil actions), of the south; (4) Nirṛti (the god of death), of the south-west; (5) Varuṇa (the god of water), of the west; (5) Vāyu (the wind-god), of the north-west, (7) Kuvera (the god of riches), of the north; and (8) Īśāna (Śiva), of the north-east.

चौ०—समउ बिलोकि बसिष्ठ बोलाए । सादर सतानंदु सुनि आए ॥
 बेगि कुञ्जरि अब आनहु जाई । चले मुदित सुनि आयसु पाई ॥ १ ॥
 रानी सुनि उपरोहित बानी । प्रमुदित सखिनह ममेत मथानी ॥
 विप्र बधू कुलवृद्ध बोलाई । करि कुल रीति सुमंगल गाई ॥ २ ॥
 नारि वेष जे सुर बर वामा । सकल सुभायं सुंदरी खामा ॥
 तिन्हहि देखि सुखु पावहि नारी । बिनु पहिचानि प्रानहु ते प्यारी ॥ ३ ॥
 बार बार सनमानहि रानी । उमा रमा सारद सम जानी ॥
 सीय सँवारि समाजु बनाई । मुदित मंडपहि चर्ले लवाई ॥ ४ ॥

Perceiving that the time of wedding had arrived, Vasishtha sent for Śatānanda with all the honour due to him, and on hearing the call the latter came with all reverence. "Kindly go and bring the bride quickly now." Receiving the sage's order he gladly left. The wise queen with her associates was highly pleased to hear the priest's message; she sent for a few Brahman ladies and the elder ladies of the family, who performed the family rites and sang charming festal songs. The

consorts of the principal gods, who were disguised as mortal women, were all naturally lovely and in the prime of their youth. The ladies of Janaka's household were delighted to see them and, even though none recognized them, the ladies held them dearer than their life. The queen honoured them again and again treating them on a par with Umā, Rāmā and Sāradā. After adorning Sītā and forming a circle about Her they joyously conducted Her to the pavilion.

(1-4)

छ०—चलि ल्याइ सीताहि सर्वीं सादर सजि सुमंगल भामिनीं ।
 नवसप्त साजैं सुंदरीं सब मन्त कुंजर गामिनीं ॥
 कल गान सुनि मुनि ध्यान त्यागहिं काम कोकिल लाजहीं ।
 मंजीर नूपुर कलित कंकन ताल गति बर वाजहीं ॥

Equipping themselves with auspicious materials Sītā's companions and other ladies conducted Her to the pavilion with due honour; each of them was lovely of form and had practised all the sixteen forms of adornment and moved with the grace of an elephant in rut. At the sound of their melodious strains the sages felt obliged to give up their meditation, and Love's own cuckoos were abashed. Their ornaments for the toes and ankles and the charming bangles on their wrists produced a delightful sound keeping tune with their songs.

दो०—सोहति बनिता बृंद महुँ सहज सुहावनि सीय ।
 छुबि ललना गन सध्य जनु सुषमा तिय कमनीय ॥ ३२२ ॥

Sītā in Her native loveliness shone forth among the bevy of ladies as a charming personification of Beauty in the midst of the Graces. (322)

चौ०—सिय सुंदरता बरनि न जाई । लघु मति बहुत मनोहरताई ॥
 आचत दीखि बरतिन्ह सीता । रूप रासि सब भाँति पुनीता ॥ १ ॥

सबहि मनहिं मन किए प्रनामा । देखि राम भए पूरनकामा ॥
 हरषे दसरथ सुतन्ह समेता । कहि न जाइ उर आनँदु जेता ॥ २ ॥
 सुर प्रनामु करि बरिसहि फूला । मुनि असीस धुनि मंगल मूला ॥
 गान निमान कोलाहलु भारी । प्रेम प्रमोद मगन नर नारी ॥ ३ ॥
 एहि विधि सीय मंडपहिं आई । प्रसुदित सांति पढहिं मुनिराई ॥
 तेहि अवसर कर विधि व्यवहारु । दुहुँ कुलगुर सब कीन्ह अचारु ॥ ४ ॥

Sitā's elegant form baffles all description: so poor is my wit and so surpassing Her charm When the members of the bridegroom's party saw Sitā approach, a veritable storehouse of beauty and spotless in every way, all greeted Her from the core of their heart. At the sight of Jānaki Rāma had His heart's desire fulfilled. King Daśaratha with all his other sons was filled with delight; the joy of their heart could not be expressed. The gods made obeisance and rained down

flowers; while the sages uttered their benedictions, which were the source of all blessings The songs that the ladies sang, combined with the sound of kettledrums, produced a loud symphony; men and women both were lost in love and rejoicing In this manner Sitā entered the pavilion, while great sages recited propitiatory texts in great joy. The two family preceptors (Vasistha and Śatānanda) performed all the religious rites and ceremonies and observed the family customs. (1-4)

छं०—आचारु करि गौरि गनपति मुदित विष्णु पुजावहीं ।
 सुर प्रगटि पूजा लेहिं देहिं असीस अति सुखु पावहीं ॥
 मधुपर्क मंगल द्रव्य जो जेहि समय मुनि मन महुँ चहै ।
 भेरे कनक कोपर कलस सो तब लिएहिं परिचारक रहै ॥ १ ॥
 कुल रीति प्रीति समेत रवि कहि देत सदु सादर कियो ।
 एहि भाँति देव पुजाइ सीतहि सुभग सिंघासनु दियो ॥
 सिय राम अवलोकनि परसपर प्रेमु काहु न लखि परै ।
 मन बुद्धि वर बानी अगोचर प्रगट कवि कैसें करै ॥ २ ॥

Having observed the family customs the Gurus (Vasistha and Śatānanda) in great joy directed the Brahmins to worship Goddess Gauri and Her son Ganesa, the gods accepted the homage in visible form and gave their blessing with great delight. Whatever auspicious article such as a mixture of honey* etc. the sages mentally sought at any particular moment, attendants stood ever ready with gold trays and pitchers full of that substance The sun-god himself lovingly pointed out the family usages, which were all scrupulously observed. Having thus caused Sitā to worship the gods, the sages assigned Her a beautiful throne. The mutual love

* The mixture referred to above, which is known by the name of 'Madhuparka' is usually composed of curds, clarified butter, water, honey and sugar. It is a respectful offering made to a guest or to the bridegroom on his arrival at the door of the bride's father.

with which Sītā and Rāma regarded each other could not be perceived by anyone. It was beyond the reach of the best mind, intellect and speech; how, then, could the poet express it ?
(1-2)

दो०—होम समय तनु धरि अनलु अति सुख आहुति लेहिं ।

विग्र वेष धरि वेद सब कहि विवाह विधि देहिं ॥ ३२३ ॥

While oblations were offered to the sacred fire, the fire-god in person accepted the offerings with great delight; and the Vedas in the guise of Brahmans directed the procedure of the nuptial ceremony.
(323)

चौ०—जनक पाटमहिषी जग जानी । सीय मातु किमि जाइ बखानी ॥
सुजसु सुकृत सुख सुंदरताई । सब समेटि विधि रची बनाई ॥ १ ॥
समउ जानि मुनिवरन्ह बोलाई । सुनति सुआसिनि सादर ल्याई ॥
जनक बाम दिसि सोह सुनयना । हिमगिरि संग बनी जनु मयना ॥ २ ॥
कनक कलस मनि कोपर रुरे । सुचि सुगंध मंगल जल पूरे ॥
निज कर सुदित रायँ अरु रानी । धरे राम के आगें आनी ॥ ३ ॥
पदहिं वेद मुनि मंगल बानी । गगन सुमन झरि अवसरु जानी ॥
अरु बिलोकि दंपति अनुरागे । पाय पुनीत पखारन लागे ॥ ४ ॥

What words can describe the world-renowned queen-consort of Janaka and Sītā's mother ? The Creator had exhausted in fashioning her all the bright glory, virtue, joy and beauty. Perceiving the appropriate time, the great sages sent for her; and in response to their call married women whose husbands were alive brought her with due honour. Queen Sunayana shone forth to Janaka's left even as Menā beside Hīmavān (the mountain-

king). The king and queen joyfully brought and placed with their own hands gold vases and beautiful trays of jewels filled with holy, scented and auspicious water before Sri Rāma. The sages recited the Veda in joyous tones and at the proper time flowers rained down from the heavens. The royal couple were enraptured to behold the Bridegroom and began to wash His holy feet.

(1-4)

छ०—लागे पखारन पाय पंकज प्रेम तन पुलकावली ।

नभ नगर गान निसान जय धुनि उमगि जनु चहुँ दिसि चली ॥
जे पद सरोज मनोज अरि उर सर सदैव विराजही ।
जे सकृत सुमिरत विमलता मन सकल कलि मल भाजही ॥ १ ॥
जे परसि मुनिवनिता लही गति रही जो पातकमई ।
मकरंदु जिन्ह को संभु सिर सुचिता अवधि सुर बरनई ॥
करि मधुप मन मुनि जोगि जन जे सेह अभिमत गति लहै ।
ते पद पखारत भाग्यभाजनु जनकु जय जय सब कहै ॥ २ ॥

वर कुअँरि करतल जोरि साखोचारु दोउ कुलगुर करें ।
 भयो पानिगहनु विलोकि विधि सुर मनुज मुनि आन्द भरें ॥
 सुखमूल दूलहु देखि दंपति पुलक तन हुलस्यो हियो ।
 करि लोक वेद विधानु कन्यादानु नृपभूषन कियो ॥ ३ ॥
 हिमवंत जिमि गिरिजा महेसहि हरिहि श्री सागर दई ।
 तिमि जनक रामहि सिय समरपी विस्व कल कीरति नई ॥
 क्यों करै विनय विदेहु कियो विदेहु मूरति सावर्णी ।
 करि होमु विधिवत गाँठि जोरी होन लागीं भावर्णी ॥ ४ ॥

They began to lave Śrī Rāma's lotus feet, their whole frame was thrilled with emotion. The sounds of singing and kettledrums and shouts of victory in the heavens as well as in the city overflowed as it were in all direction. The lotus feet that ever sparkle in the lake of Śiva's bosom, by thinking of which even for once the mind gets purified and all the impurities of the Kali age are driven away, by whose touch the sage Gotama's wife, who was full of sin, attained salvation, whose nectar in the form of the river Gangā adorns Śambhu's head and is declared by the gods as the holiest of the holy, and by resorting to which with their bee-like minds sages and mystics attain the goal of their liking, it is those very feet that the most lucky Janaka washed amidst shouts of victory from all corners. Joining the palms of the Bride and the Bridegroom, both the family priests recited the genealogy of the two families; and perceiving that the Bridegroom had accepted the Bride's hand, Brahmā and the other divinities as well as men and sages were filled with delight. As the king and queen gazed on the Bridegroom, who was the very fountain of joy, the hair on their body stood erect, while their heart was filled with rapture. And having gone through all the rites sanctioned either by the Vedas or by family usage, the glorious King Janaka gave his Daughter to the Bridegroom. As Himavān gave away Giriijā to the great Lord Śiva, and the deity presiding over seas bestowed Śrī on Hari, so did Janaka give Sītā to Rāma and thereby earned fair renown of an unprecedented character. King Videha (Janaka) was unable to make any supplication, since that Prince (Śrī Rāma) of swarthy complexion had justified his name (Videha) by making him forget everything about his body. When oblations had been offered to the sacred fire with due rite, the ends of garments of the Bride and the Bridegroom were tied together (as a token of their indissoluble union) and the couple began to circumambulate the fire (in order to show that the two had been united in the presence of the fire-god as a witness). (1—4)

दो—जय धुनि बंदी वेद धुनि मंगल गान निसान ।
 सुनि हरषहि बरषहि विबुध सुरतरु सुमन सुजान ॥ ३२४ ॥

At the sound of the huzzas, the praises sung by the bards, the recitation of the Vedic texts, the din of the festal songs and the beating of kettledrums the wise immortals rejoiced and rained down flowers from the trees of paradise. (324)

चौ—कुअँरु कुअँरि कल भावरि देहीं । नयन लाभु सब सादर लेहीं ॥
 जाहू न बरनि मनोहर जोरी । जो उपमा कछु कहौं सो थोरी ॥ १ ॥

राम सीय सुंदर प्रतिश्छाहीं । जगमगात मनि खंबन माहीं ॥
 मनहुँ मदन रति धरि बहु रूपा । देखत राम बिआहु अनूपा ॥ २ ॥
 दरस लालसा सकुच न थोरी । प्रगटत दुरत बहोरि बहोरी ॥
 भए मगन सब देखनिहरे । जनक समान अपान बिसारे ॥ ३ ॥
 प्रमुदित मुनिन्ह भावर्णी फेरी । नेगसहित सब रीति निवेरी ॥
 राम सीय सिर सेंदुर देहीं । सोभा कहि न जाति विधि केहीं ॥ ४ ॥
 अहन पराग जलजु भरि नीकें । ससिहि भूष अहि लोभ अमी कें ॥
 बहुरि बसिष्ठ दीन्हि अनुसासन । बहु दुलहिनि बैठे एक आसन ॥ ५ ॥

The Bride and Bridegroom performed the circumambulation with charming paces, while all present feasted their admiring gaze on the spectacle. The lovely couple was beyond description; whatever comparison might be suggested would fall short of the reality. Lovely images of Rāma and Sītā were reflected on the pillars of jewels and shone as if Love and his consort, Rati, witnessed Śri Rāma's matchless wedding appearing in numerous forms. Their curiosity and bashfulness were equally great, that is why they revealed themselves and went out of sight again and

again. All the spectators were enraptured; like Janaka they forgot all about themselves. Joyously the sages bade the Bride and Bridegroom pace round the fire and accomplished all the rites including the ceremonial gifts. Śri Rāma applied the vermilion to Sītā's forehead, a sight the charm of which was altogether beyond description. It seemed as if with a lotus surcharged with reddish pollen a serpent thirsting for nectar decorated the moon. Then Vasistha gave the direction and the Bride and Bridegroom sat together on the same seat.

(1-5)

छं०—बैठे वरासन रामु जानकि मुदित मन दसरथु भए ।
 तनु पुलक पुनि पुनि देखि अपनै सुकृत सुरतह फल नए ॥
 भरि भुवन रहा उछाहु राम बिबाहु भा सवहीं कहा ।
 केहि भाँति बरनि सिरात रसना एक यहु मंगलु महा ॥ १ ॥
 तव जनक पाइ बसिष्ठ आयसु व्याह साज सँचारि कै ।
 मांडवी श्रुतकीरति उरमिला कुअँरि लई हँकारि कै ॥
 कुसकेतु कन्या प्रथम जो गुन सील सुख सोभार्मई ।
 सब रीति प्रीति समेत करि सो व्याहि नृप भरतहि दई ॥ २ ॥
 जानकी लघु भगिनी सकल सुंदरि सिरोमनि जानि कै ।
 सो तनय दीन्हि व्याहि लखनहि सकल विधि सनमानि कै ॥
 जेहि नामु श्रुतकीरति सुलोचनि सुमुखि सब गुन आगरी ।
 सो दई रिपुसूदनहि भूपति रूप सील उजागरी ॥ ३ ॥

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Bharata-Savitri.

(The Essence of the Mahabharata)

मातापितृसहस्राणि पुत्रदारशतानि च ।

संसारेष्वनुभूतानि यान्ति यास्यन्ति चापरे ॥ १ ॥

We have had, and taken leave of, thousands of mothers and fathers, and hundreds of sons and wives during the many rounds of births that we have undergone, and shall take leave of many more in future births.

हर्षस्यानसहस्राणि भयस्थानशतानि च ।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥ २ ॥

There are thousands of occasions for joy and hundreds of occasions for fear. These affect, every day, only him that is ignorant, but never him that is wise.

ऊर्ध्वबाहुविर्बैस्येष न च कश्चिच्छृणोति मे ।

धर्मादर्थश्च कामश्च स किम्यं न सेव्यते ॥ ३ ॥

With uplifted arms I am crying aloud, but nobody hears me. From Righteousness (*Dharma*) is Wealth as also Pleasure. Why should not Righteousness, therefore, be resorted to ?

न जातु कामाक्षं भयाक्षं लोभाद्

धर्मं त्यजेज्जीवितस्यापि हेतोः ।

धर्मो नित्यः सुखदुःखे स्वनित्ये

जीवो नित्यो हेतुरस्य स्वनित्यः ॥ ४ ॥

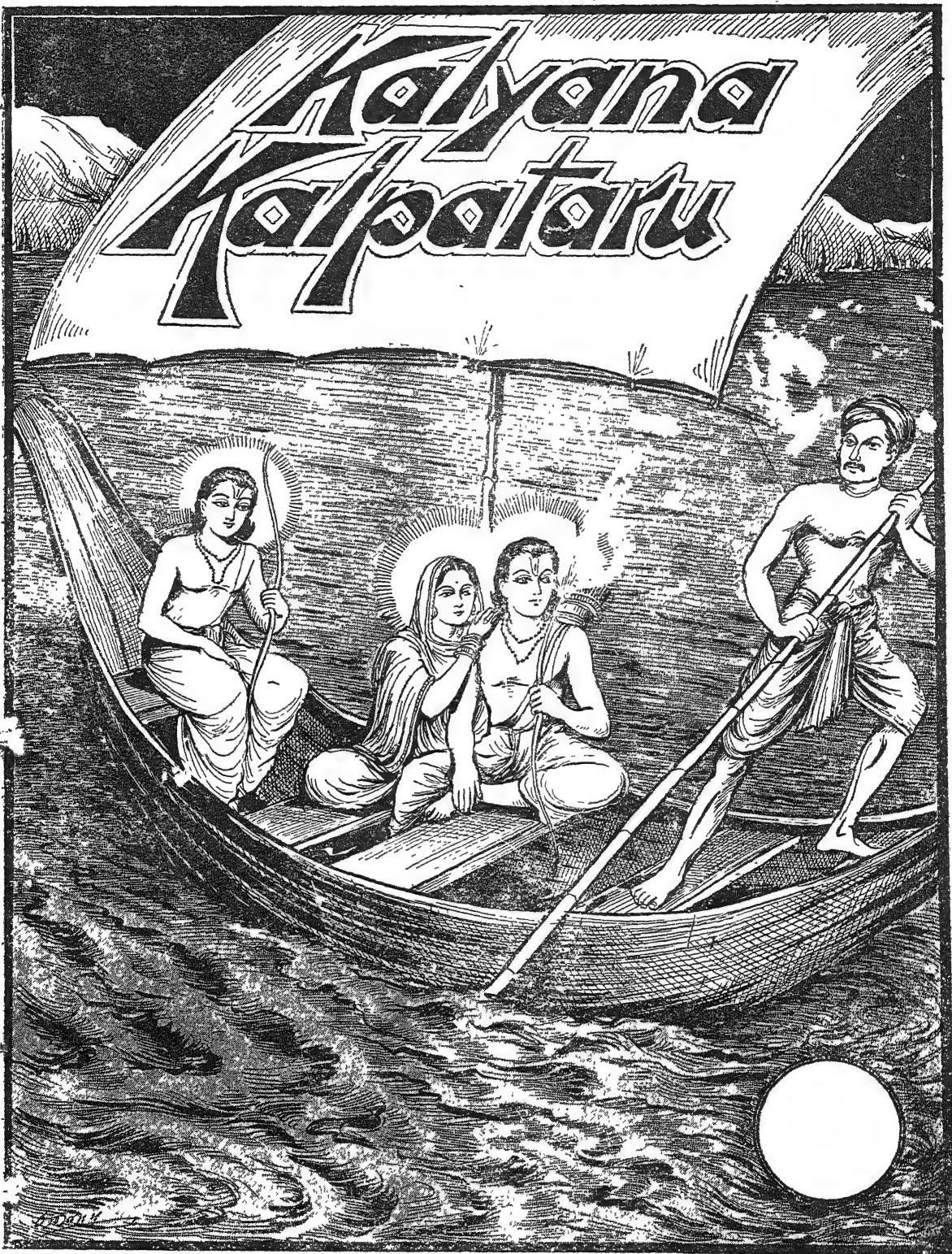
Neither for the sake of pleasure, nor through fear or cupidity, nor even for the sake of one's life, should one cast off Righteousness. Righteousness is eternal. Pleasure and pain are evanescent. The *jīva* is eternal. The cause, however, of his being invested with a body is not eternal.

इमां भारतसावित्रीं प्रातरुद्याय यः पठेत् ।

स भारतफलं प्राप्य परं ब्रह्माधिगच्छति ॥ ५ ॥

That man who, waking up at dawn, reads this *Savitri* of the *Bharata*, acquires all the rewards attached to a recitation of the whole epic and mately attains to the supreme *Brahma*.

(*Mahābhārata*)



Vol. XXVI, No. 12]

[December 1962

The Vālmīki-Rāmāyaṇa Number—III

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हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

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The Vālmīki-Rāmāyaṇa Number—III

December, 1962

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423

52. While about to step into the boat brought by Guha's men and asked by Guha if he could be of any further use to the prince, Śrī Rāma enjoins him to obey the emperor. Importuned by Sumantra to take him as a personal attendant to the forest, the prince declines his loving offer and, expostulating with him, sends him back to Ayodhya. Entangling their locks into a thick mass with the milk of a banyan tree procured by Guha, Śrī Rāma and Lakṣmana with Sītā get into the boat. On reaching the middle of the stream Sītā offers prayers to Mother Ganga (the deity presiding over the stream) and after crossing the river all the three halt for the night at the foot of a tree.

426

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435

54. Set out on his journey for the Dāṇḍaka forest with Sītā and Lakṣmana, Śrī Rāma reaches at dusk the hermitage of Sage Bharadwāja in the vicinity of the confluence of the holy Ganga and Yamuna rivers. Paying due honours to Śrī Rāma and his party, the sage recommends Chitrakoot as the fittest place for him to sojourn in. Spending the night in discourses on various topics with him, the sage grants him leave early next morning to depart for Chitrakoot.

439

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443

56. Moving further next morning and rejoicing on the way to see the loveliness of the forest, the party reaches Chitrakoot and enters the hermitage of Vālmiki. Making up his mind to sojourn there with the permission of the sage, Śrī Rāma gets Lakṣmana to erect a hut of leaves for themselves and, worshipping the deities presiding over the structure, they solemnly enter their abode at a propitious hour.

446

57. Having been told of Śrī Rāma's departure for Chitrakoot by the spies of Guha and taking leave of the latter, Sumantra drives back to Ayodhya. Entering the royal gynaecum, he submits to the emperor what he reported earlier to the citizens who followed his chariot. Daśaratha and Kausalyā fall into a swoon to hear about Śrī Rāma's departure for Chitrakoot, and all the inmates of the gynaecum burst into a wail from agony. 450
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63. Waking from sleep after a while and recalling his sinful deed, which spelt death to him, Daśaratha proceeds to tell Kausalyā how, while he was Prince Regent of Ayodhya, he went out a hunting in the forest one day and heard during the last watch of the night the sound of a hermit boy filling his pitcher with water by submerging it into the Sarayu river. Mistaking the gurgling sound for the trumpeting of an elephant, the prince hit the boy with an arrow, which dug deep into his body and mortally wounded him. On approaching his quarry he discovered the fatal blunder and tendered his heartfelt apology to the hermit boy, who asked him to extract the arrow from his body and report the matter to his aged parents. The boy died immediately the arrow was taken out of his body. 467
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sad incident and escorted them to the river bank, where their son lay dead, how, clasping the boy to their bosom, they both piteously wailed and offered libations of water to his spirit for its benefit; how, invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would meet his death in his agony of separation from his son, the ascetic couple gave up the ghost and attained the Supreme. Having thus related the story of his imprecation and loudly lamenting, the emperor breathes his last with the thought of Śrī Rāma foremost in his mind.

- 472
65. When the emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaeceum conclude by other means that the king is dead; and soon after commences the loud wail of Kausalyā, Sumitrā and other queens.
- 479
66. Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śrī Rāma and other exiles. Holding back Kausalyā,—who was lamenting with her arms placed round her deceased husband's bosom—and consigning the emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening.
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- 493
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- 496

72. Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyī then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies. 500
73. Bitterly reproaching Kaikeyī in many ways, and cutting her to the quick by his caustic remarks, Bharata takes a vow before her to bring back Śrī Rāma from the forest, install him on the throne of Ayodhya and wait upon him as an attendant to offend her. 505
74. Severely reproaching his mother once more, and making up his mind not only to bring back Śrī Rāma from the forest and crown him king but also to go into exile for fourteen years in order to redeem his elder brother's vow, Bharata, who was filled with rage at the thought of the mischief wrought by his mother, cannot contain his grief and falls unconscious to the ground. 508
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78. While Bharata is contemplating to undertake a journey to meet Śrī Rāma, Satrughna blames Lakṣmaṇa for failing to restrain his father and forcibly prevent Śrī Rāma's exile. In the meantime Bharata catches sight of Mantharā standing at the door decked

with ornaments and points to her as the root of all mischief. Śatruघna thereupon pounces upon the maid-servant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyi too. On the latter pleading for mercy on Mantharā's behalf, Bharata intervenes and Śatruघna lets her go.

523

79. On the fourteenth day the foremost of the counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śri Rāma back to Ayodhya, urges them to detail expert engineers to construct a road, bridges and causeways etc, to facilitate his journey to the place of Śri Rāma's abode.

525

80. The engineers detailed by Bharata's ministers construct a broad passage from Ayodhya to the bank of the Ganga and render it easy to tread by erecting pavilions and digging wells here and there on the roadside.

527

81. The king's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatruघna of the ill turn done to the world by his own mother. In the meantime Sage Vasistha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatruघna and others, enters the assembly.

529

82. Sage Vasistha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhya. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence.

531

83. Leaving the capital early next morning, accompanied by the family priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Ganga at Śrungaverapura, ruled by Guha, and, encamping the army, breaks journey in order to do Śrāddha and Tarpāna in honour of his deceased father on the bank of the Ganga and also to give rest to his followers.

533

84. Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Ganga, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention he entertains Bharata and his men with fruits and roots etc. brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance.

537

85. Highly praising Guha, Bharata, while departing, inquiries of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śri Rāma and consoles the prince, who was consequently bewailing, till dusk. 539
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Śrī Rāma as an Exile

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



Kalyana Kalpataru

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavad-Gītā VI. 30)

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December, 1962

[No. 12

विश्वोद्भवस्थितिलयादिषु हेतुमेकं
मायाश्रयं विगतमायमचिन्त्यमूर्तिम् ।
आनन्दसान्द्रममलं निजबोधरूपं
सीतापर्ति विदिततत्त्वमहं नमामि ॥
(Adhyatma-Rāmāyaṇa I. ii. 2.)

I salute the Spouse of Sītā, the one cause of the appearance, continuance and dissolution etc. of the universe, the Substratum of Māyā, yet untouched by Māyā, whose personality is incomprehensible, who is an embodiment of joy, who is free from all impurities, who is Self-Knowledge personified and who knows His own essential character.

A Prayer to Śrī Rāma

अहो विचिन्तं तव राम चेष्टिं
मनुष्यभावेन विमोहितं जगत् ।
चलस्यजसं चरणादिवर्जितः
सम्पूर्ण आनन्दमयोऽतिमाथिकः ॥

Oh, mysterious are Your ways, O Rāma ! The world stands deluded by your (seemingly) human nature. Though devoid of feet and other organs of action, You continuously walk. You are entirely full, Bliss personified and beyond the frontiers of Māyā.

मत्यावतरे मनुजाकृतिं हरिं
रामाभिषेयं रमणीयदेहिनम् ।
धनुर्धरं पद्मविशाललोचनं
भजामि नित्यं न परान् भजिष्ये ॥

I worship at all times Lord Viṣṇu, who during His descent in the mortal world has assumed a human semblance endowed with a charming personality with eyes big as a lotus, wielding a bow (in His hands) and assuming the name of Śrī Rāma. I shall worship no other deities.

यत्पादपङ्कजरः श्रुतिभिर्विमृश्यं
यज्ञाभिपङ्कजभवः कमलासनश्च ।
यज्ञामसाररसिको भगवान् पुराण-
स्तं रामचन्द्रमनिदं हृदि भावयामि ॥

I ever visualize installed in my heart the celebrated Śrī Rāma, the dust of whose lotus feet is earnestly sought for (even) by the Śrutis (the Upaniṣads), (nay) the lotus sprung from whose navel is the birthplace of Brahmā (the creator) and the sweetness of whose names is enjoyed by Lord Siva (the Destroyer of the demon Tripura).

यस्यावतारचरितानि विरञ्जिलोके
गायन्ति नारदमुखा भवपश्चजायाः ।
आनन्दजाश्रुपरिषिक्तकुचाग्रसीमा
वागीश्वरी च तमहं शरणं प्रपद्ये ॥

I seek as my refuge Śrī Rāma, the stories of whose descent (into the world of matter)

are sung by celestial sages like Nārada, gods like Lord Śiva and Brahmā and (last but not the least) by Saraswati (the Goddess of speech), the precincts of Her heaving breasts being washed with tears of joy.

सोऽथं परात्मा पुरुषः पुरुणः
एकः स्वयंज्योतिरनन्त आद्यः ।
मायातनुं लोकविमोहनीयां
धर्मे परानुग्रहं पृष्ठ रामः ॥

The same Śrī Rāma, who is no other than the Supreme Spirit, the most ancient Being, one without a second, endless and the primeval Source of all, assumed as an act of supreme grace a deceptive form enchanting for the whole world.

अयं हि विश्वोऽन्नवसंयमाना-
मेकः स्वमायागुणविभितो यः ।
विरञ्जिविष्णवीश्वरनामभेदान्
धर्मे स्वतन्त्रः परिपूर्ण आत्मा ॥

Indeed, He is the Absolute and all-perfect Spirit, who, though one, severally assumes the diverse names of Brahmā, Viṣṇu and Siva when reflected through the three Guṇas (Rajas, Sattva and Tamas) of His own Māyā.

नमोऽस्तु ते राम तवाङ्ग्रिपङ्कजं
श्रिया धृतं वक्षसि लालितं प्रियात् ।
आक्रान्तमेकेन जगत्त्रयं पुरा
धर्येण सुनीन्द्रैरभिमानवर्जितैः ॥

Your lotus feet, O Rāma, are placed by Goddess Lakṣmi on Her bosom and caressed with love. In the ancient times (when You appeared as the divine Dwarf) all the three worlds were measured by You in one stride (in order to rob Bali of his sovereignty of the three worlds). (Nay) Your lotus feet are meditated upon by the chief of hermits, who are free from pride. Hail to You !

(Adhyātma-Rāmāyaṇa I, v. 44, 46—51)

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अयोध्याकाण्डम्

एकोनचत्वारिंशः सर्गः

The Vālmīki-Rāmāyaṇa

Book Two

(Ayodhyā-Kāṇḍa)

Canto XXXIX

Sent away by Daśaratha, Sumantra gets a chariot ready to take Śri Rāma and his party to the forest and Sītā adorns herself with jewels brought by the Chancellor of the Exchequer. Kausalyā tenders opportune advice to her daughter-in-law and the latter bows to it. Śri Rāma comforts Kausalyā and offers apology to his other mothers, who burst into a wail.

रामस्य तु वचः श्रुत्वा मुनिवेषधरं च तम् । समीक्ष्य सह भार्याभी राजा विगतचेतनः ॥ १ ॥
नैनं दुःखेन संतसः प्रत्यवैक्षत रात्रवद् । न चैनमभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः ॥ २ ॥
स मुहूर्तमिवासंज्ञे दुःखितश्च महीपतिः । विललाप महाबाहू राममेवानुचिन्तयन् ॥ ३ ॥
मन्ये खलु मया पूर्वे विवत्सा बहवः कृताः । प्राणिनो हिंसिता वापि तन्मामिदमुषस्थितम् ॥ ४ ॥
न त्वेव नागते काले देहाच्छ्यवति जीवितम् । कैकेय्या ह्लिश्यमानस्य मृत्युमम न विद्यते ॥ ५ ॥
योऽहं पावकसंकाशं पश्यामि पुरतः स्थितम् । विहाय वसने सूर्ये तापसाच्छादमाभजम् ॥ ६ ॥
एकस्याः खलु कैकेयाः कृतेऽयं खिद्यते जनः । स्वार्थे प्रयत्नमानायाः संश्रित्य निकृतिं त्विमाम् ॥ ७ ॥

Hearing the intercession of Śri Rāma and perceiving him clad in the garb of a hermit, the king for his part with his consorts fell unconscious. (1) Sore stricken with agony he could neither regale his eyes on Śri Rāma (a scion of Raghu) nor could he accost him even on casting a look at him awhile, disconsolate as he was. (2) Remaining senseless as it were for an

hour or so and feeling distressed, the mighty-armed monarch repented in various ways (as follows), thinking all the time of Śri Rāma alone:—(3) "I think in my past life many a cow indeed was robbed of its calf or in any case many living beings were destroyed by me. Hence this (calamity) has befallen me. (4) Surely life does not depart from the body until the

(appointed) hour has arrived. (It is therefore that) death does not claim me even though I am being tormented by Kaikeyi and even though I behold my son, effulgent as fire, standing before me clad in the robes of an

ascetic, having shed garments of fine fabric. (5-6) Indeed (all) these people have to suffer on account of Kaikeyi alone, who, having resorted to this roguery, is striving hard to gain her object." (7)

एवमुक्त्वा तु वचनं बाष्पेण विहतेन्द्रियः । रामेति सकृदेवोक्त्वा व्याहृतुं न शशाक सः ॥ ८ ॥
संज्ञां तु प्रतिलभ्यैव मुहूर्तात् स महीपतिः । नेत्राभ्यामश्रूपूर्णयां सुमन्त्रमिदमब्रवीत् ॥ ९ ॥

Having uttered these words and saying "O Rāma!" only once, the emperor, however, whose vocal organs had been choked by tears, could not speak any

more. Just regaining his consciousness after an hour or so the said emperor for his part spoke to Sumantra with his eyes flooded with tears as follows:— (8-9)

औपवाह्यं रथं युक्त्वा त्वमायाहि इयोत्तमैः । प्रापयैनं महाभागमितो जनपदात् परम् ॥ १० ॥
एवं मन्ये गुणवता गुणानां फलमुच्यते । पित्रा मात्रा च यत्साधुर्वर्णो निर्वास्यते वनम् ॥ ११ ॥
राज्ञो वचनमाज्ञाय सुमन्त्रः शीत्रविक्रमः । योजयित्वा यथौ तत्र रथमश्वैरलकृतम् ॥ १२ ॥
त रथं राजपुत्राय सूतः कनकभूषितम् । आचचक्षेऽज्ञलिं कृत्वा युक्तं परमवाजिभिः ॥ १३ ॥
राजा सत्वरमाहूय व्यापृतं विचसंचये । उवाच देशकालज्ञो निश्चितं सर्वतः शुचिः ॥ १४ ॥
वासासि च वराहार्णि भूषणानि महान्ति च । वर्षाण्येतानि संख्याय वैदेह्याः क्षिप्रमानय ॥ १५ ॥
नरेन्द्रेणैवमुक्तस्तु गत्वा कोशग्रहं ततः । प्रायच्छत् सर्वमाहृत्य सीतायै क्षिप्रमेव तत् ॥ १६ ॥

"Fitting with the best of horses a chariot used for pleasure-drives, return you (soon) and take this highly blessed prince beyond this territory. (10) Since a pious and valiant son is being exiled to the forest by his (very) father and mother, such I believe is declared (by the scriptures) to be the reward of virtues of the virtuous." (11) Bowing to the king's command and fitting with horses a chariot decked with ornaments, Sumantra, who was swift of pace, returned (quickly) to that (very) spot (where Śrī Rāma stood ready with Sītā and Lakṣmana to depart for the forest). (12) Joining his palms (as a token of submission), the charioteer announced to the Crown prince (Śrī Rāma) the arrival of that chariot,

decked with gold and fitted with excellent horses. (13) Promptly summoning (to his presence) the officer placed in charge of the treasury, the king, who knew what should be done at a particular place and time and was free from all impurities (in the shape of duplicity etc.), spoke in a decisive tone (as follows):— (14) "Taking into consideration (all) these years (that Sītā has to spend in exile), (pray) speedily bring for Sītā (a princess of the Videha kingdom) costly robes and valuable ornaments." (15) Proceeding to the treasury when commanded thus by the king, and bringing everything (that he was instructed to fetch), the officer for his part immediately delivered the (whole) lot to Sītā. (16)

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम् । भूषयामास गात्राणि तैर्विच्चैर्विभूषणैः ॥ १७ ॥
व्यराजयत वैदेही वेशम तत् सुविभूषिता । उद्योगशुमतः काले खं प्रभेव विवस्वतः ॥ १८ ॥
तां सुजाभ्यां परिष्वज्य शश्रूर्वचनमब्रवीत् । अनाचरन्ती कृपणं मूर्धन्युपाग्राय मैथिलीम् ॥ १९ ॥

Bound as she was for the forest, Sītā (a princess of the Videha kingdom), of noble (uncommon) birth (in that she was not born from a womb), adorned her limbs, which were endowed with propitious marks, with those marvellous jewels. (17) Splendidly and profusely decked (with ornaments) Sītā (a princess of the Videha kingdom) illuminated that palace (where she

stood) in the same way as the radiance of the rising sun with its bright rays illuminates the sky in the morning (particularly when there is no mist or cloud). (18) Folding in her arms that princess of Mithilā, who never behaved in an unseemly way, and smelling her head (as a token of affection), her mother-in-law (Kausalyā) spoke in the following words:—(19)

असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः । भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः ॥ २० ॥
एष खभावो नारीणामनुभूय पुरा सुखम् । अल्पामप्यापदं प्राप्य दुष्टन्ति प्रजहत्यपि ॥ २१ ॥
असत्यशीला विकृता दुर्गा अदृदयाः सदा । असत्यः पापसंकल्पाः क्षणमात्रविरागिणः ॥ २२ ॥
न कुलं न कृतं विचा न दत्तं नापि संग्रहः । स्त्रीणां गृह्णति हृदयमनित्यहृदया हि ताः ॥ २३ ॥
साध्वीनां तु स्थितानां तु शीले सत्ये श्रुते स्थिते । स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते ॥ २४ ॥
स त्वया नावमन्तव्यः पुत्रः प्रत्राजितो वनम् । तव देवसमस्त्वेष निर्धनः सधनोऽपि वा ॥ २५ ॥

"Women who, though constantly adored by their beloved consorts, cease to esteem their husband who has fallen on evil days are dubbed as wicked throughout this world. (20) Having enjoyed happiness in the past they malign and even desert their husband on meeting with the least misfortune: such is the nature of (wicked) women. (21) Wicked are those women who are ever untruthful by nature and swayed by passion, are difficult to comprehend, heartless and of sinful resolve and who get estranged in a moment. (22) Neither (noble) birth nor good turn,

nor learning, nor gift nor even marriage ties capture the heart of (such) women, fickle of heart as they are. (23) In the case, however, of virtuous women, who are in fact devoted to good conduct, truthfulness and the precepts of their elders and keep within the bounds of decorum (laid down for their family), their husband is the most sacred object and he alone excels all. (24) Though (being) sent into exile to the forest, my son, Śrī Rāma, should not be despised by you. Endowed with means or resourceless, he is surely as good as a deity to you." (25)

विज्ञाय वचनं सीता तस्या धर्मार्थसंहितम् । कृत्वाङ्गलिमुवाचेदं शश्रूमभिसुखे स्थिता ॥ २६ ॥
करिष्ये सर्वमेवाहमार्या यदनुशास्ति माम् । अभिज्ञास्मि यथा भर्तुर्वर्तितव्यं श्रुतं च मे ॥ २७ ॥
न मामसज्जनेनार्या समानयितुर्महति । धर्माद् विचलितुं नाहमलं चन्द्रादिव प्रभा ॥ २८ ॥
नातन्त्री विद्यते वीणा नाचक्रो विद्यते रथः । नापतिः सुखमेधेत या स्यादपि शतात्मजा ॥ २९ ॥
मितं ददाति हि पिता मितं भ्राता मितं सुतः । अमितस्य तु दातारं भर्तारं का न पूजयेत् ॥ ३० ॥
साहमेवं गता श्रेष्ठा श्रुतधर्मपरावरा । आये किमवमन्येयं स्त्रिया भर्ता हि दैवतम् ॥ ३१ ॥

Perceiving her advice to be in consonance with righteousness, which constituted her aim (in life), and joining her palms, Sītā replied to her mother-in-law as follows, standing in front of her:—(26) "I shall surely do

all that your worthy self instructs me to do. I know how I should behave towards my husband and I have (also) heard about it (from my elders). (27) Your noble self ought not to equate me with wicked women.

I am unable to deviate from virtue (even) as moonlight is incapable of parting from the moon. (28) A Vina is of no use without chords and a chariot is of no use without wheels. Nor can a wife who is bereft of her husband prosper in a happy state even though she may have a hundred sons. (29) Indeed a father bestows limited joy, a brother (too) bestows limited joy

and a son (as well) bestows limited happiness. What woman, then, would not adore her husband, the bestower of unlimited joy? (30) Having heard about the special and ordinary duties of a wife from my superiors and thus convinced that the husband is a veritable deity to a (married) woman, how can I, such as I am, despise my husband, O venerable lady?" (31)

सीताया वचनं श्रुत्वा कौसल्या हृदयंगमम् । शुद्धसत्त्वा मुमोचाश्रु सहसा दुःखदर्पजम् ॥ ३२ ॥
 तां प्राञ्जलिरभिप्रेक्ष्य मातृमध्येऽतिसकृताम् । रामः परमधर्मत्वा मातरं वाक्यमवैतु ॥ ३३ ॥
 अम्ब मा दुःखिता भूत्वा पश्येस्त्वं पितरं मम । क्षयोऽपि वनवासस्य क्षिप्रमेव भविष्यति ॥ ३४ ॥
 सुसायास्ते गमिष्यन्ति नव वर्षणि पञ्च च । समग्रिह सम्प्राप्तं मां द्रक्षयमि सुदृढवृत्तम् ॥ ३५ ॥
 एतावदभिनीतार्थमुक्त्वा स जननीं वचः । त्रयःशतशतार्धा हि ददर्शवेक्ष्य मातरः ॥ ३६ ॥
 ताश्चापि स नथैवार्ता मातर्दशरथात्मजः । धर्मयुक्तमिदं वाक्यं निजगाद कृताञ्जलिः ॥ ३७ ॥
 संवासात् पश्य र्किञ्चिदज्ञानादपि यत् कृतम् । तन्मे समुपजानीत सर्वाश्रामन्त्रयामि वः ॥ ३८ ॥
 वचनं राघवस्यैतद् धर्मयुक्तं समाहितम् । शुश्रुतुस्ताः क्षियः सर्वाः शोकोपहतचेतसः ॥ ३९ ॥

Hearing Sītā's reply, which touched (the chords of) her heart, Kausalyā of pure mind suddenly began to shed tears born of agony (at the thought of the impending separation from her sons and daughter-in-law) and delight (over the pious sentiments expressed by Sītā). (32) Gazing at Kausalyā (his own mother), who was highly respected among his mothers, Śrī Rāma, who had a supremely pious mind, spoke to her with joined palms as follows:—(33)"(Pray) don't you regard my father with a doleful countenance. The end of exile too will come rather soon. (34) Nine years and five will slip past you (even) while you are asleep. (One fine morning) you will find me duly arrived (back) here (in Ayodhya) in my entire being (along with Sītā and Lakṣmana), surrounded by

my friends and relations." (35) Having made the aforesaid comprehensive submission to his mother, and gazing on his three hundred and fifty stepmothers he actually found those mothers too distressed in the same way (as his own mother was). Nay, joining his palms the said son of Daśaratha (once more) made the following submission, which was in consonance with (the spirit of) righteousness:—(36-37)"(Pray) forgive whatever unkind word or even act may have been uttered or done by me through ignorance because we lived together. Now I take leave of you all." (38) All those (royal) ladies whose mind was agitated through grief, heard the aforesaid cool submission of Śrī Rāma (a scion of Raghu), which conformed to (the principles of) righteousness. (39)

जज्ञेऽथ तासां सनादः कौञ्चीनामिव निःस्वनः । मानवेऽद्रस्य भार्याणामेवं वदति राघवे ॥ ४० ॥
 मुरजपणवमेष्वोषेष्वद् ददारथवेशम् बभूव यत् पुरा ।
 विलिपितपरिदेवनाकुलं व्यसनगतं तदभूत् सुदुःखितम् ॥ ४१ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

While Śrī Rāma (a scion of Raghu) was speaking thus, an outcry resembling the wail of female cranes rose from the mouth of those consorts of Daśaratha (a ruler of men). (40) The same palace of Daśaratha which was formerly marked with the sound

of tomtoes, large drums and Meghas (a musical instrument the sound of which resembled the rumbling of clouds) was now filled with extreme agony, agitated as it was through wails and cries and fallen on evil days. (41)

Thus ends Canto Thirty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Going clockwise round Daśaratha (as a token of respect), Sītā, Rāma and Lakṣmaṇa greet him. Accompanied by Sītā, Śrī Rāma salutes Kausalyā.

Lakṣmaṇa too hails Kausalyā first and then his own mother, Sumitrā.

Sumitrā for her part tenders salutary advice to her son. The princes and the princess having mounted the chariot, Sumantra flicks the horses. The citizens that had assembled closely follow the chariot; but unable to keep pace with its swift movement, they return desolate. Daśaratha too runs after the chariot along with Kausalyā and others, but being unable to walk begins to totter and stops short on the road yielding to the remonstrances of his wise ministers.

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः । उपसंगृह्य राजानं चकुर्दीर्णाः प्रदक्षिणम् ॥ १ ॥
 तं चापि समनुशास्य धर्मज्ञः सह सीतया । राघवः शोकसम्भूदो जननीमभ्यवादयत् ॥ २ ॥
 अन्वक्षं लक्ष्मणो भ्रातुः कौसल्यामभ्यवादयत् । अपि मातुः सुमित्राया जग्राह चरणौ पुनः ॥ ३ ॥
 तं वन्दमानं रुदती माता सौमित्रिमब्रवीत् । हितकामा महाबाहुं मूर्ध्युपाम्राय लक्ष्मणम् ॥ ४ ॥
 सुष्टुप्त्य वनवासाय स्वनुरक्तः सुहृजने । रामे प्रमादं मा कार्षीः पुत्र भ्रातरि गच्छति ॥ ५ ॥
 व्यसनी वा समृद्धो वा गतिरेष तवानघ । एष लोके सतां धर्मो यज्ज्येष्टवशागो भवेत् ॥ ६ ॥
 हदं हि वृत्तमुचितं कुलस्यास्य सनातनम् । दानं दीक्षा च यज्ञेषु तनुत्यागो मृद्धेषु हि ॥ ७ ॥
 लक्ष्मणं त्वेवमुक्त्वासौ संसिद्धं प्रियराघवम् । सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम् ॥ ८ ॥
 रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् । अयोध्यामट्टीं विद्धि गच्छ तात यथासुखम् ॥ ९ ॥

Clasping the feet of and bowing to the king, Śrī Rāma and Sītā as well as Lakṣmaṇa, who felt miserable (because of their inability to be of any service to their aged parents) forthwith went round him clockwise

with joined palms. (1) Duly obtaining leave of him and accompanied by Sītā, Śrī Rāma (a scion of Raghu), who knew what is right and stood stupefied through grief, bowed to Kausalyā. (2) Following at the heels of his brother,

Lakṣmaṇa too greeted Kausalyā; then he clasped the feet of his (own) mother, Sumitrā. (3) Smelling (as a token of affection) the head of the mighty-armed Lakṣmaṇa, who was saluting her, the mother, who wished well of him, spoke weeping to that son of hers (as follows):— (4) “Excessively fond as you are of your kinsman, Rāma, you have been permitted (by me) to dwell in the forest (with your eldest half-brother). (But) do not neglect, my son, the service of your (half-) brother, Rāma, who is going (with you). (5) He (alone) is your refuge, whether in adversity or (in) affluent (circumstances), O sinless one ! Such is the rule of conduct followed by the virtuous in the world that a younger brother should be subject to the control

of his elder brother. (6) To practise charity, to consecrate oneself for sacrificial performances and to drop one's body on the field of battle alone—this indeed constitutes the conduct appropriate to this race (of the Raghus) for all time.” (7) Having exhorted Lakṣmaṇa as aforesaid, the said Sumitrā repeatedly said to the celebrated Śrī Rāma (a scion of Raghu), who was loved by all and was bent on leaving (for the forest), “Fare forth ! Fare forth !! (May all be well with you).” (8) (She said to Lakṣmaṇa again,) “Know Rāma to be Daśaratha (your father). look upon Sītā (the daughter of Janaka) as myself (your mother) and esteem the forest as Ayodhya (your home) and depart, dear son, happily.” (9)

ततः सुमन्त्रः काकुत्स्थं प्राञ्जलिर्वाक्यमब्रवीत् । विनीतो विनयजश्च मातलिर्वासवं यथा ॥ १० ॥
रथमारोह भद्रं ते राजपुत्रं महायशः । क्षिप्रं त्वं प्राप्यष्यामि यत्र मां रामं वक्ष्यसे ॥ ११ ॥
चतुर्दशं हि वर्षाणि वस्तव्यानि वने त्वया । तान्युपक्रमितव्यानि यानि देव्या प्रचोदितः ॥ १२ ॥
तं रथं सूर्यसंकाशं सीता हृष्टेन चेतसा । आरुरोह वरारोहा कुत्वालंकारमात्मनः ॥ १३ ॥
वनवासं हि संख्याय वासांस्याभरणानि च । भर्तारमनुगच्छन्त्यै सीतायै शशुरो ददौ ॥ १४ ॥
तथैवायुधजातानि भ्रातुभ्यां कवचानि च । रथोपस्थे प्रविन्यस्य सचर्मं कठिनं च यत् ॥ १५ ॥
अथो ज्वलनसंकाशं चामीकरविभूषितम् । तमारुहतुस्तर्णं भ्रातरौ रामलक्ष्मणौ ॥ १६ ॥

Then Sumantra, who was meek and knew how to behave politely, submitted with joined palms as follows to Śrī Rāma (a scion of Kakutsha) even as Mātali (the chariooteer of Indra) would to Indra (the ruler of gods):— (10) “Mount the chariot, O highly illustrious prince; may all be well with you. I shall speedily take you to whatever place you will direct me to go. (11) Indeed those fourteen years that have to be spent by you in the forest as directed by the queen (Kaikeyī) are to be considered as having commenced (this very day).” (12) Having decked herself (with the articles of wearing apparel and ornaments bestowed on her by her father-in-law), Sītā, who had comely

limbs, mounted with a delighted mind that chariot, which was resplendent like the sun. (13) Having carefully arranged in the hinder part of the chariot the raiments and jewels which her father-in-law, duly taking into account (the period of) her exile in the forest, had bestowed on Sītā while she was ready to accompany her husband (to the forest), and even so the sets of weapons and the pieces of armour he had given to the two brothers, as well as the basket, covered with leather, and the spade, the two brothers, Śrī Rāma and Lakṣmaṇa, then quickly mounted the aforesaid chariot, which was decked in gold and shone like fire. (14-16)

सीतातृतीयानारुदान् दृष्टा रथमचोदयत् । सुमन्त्रः सम्मतानश्चान् वायुवेगसमाज्ञवे ॥ १७ ॥
 प्रयाते तु महारण्यं चिररात्राय राघवे । बभूव नगरे मूर्छा वलमूर्छा जनस्य च ॥ १८ ॥
 तत् समाकुलसम्भ्रान्तं मत्संकुपितद्विपम् । इयसिङ्गितिर्धोषं पुरमाभीन्महास्वनम् ॥ १९ ॥
 ततः सबालवृद्धा सा पुरी परमपीडिता । राममेवाभिहृद्राव धर्मातः सलिलं यथा ॥ २० ॥
 पार्श्वतः पृष्ठतश्चापि लभ्वमानास्तदुन्मुखाः । वाष्पपूर्णमुखाः सर्वे तमचुर्भृशनिःस्वनाः ॥ २१ ॥

Seeing the (three) exiles, of whom Sītā constituted the third, mounted on the chariot, Sumantra drove the horses, which were thought highly of and vied in speed with the velocity of the wind. (17) Śrī Rāma (a son of Raghu) having departed for the great forest (of Dāndaka) for a long term, unconsciousness, however, prevailed (among the people) in the city; there was unconsciousness (in the army including even horses and elephants) as well as among the people visiting Ayodhya (from the districts). (18) Confounded and flurried

with its elephants in rut highly excited, and resonant with the tinkling of the ornaments of its horses, the aforesaid city (of Ayodhya) was filled with great noise. (19) Sore stricken with agony, that city including the youngsters as well as the old people rushed towards Śrī Rāma in the same way as one oppressed with the sun would rush towards water. (20) Clinging to the sides and back (of the chariot) with their faces turned towards him and bathed with tears, all submitted to Sumantra in a loud voice:—(21)

संयच्छ वाजिनां रश्मीन् सूत याहि शनैः शनैः । मुखं द्रश्याम रामस्य दुर्दर्शं नो भविष्यति ॥ २२ ॥
 आयसं हृदयं नूनं राममातुरसंशयम् । यद देवर्गम्भ्रतिमे वनं याति न भिद्यते ॥ २३ ॥
 कृतकृत्या हि वैदेही छायेवानुगता पतिम् । न जहाति रता धर्मे मेरुमर्कप्रभा यथा ॥ २४ ॥
 अहो लक्ष्मण सिद्धार्थः सततं प्रियवादिनम् । भ्रातरं देवसंकाशं यस्त्वं परिचरिष्यसि ॥ २५ ॥
 महत्येषा हि ते बुद्धिरेष चाभ्युदयो महान् । एष स्वर्गस्य मार्गश्च यदेनमनुगच्छसि ॥ २६ ॥
 एवं वदन्तस्ते सोऽुं न शेकुर्बाष्पमागतम् । नरास्तमनुगच्छन्ति प्रियमिक्ष्वाकुनन्दनम् ॥ २७ ॥

"Hold in the reins of the horses, O charioteer, and drive slowly and slowly. We would behold the countenance of Śrī Rāma, which would (henceforth) be difficult to behold. (22) The heart of Kausalyā (Śrī Rāma's mother) is surely and undoubtedly made of steel in that it does not get riven (even) when her son, who resembles an offspring of gods, is departing for the forest ! (23) Sītā (a princess of the Videha kingdom) has done what ought to be done inasmuch as she follows her husband like a shadow and, devoted to her duty, does not

leave him any more than the light of the sun forsakes Mount Meru. (24) Oh Lakṣmana, you are accomplished of purpose in that you are going to serve your godlike brother, who is ever disposed to speak kind words (to all). (25) Indeed this constitutes your great wisdom; nay, this is your great good fortune and this is the way to heaven (for you) that you are following Śrī Rāma ! " (26) Saying so those men could not restrain their tears, that had (already) welled up (in their eyes), and followed their beloved Śrī Rāma (the delight of the Ikṣwākus). (27)

अथ राजा वृतः श्रीभिर्दीनाभिर्दीनचेतनः । निर्जगाम प्रियं पुत्रं द्रश्यामीति ब्रुवन् यहात् ॥ २८ ॥
 शुश्रवे चाग्रतः श्रीणां रुदतीनां महास्वनः । यथा नादः करेणूनां बद्धे महति कुञ्जरे ॥ २९ ॥

पिता हि राजा काकुत्स्यः श्रीमान् सन्नस्तदा वर्मौ । परिपूर्णः शशी काले ग्रहेणोपल्लतो यथा ॥ ३० ॥
 स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः । सूर्यं संचोदयामास त्वरितं वाह्यतामिति ॥ ३१ ॥
 रामो याहीति तं सूर्यं तिष्ठेति च जनस्तथा । उभयं नाशकत् सूर्यः कर्तुमध्यनि चोदितः ॥ ३२ ॥
 निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः । पतितैरभ्यवहितं प्रणनाश महीरजः ॥ ३३ ॥
 रुदिताश्रुपरिद्वून् हाशकृतमचेतनम् । प्रयणे राघवस्यासीत् पुर परमपीडितम् ॥ ३४ ॥
 सुखाव नयनैः स्त्रीणामस्यमायाससम्भवम् । मीनसंक्षेपमत्तिः सलिलं पङ्कजैरिव ॥ ३५ ॥

Meanwhile, surrounded by his consorts,—who were (all) feeling miserable,—and distressed in mind, the king sallied forth from his palace, saying "I shall see my beloved son." (28) In front of him was heard the great noise of crying women, resembling the trumpeting of she-elephants on a lordly elephant (the leader of their herd) having been lound (with chains). (29) At that time, the father (of Śri Rāma), the glorious King Daśaratha (a scion of Kakutstha), looked lustreless indeed like the full moon overshadowed by Rāhu during a lunar eclipse (30) The illustrious son of Daśaratha, Śri Rāma, on the other hand of inconceivable firmness commanded the charioteer in the words "Let the chariot be driven fast." (31) Śri Rāma commanded the celebrated

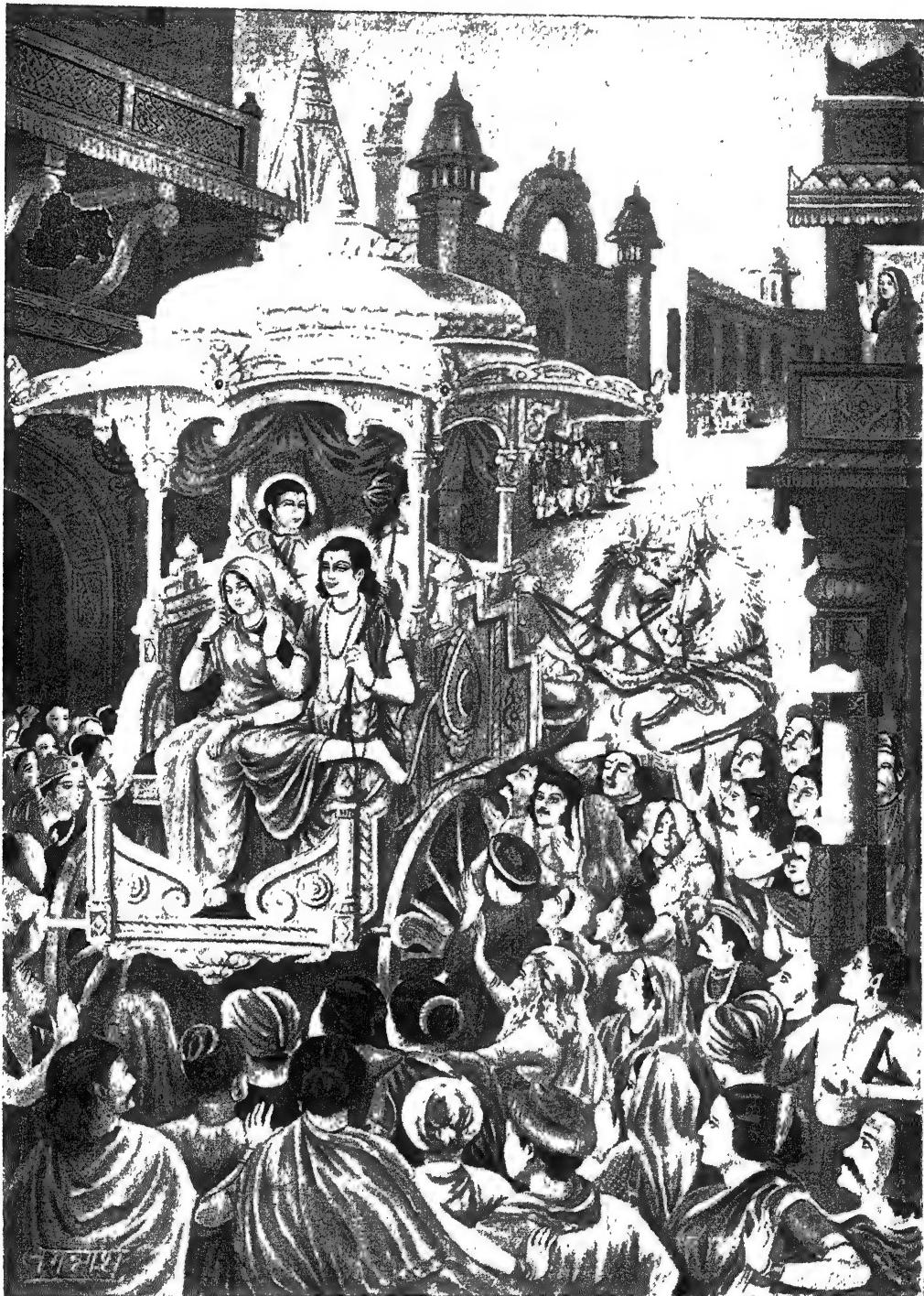
charioteer in the words "Move on!" and the people (following the chariot) likewise said to him, "Stop!" Urged (both ways) on the road, the charioteer (however) could do reither, (32) The dust raised on the road (even) as the mighty-armed Śri Rāma drove out (of the city for the forest) settled down due to the tears that fell (from the eyes) of the citizens (following at his heels). (33) Full of lamentation and tears and (therefore) doleful (in appearance) at the departure of Śri Rāma, the citizens (of Ayodhya), who were stricken with deep agony and commored wailing loudly, became unconscious. (34) Tears born of agony (caused by separation from Śri Rāma) flowed from the eyes of women like (drops of) water from lotuses shaken by the commotion of fish. (35)

दृष्टु तु नृपतिः श्रीमनेकचिन्तगतं पुरम् । निपपातैव दुःखेन कृत्तमूलं इव द्रुमः ॥ ३६ ॥
 ततो हलहलाशब्दो जन्मे रामस्य पृष्ठतः । नराणां प्रेक्ष्य राजानं सीदन्तं भृशदुःखितम् ॥ ३७ ॥
 हा रामेति जनाः केचिद् राममातेति चापरे । अन्तःपुरसमृद्धं च क्रोशन्तं पर्यदेवयन् ॥ ३८ ॥
 अन्वीक्ष्माणे रामस्तु विषष्णं भ्रान्तचेतम् । राजानं मातरं चैव ददर्शनुगतौ पथि ॥ ३९ ॥
 स बद्ध इव पाशेन किशोरो मातरं यथा । धर्मपाशेन संयुक्तः प्रकाशं नाभ्युदैक्षत ॥ ४० ॥
 पदातिनौ च यानार्हवदुःखाहौ सुखोचितौ । दृष्टु संचोदयामास शीघ्रं याहीति सारथिम् ॥ ४१ ॥
 नहि तत् पुरुषव्याघ्रो दुःखजं दर्शनं पितुः । मातुश्च सहितुं शक्तस्तोत्रैर्नुब्र इव द्विपः ॥ ४२ ॥
 प्रत्यगारमिवायान्ती सवत्सा वत्सकारणात् । बद्धवत्सा यथा धेन् राममाताभ्यवत ॥ ४३ ॥

Seeing the city reduced to singleness of mind, the glorious king for his part fell down precipitately like a tree cut at the root. (36) Perceiving the king sore distressed and suffering agony, an outcry thereupon rose from (the mouths of) men in the rear of Śri Rāma. (37) Seeing him wailing with the inmates of his gynaeceum

some people cried out, "Oh Rāma", while others exclaimed, "Oh Rāma's mother!" (38) Looking back, Śri Rāma forthwith beheld the king, dejected and perplexed in mind, as well as his (own) mother (Kausalyā) following (him) on the road. (39) Bound by the cord of duty, he did not openly gaze on them any more than a foal,

Kalyana-Kalpataru



Leaving Ayodhya for the Forest

caught in a snare would look at its dam. (40) Seeing them walking, though worthy of a chariot, unworthy of suffering and deserving of comfort, he commanded the charioteer in the words "Drive fast!" (41) (Even) as an elephant urged on with goads is unable to look behind, Śrī Rāma (a tiger among men) too was unable to bear the

distressing sight of his father and mother (following him on foot). (42) Kausalyā (Śrī Rāma's mother) rushed forth (after Śrī Rāma) as a cow that has given birth to a calf and whose calf stands tied (at the stall) would run to meet it while returning to its stall (from the pasture). (43)

तथा रुदन्तीं कौसल्यां रथं तमनुधावतीम् । कोशन्तीं राम रामेति हा सीते लक्ष्मणेति च ॥ ४४ ॥
रामलक्ष्मणसीतार्थं स्ववन्तीं वारि नेत्रजम् । असकृत् प्रैक्षत स तां नृत्यन्तीमिव मातरम् ॥ ४५ ॥
तिष्ठेति राजा चुकोश याहि याहीति राघवः । सुमन्त्रस्य बभूवात्मा चक्रयोरिव चान्तरा ॥ ४६ ॥
नाश्रौषमिति राजानमुपालब्धोऽपि वक्ष्यसि । चिरं दुःखस्य पापिष्ठमिति रामस्तमब्रवीत् ॥ ४७ ॥
स रामस्य वचः कुर्वन्ननुज्ञाप्य च तं जनम् । व्रजतोऽपि हयाऽशीघ्रं चोदयामास सारथिः ॥ ४८ ॥
न्यवर्तत जनो राशो रामं कृत्वा प्रदक्षिणम् । मनसाप्याशुग्वेगेन न न्यवर्तत मानुषम् ॥ ४९ ॥
यमिन्छेत् पुनरायातं नैनं दूरमनुवजेत् । इत्यमात्या महाराजमूर्च्छदरथं वचः ॥ ५० ॥
तेषां वचः सर्वगुणोपपन्नः । प्रस्तिवन्नगात्रः प्रविष्णुरूपः ।
निशम्य राजा कृपणः सभार्यो व्यवस्थितस्तं सुतमीक्षमाणः ॥ ५१ ॥
इत्यार्दे श्रीमद्रामायणे वाल्मीकीये आदिकान्तेऽयोध्याकाष्ठे चत्वारिंशः सर्गः ॥ ४० ॥

Śrī Rāma repeatedly gazed on his aforesaid mother, Kausalyā, who was weeping as above and following that chariot as though dancing, crying "Rāma, O Rāma, Oh Sītā, O Lakṣmāṇa!" and shedding tears for the sake of Śrī Rāma, Lakṣmāṇa and Sītā. (44-45) The king (on the one hand) exclaimed saying "Stop!", while Śrī Rāma (a scion of Raghu) called out "Go on! Proceed!" (In this way) Sumantra's mind was placed in a dilemma as one would feel while standing between two (revolving) wheels. (46) Śrī Rāma said to him, "Even when twitted (by the king on going back to Ayodhya, for not carrying out his orders), you will say, 'I did not hear (your call).' Prolongation of this agony (caused by witnessing the sad plight of my aged and feeble parents) would prove most calamitous." (47) Carrying out the behest of Śrī Rāma and taking leave of that crowd (which was following at his

heels), the aforesaid charioteer urged on the horses, that were (already) moving (ahead), to go fast. (48) (Mentally) going round Śrī Rāma clockwise the king's men returned (to the king's presence with their body, which could not keep pace with the chariot, though they accompanied Śrī Rāma with their mind to the forest); the commonalty (however) did not return even (with their body as they did not return) with their mind, which was possessed of a quick speed. (49) (On returning to the king's presence) the ministers submitted to Emperor Daśaratha as follows—"One should not follow to a long distance him whom one wishes to see come back". (50) Hearing their submission, the king, who was endowed with all virtues and felt miserable, stopped short, gazing with his consorts, on his celebrated son (Śrī Rāma) nay, perspiring all over his body and wearing a most dejected appearance. (51)

*Thus ends Canto Forty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyāna
of Vālmiki, the work of a Rsi and the oldest epic.*

एकचत्वारिंशः सर्गः

Canto XL

The ladies of the royal gynaeceum bewail the exile of Śri
Rāma and others and the citizens of Ayodhya too
are reduced to a miserable plight.

तस्मिस्तु पुरुषव्याघ्रे निष्क्रामति कृताङ्गलौ । आर्तशब्दो हि संज्ञे स्त्रीणामन्तःपुरे महान् ॥ १ ॥
अनाथस्य जनस्यास्य दुर्बलस्य तपस्विनः । यो गतिः शरणं चासीत् स नाथः क्व नु गच्छति ॥ २ ॥
न कुरुद्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् । कुद्धान् प्रसादयन् सर्वान् समदुःखः क्व गच्छति ॥ ३ ॥
कौसल्यायां महातेजा यथा मातरि वर्तते । तथा यो वर्ततेऽस्मापु महात्मा क्व नु गच्छति ॥ ४ ॥
कैकेय्या किलश्यमानेन राजा संचोदितो वनम् । परित्राता जनस्यास्य जगतः क्व नु गच्छति ॥ ५ ॥
अहो निश्चेतनो राजा जीवलोकस्य संक्षयम् । धर्म्यं सत्यव्रतं रामं वनवासे प्रवत्स्यति ॥ ६ ॥
इति सर्वा महिष्यस्ता विवत्सा इव धेनवः । रुदुश्चैव दुःखार्ताः सस्वरं च विचुकुशुः ॥ ७ ॥

Even as Śri Rāma (that tiger among men) was driving out (of Ayodhya) with joined palms, a loud plaintive cry actually burst forth from (the mouths of) the ladies in the gynaeceum. (1) (They exclaimed:) "Oh, where goes that lord, who was the refuge and protector of us helpless, weak and forlorn people ? (2) Oh, where goes the prince to whom joy and sorrow made no difference, (nay) who did not lose temper even when slandered, avoided provoking words and pacified all who were angry ? (3) Where goes the high-souled Śri Rāma, who is endowed with exceptional glory and who behaved with us (in

the same way) as he did with his own mother, Kausalyā ? (4) Oh, where goes Śri Rāma, the protector not only of us all but even of the world, enjoined to proceed to the forest by the king, who was being tormented by Kaikeyī ? (5) How insensible is the king, who has sent into exile to the forest the virtuous Prince Rāma, who is the support of the (entire) living creation and is vowed to truthfulness ! " (6) Stricken with agony all the aforesaid queens lamented in this way and cried at the top of their voice like (so many) cows bereft of their calf. (7)

स तमन्तःपुरे	घोरमार्तशब्दं	महीपतिः । पुत्रशोकाभिसंतसः श्रुत्वा चासीत् सुदुःखितः ॥ ८ ॥
नागिनहोत्राण्यहृयन्त	नापचन्	गृहेधिनः । अकुर्वन् न प्रजाः कार्यं सूर्यश्चान्तरधीयत ॥ ९ ॥
व्यसुजन् कवलान् नागा	गावो वत्सान् न पाययन् ।	पुत्रं प्रथमं लव्या जननी नाभ्यनन्दत ॥ १० ॥
त्रिशङ्कुलोहिताङ्गश्च		बृहस्पतिबुधावपि । दारणाः सोममध्येत्य ग्रहाः सर्वे व्यवस्थिताः ॥ ११ ॥
नक्षत्राणि	गतार्चीषि	ग्रहाश्च गततेजसः । विशाखाश्च सधूमाश्च नभसि प्रचकाशिरे ॥ १२ ॥
कालिकानिलवेगेन		महोदधिरिवोथितः । रामे वनं प्रवजिते नगरं प्रचचाल तत् ॥ १३ ॥
दिशः पर्याकुलाः	सर्वास्तिमिरेणव	संवृताः । न ग्रहो नापि नक्षत्रं प्रचकाशो न किञ्चन ॥ १४ ॥
अकस्माननागरः	सर्वो जनो	दैन्यमुपागमत् । आहारे वा विहारे वा न कश्चिद्करोन्मनः ॥ १५ ॥

शोकपर्यायसंततः सततं दीर्घमुच्छवसन् । अयोध्यायां जनः सर्वं चुक्रोश जगतीपतिम् ॥ १६ ॥
बाष्पपर्याकुलमुखो राजमार्गगतो जनः । न हृष्टे लभ्यते कश्चित् सर्वं शोकपरायणः ॥ १७ ॥

Hearing that frightful plaintive cry in the gynaecium, King Daśaratha, who was (already) tormented with grief caused by separation from his son, felt sore distressed. (8) No oblations were poured into the sacred fire (by those maintaining the sacred fire); no householders cooked food; people did not carry on their business and the sun went out of sight (even before sunset due to untimely clouds). (9) Elephants dropped grass etc. from their mouths; cows refused to give suck to their calves; mothers did not rejoice to meet their first-born son. (10) Getting conjoined (through a retrograde movement) with the moon, Triśanku and Mars, even Jupiter and Mercury and all other luminaries assumed a stern aspect. (11) The lunar mansions lost their brilliance and the planets

their splendour. Proceeding on a wrong course they cast a hazy lustre in the heavens. (12) Driven by a blast of wind, a mass of clouds rose (in the sky) like a turbulent ocean. (Nay) Śrī Rāma having departed for the forest, the city of Ayodhya rocked to and fro. (13) All the (four) quarters became obscure as though enveloped in darkness. No planet nor any lunar mansion emitted the faintest light. (14) All of a sudden all the people of Ayodhya were reduced to a wretched plight. None could give his or her mind to food or recreation. (15) Tormented with recurrence of grief and sighing heavily all the time, all the people of Ayodhya cursed the emperor. (16) Men walking on the public road had their face soiled with tears. None was found merry, all were plunged in grief. (17)

न वाति पवनः शीतो न शशी सौम्यदर्शनः । न सूर्यस्तपते लोकं सर्वं पर्याकुलं जगत् ॥ १८ ॥
अनर्थिनः सुताः स्त्रीणां भर्तरो भ्रातरस्तथा । सर्वे सर्वे परित्यज्य राममेवान्वचिन्तयन् ॥ १९ ॥
ये तु रामस्य सुहृदः सर्वे ते मूढचेतसः । शोकभारेण चाकान्ताः शयनं नैव मेजिरे ॥ २० ॥
ततस्त्वयोध्या रहिता महात्मना पुरुदरेणेव मही सपर्वता ।
चचाल घोरं भयशोकदीपिता सनागयोधाश्वगणा ननाद च ॥ २१ ॥

इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

No cool breeze blew nor did the moon present a placid appearance, nor again did the sun warm the people (with its rays). The whole world was disturbed in mind. (18) Sons were indifferent to their mothers, husbands were of no use to their wives and brothers had no use for their brothers. Abandoning everything (else) all focussed their thought on Śrī Rāma alone. (19) All those, however, who were friends of

Śrī Rāma were perplexed in mind and had no sleep, overwhelmed as they were with excess of grief. (20) Excited through fear and grief, the city of Ayodhya, bereft of Śrī Rāma (the high-souled prince), was thereupon violently disturbed,—(even) as the earth along with its mountains rocks to and fro when bereft of Indra (the destroyer of strongholds),—and cried with its elephants, warriors and horses. (21)

*Thus ends Canto Forty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a Rṣi and the oldest epic.*

द्विचत्वारिंशः सर्गः

Canto XLII

Śrī Rāma having departed for the forest in an exceptionally swift-going chariot, Daśaratha vainly seeks to cover the intervening distance on foot.

The very dust raised by the chariot having disappeared after a while, the emperor feels doubly disconsolate and drops to the ground.

When Kaikeyī comes forward to support him he scolds her and asks her not to touch his person. Kausalyā then lifts him up and persuades him to return. His personal attendants take him to the latter's apartments and, seeing him plunged in grief, Kausalyā seats herself beside him and begins to lament in various ways.

यावत् तु निर्यतस्य रजोरूपमद्दृश्यत | नैवेक्ष्वाकुवरस्तावत् संजहारामचक्षुषी ॥ १ ॥
 यावद् राजा प्रियं पुत्रं पश्यत्ययन्तधार्मिकम् | तावद् व्यवर्धते वास्य धरण्यां पुत्रदर्शने ॥ २ ॥
 न पश्यति रजोऽप्यस्य यदा रामस्य भूमिपः | तदाऽर्तश्च विषणश्च पपात धरणीतले ॥ ३ ॥
 तस्य दक्षिणमन्वागात् कौसल्या बाहुमङ्ग्नना | परं चास्यान्वगात् पार्श्वे कैकेयी सा सुमध्यमा ॥ ४ ॥
 तां नयेन च सम्पन्नो धर्मेण विनयेन च | उवाच राजा कैकेयीं समीक्ष्य व्यथितेन्द्रियः ॥ ५ ॥

So long, however, as the clouds of the dust that followed Śrī Rāma (even) as he was going out (to the forest) could be seen Daśaratha (the foremost of the Ikṣvākus) did not turn his eyes away (from them). (1) So long as the king saw his beloved and most virtuous son (in the form of the dust raised by his chariot) his body stood on the ground growing in size as it were (to be able) to catch a glimpse of his (gradually receding) son. (2) The moment (however) the king ceased to behold

even the dust of (the chariot of) the said Śrī Rāma, he dropped to the ground afflicted and dejected. (3) His (seniormost) wife, Kausalyā, approached his right arm (in order to lift him up by that arm), while the notorious Kaikeyī of charming limbs went up to his other (left) side. (4) Distressed in mind to behold Kaikeyī, the king, who was richly endowed with prudence, as well as with piety and culture, spoke to her (as follows):— (5)

कैकेयि मामकाङ्गनि मा स्पासीः पापनिश्चये | न हि त्वां दश्टुमिच्छामि न भार्या न च वान्धवी ॥ ६ ॥
 ये च त्वामनुजीवन्ति नाहं तेषां न ते मम | केवलार्थपरां हि त्वां त्यक्तधर्मो त्यजाभ्यहम् ॥ ७ ॥
 अगृहां यच्च ते पाणिमिन्दिं पर्यण्यं च यत् | अनुजानामि तत् सर्वमस्मिल्लोके परत्र च ॥ ८ ॥
 भरतश्चेत् प्रतीतः स्याद् राज्यं प्राप्यैतदव्ययम् | यन्मे स दद्यात् पित्रीं मा मां तद्वत्मागमत् ॥ ९ ॥
 अथ रेणुसमुद्भवस्तं समुत्थाप्य नराधिपम् | न्यवर्तीत तदा देवीं कौसल्या शोककर्शिता ॥ १० ॥
 हत्वेव ब्राह्मणं कामात् स्पृष्टशिनमिव पाणिना | अन्वतप्यत धर्मात्मा पुत्रं संचिन्त्य राघवम् ॥ ११ ॥

निवृत्यैव निवृत्यैव सीदतो रथवर्त्मसु । राजो नातिवमौ रूपं ग्रस्तस्यांशुमतो यथा ॥ १२ ॥
विललाप स दुःखार्तः प्रियं पुत्रमनुसरन् । नगरान्तमनुप्राप्तं बुद्ध्वा पुत्रमथब्रवीत् ॥ १३ ॥

"O Kaikeyī of sinful resolve, (pray) do not touch my limbs, really I do not wish to see you; you are neither my wedded wife nor my relation. (6) (Nay) I am no longer the master of those who depend for their subsistence on you nor are they my servants any more. I disown you, who are solely devoted to your selfish ends and have forsaken virtue. (7) I (hereby) disclaim all the benefits that will accrue to me (hereafter) in this world and the next from the fact that I clasped your hand (in marriage) and took you round the fire (with me). (8) If Bharata gets delighted to receive this sovereignty free from hindrance, let not that which he offers to me (after my death) by way of obsequial oblations intended for his departed ancestors reach me (in the other world)." (9) Forthwith lifting up the king, who was soiled with dust (due to his having

toppled down), Queen Kausalyā, who had been emaciated through grief, then returned (to the palace with the king). (10) Thinking deeply of his son, Śrī Rāma (a scion of Raghu), Daśaratha (of pious mind) gave way to repentance (for having sent him into exile under pressure from Kaikeyī), even as one is stung with remorse on having voluntarily killed a Brahman or on touching a (blazing) fire with one's own hand. (11) The appearance of the king, who, turning back again and again, exerted himself to gaze on the path which the chariot (of Śrī Rāma) had taken, did not look charming any more than the orb of the sun in eclipse. (12) Thinking all the time of his beloved son (Śrī Rāma), he lamented, stricken with agony as he was. Coming to know of his son having reached the outskirts of the city, he then spoke (as follows):—(13)

वाहनानां च मुख्यानां वहतां तं ममात्मजम् । पदानि पथि दृश्यन्ते स महात्मा न दृश्यते ॥ १४ ॥
यः सुखेनोपधानेषु शेते चन्दनरूपितः । वीज्यमानो महार्हभिः खीर्भिर्मम सुतोत्तमः ॥ १५ ॥
स नूनं क्वचिदेवाच्य वृक्षमूलमुपाश्रितः । काष्ठं वा यदि वाशमानमुपधाय शयिष्यते ॥ १६ ॥
उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः । विनिःश्वसन् प्रस्ववणात् करेणूनामिवर्षभः ॥ १७ ॥
द्रक्ष्यन्ति नूनं पुरुषा दीर्घबाहुं वनेचराः । राममुत्थाय गच्छन्तं लोकनाथमनाथवत् ॥ १८ ॥
सा नूनं जनकस्येष्टा सुता सुखसदोचिता । कण्टकाक्रमणक्षान्ता वनमद्य गमिष्यति ॥ १९ ॥
अनभिज्ञा वनानां सा नूनं भयमुपैष्यति । श्वपदानर्दितं श्रुत्वा गम्भीरं रोमहर्षणम् ॥ २० ॥
सकामा भव कैकेयि विघ्वा राज्यमावस । नहि तं पुरुषव्याघं विना जीवितुमुत्सहे ॥ २१ ॥

"The marks of the hoofs of the excellent horses drawing the chariot of my celebrated son are (no doubt) seen on the road, but that high-souled prince is no longer seen. (14) That jewel among my sons, who, having been smeared (all over) with sandal-paste, used to repose comfortably on cushions and pillows, while being fanned by women possessed of great comeliness and adorned with costly jewels will surely lie down today at some unknown

place at the foot of a tree resting his head on a block of wood or stone ! (15-16) (Nay, at the close of night) he will rise from the (bare) ground in a wretched condition, enveloped in dust and exhaling audibly like a leader of elephants rising from beside a spring. (17) Undoubtedly people living in the forest will behold Rāma, the protector of the world, who is possessed of long arms, rising (from sleep in the forest) and going forth like one forlorn.

(18) That beloved daughter of Janaka, who is ever worthy of (all kinds of) amenities, will surely walk today to the forest (barefooted and therefore) injured by treading on thorns. (19) Unacquainted (as she is) with the

woods, she will doubtless be struck with fear to hear the deep and thrilling roar of beasts of prey. (20) Having your wishes fulfilled, O Kaikeyi, enjoy the kingdom as a widow. I am unable to live without that tiger among men." (21)

इत्येवं विलप्न् राजा जनैवेनाभिसंवृतः । अपस्नात इवारिष्टं प्रविवेश यहोत्तमम् ॥ २२ ॥
 शून्यचत्वरवेशमान्तं संवृतापणवेदिकाम् । क्लान्तदुर्बलदुःखार्ता नात्याकीर्णमहापथाम् ॥ २३ ॥
 तामवेक्ष्य पुरीं सर्वीं राममेवानुचिन्तयन् । विलप्न् प्राविशद् राजा गृहं सर्वं इवाम्बुदम् ॥ २४ ॥
 महाहृदमिवाक्षोभ्यं सुपर्णेन हृतोरगम् । रामेण रहितं वेशम् वैदेह्या लक्षणेन च ॥ २५ ॥
 अथ गद्गदशब्दस्तु विलप्न् वसुधाधिपः । उवाच मृदु मन्दार्थं वचनं दीनमस्वरम् ॥ २६ ॥
 कौसल्याया गृहं शीर्षं रामातुर्नयन्तु माम् । न ह्यन्यत्र ममाश्वासो हृदयस्य भविष्यति ॥ २७ ॥
 इति त्रुवन्तं राजानमनयन् द्वारदर्शिनः । कौसल्याया गृहं तत्र न्यवेश्यत विनीतवत् ॥ २८ ॥

Lamenting as aforesaid, and surrounded on all sides by a multitude of men, the king entered his excellent abode, which was full of sorrow, like one who has bathed on the death of a relation. (22) Perceiving the entire city of Ayodhya with its cross roads and portals deserted and the sheds in front of shops (where merchandise was spread) closed, its people depressed in spirits, feeble and afflicted and its highways not very crowded, the king entered his palace wailing and thinking all the time of Śrī Rāma alone, (even) as the sun enters a cloud. (23-24) Bereft of Śrī Rāma, Sītā and Lakṣmaṇa,

the palace looked like a big pool rendered imperturbable due to its snakes having been carried away by Garuda. (25) The lamenting emperor then spoke (to the porters) in faltering, soft, pitiful and indistinct words, which were (also) not clearly intelligible (as follows):—(26) "Take me speedily to the apartments of Kausalyā, the mother of Rāma; for nowhere else will my heart find solace." (27) The porters took the king, who was speaking as aforesaid, to the apartments of Kausalyā and there he was gently laid (by them on a couch). (28)

ततस्त्र प्रविष्टस्य कौसल्याया निवेशनम् । अधिरुद्धापि शयनं बभूव लुलितं मनः ॥ २९ ॥
 पुत्रदृश्यविहीनं च स्नुषया च विवर्जितम् । अपश्यद् भवनं राजा नष्टचन्द्रमिवाम्बरम् ॥ ३० ॥
 तच्च दृष्ट्वा महाराजो भुजसुद्राम्य वीर्यवान् । उच्चैःस्वरेण प्राकोशदा राम विजहासि नौ ॥ ३१ ॥
 सुखिता वत तं कालं जीविष्यन्ति नरोत्तमाः । परिष्वजन्तो ये रामं द्रक्ष्यन्ति पुनरागतम् ॥ ३२ ॥
 अथ रात्र्यां प्रसन्नायां कालरात्र्यमिवात्मनः । अर्धरात्रे दशरथः कौसल्यामिदमत्रवीत् ॥ ३३ ॥
 न त्वा पश्यामि कौमल्ये साधु मां पाणिना स्पृश । रामं मेऽनुगता दृष्टिरद्यापि न निवर्तते ॥ ३४ ॥
 तं राममेवानुविचिन्तयन्तं समीक्ष्य देवी शशने नरेन्द्रम् ।
 उपोपविश्याधिकमार्तरूपा विनिःश्वसन्तं विलाप कृच्छ्रम् ॥ ३५ ॥

इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विचत्वारिंशः सर्गः ॥ ४२ ॥

The mind of the king, even though he had entered Kausalyā's apartments and had been laid on a couch, continued

to be restless. (29) The king found the palace, which was bereft of his two sons and destitute of his daughter-in-

law, devoid of charm as the sky without the moon (and the stars). (30) Looking at the palace and lifting up his arm, the powerful emperor cried in a loud voice:—"Oh Rāma, are you (really) deserting us both (your mother as well as myself) ? (31) Alas, those jewels among men alone who will survive the term of Rāma's exile and (are eventually able to) see him come back, clasping him to their bosom, will be (really) happy ! " (32) Now when the night arrived,—the night

which was as it were the night of Dissolution for him,—King Daśaratha spoke at midnight to Kausalyā as follows—(33) "Kausalyā, I am unable to see you. (Please) touch me with your hand well. Having followed Rāma, my sight has not yet returned." (34) Perceiving the aforesaid monarch on the couch,—who was thinking deeply all the time of Śri Rāma alone and breathing hard with difficulty,—and sitting by his side, the queen (Kausalyā), who wore a distressed look (about her), began to wail. (35)

*Thus ends Canto Forty-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a Rṣi and the oldest epic.*

निचत्वारिंशः सर्गः

Canto XLIII

The Lament of Kausalyā

ततः समीक्ष्य शयने सन्नं शोकेन पार्थिवम् । कौसल्या पुत्रशोकार्ता तमुच्चाच महीपतिम् ॥ १ ॥
राघवे नरशार्दूले विषं मुक्त्वा हिजिक्षगा । विचरिष्यति कैकेयी निर्मुक्तेव हि पञ्चगी ॥ २ ॥
विवास्य रामं सुभगा लब्धकामा समाहिता । त्रासयिष्यति मां भूयो दुष्टाहिरिव वेशमनि ॥ ३ ॥
अथास्मिन् नगरे रामश्चरन् मैक्षं गृहे वसेत् । कामकारो वरं दातुमपि दासं ममामजम् ॥ ४ ॥
पातयित्वा तु कैकेया रामं स्थानाद् यथेष्टतः । प्रविद्धो रक्षसां भागः पर्वणीवाहिताग्निना ॥ ५ ॥
नागराजगतिर्वरो महाबाहुर्धनुर्धरः । वनमाविशते नूनं सभार्यः सहलक्षणः ॥ ६ ॥
वने त्वद्दृष्टुःखानां कैकेय्यनुमते त्वया । त्यक्तानां वनवासाय कान्यावस्था भविष्यति ॥ ७ ॥

Perceiving the king lying on the couch stricken with grief, Kausalyā, who was feeling distressed due to grief on account of separation from her son (Śri Rāma), spoke to the said king (as follows):—(1) "Having discharged her poison on Rāma (a scion of Raghu), a tiger among men, indeed, Kaikeyī of crooked ways will surely wander about freely like a female serpent that has cast off its slough. (2) Having exiled Rāma and (thereby) achieved her desired end, Kaikeyī, whose stars are propitious and whose mind is at rest (now), will further cause fear to me (undisturbed) like a wicked serpent dwelling in one's own house. (3)

Even if Rāma were allowed to remain at his home in Ayodhya living on alms, it would be preferable (to me in comparison to his exile). (Nay), it would be better even to consign my son to her as a slave. (4) Having wantonly thrown Rāma out of his position, Kaikeyī has acted in the same way as an oblation (intended for the gods) may be consigned to ogres on a new or full moon by one who tends the sacred fire. (5) Accompanied by his wife and Laksmana and walking like a king of elephants, bow in hand, the mighty-armed hero will have surely entered the forest (by now). (6) In a forest what other

fate (than the hardships of forest life) have been consigned by you to a can befall the youths, who had forest life following the wishes of never known suffering (before) and who Kaikeyi ? (7)

ते रलहीनास्तरुणाः फलकाले विवासिताः । कथं वस्यन्ति कृपणाः फलमूलैः कृताशनाः ॥ ८ ॥
 अपीदानीं स कालः स्यान्मम शोकक्षयः शिवः । सहभार्ये सह भ्रात्रा पश्येयमिह राघवम् ॥ ९ ॥
 श्रुत्वैवोपस्थितौ वीरौ कदायोध्या भविष्यति । यशस्विनी हृष्टजना सूच्छ्रितध्वजमालिनी ॥ १० ॥
 कदा प्रेक्ष्य नरव्याप्रावरण्यात् पुनरागतौ । भविष्यति पुरी हृष्टा समुद्र इव पर्वणि ॥ ११ ॥
 कदायोध्यां महाबाहुः पुरी वीरः प्रवेक्ष्यति । पुरस्कृत्य रथे सीतां वृषभो गोवधूमिव ॥ १२ ॥
 कदा प्राणिसहस्राणि राजमार्गे ममात्मजौ । लाजैरवकरिष्यन्ति प्रविश्यन्तावर्दिदमौ ॥ १३ ॥
 प्रविशन्तौ कदायोध्यां द्रक्ष्यामि शुभकुण्डलौ । उदग्रायुधनिञ्चिशौ सशङ्खाविव पर्वतौ ॥ १४ ॥
 कदा सुमनसः कन्याद्विजातीनां फलानि च । प्रदिशन्तः पुरीं हृष्टाः करिष्यन्ति प्रदक्षिणम् ॥ १५ ॥
 कदा परिणतो बुद्धया वयसा चामप्रभः । अभ्युपैष्यति धर्मात्मा सुवर्षे इव लाल्यन् ॥ १६ ॥

"Exiled at a time when they should have (in the ordinary circumstances) enjoyed the fruits (amenities) of life, how shall the poor youths, who have been deprived of (all) precious things, drag their existence living on fruits and roots ? (8) Will that happy time, marked with the end of my grief, ever come, when I shall (be able to) see Rāma (a scion of Raghu) accompanied by his wife and (younger) brother back in Ayodhya ? (9) When will Ayodhya regain her (pristine) glory, throb with joyous crowds and be adorned (once more) with rows of towering banners the moment it hears of the two heroic princes (Śri Rāma and Lakṣmana) being present ? (10) When will the city wax jubilant (again) like an ocean on a full moon (night) to perceive the two princes, who are (really) tigers among men, come back from the forest ? (11) When will the

mighty-armed hero (Śri Rāma) enter (again) the city of Ayodhya placing Sītā at his head in the chariot, (even) as a bull would follow a cow ? (12) When will thousands of men cover with parched grains of paddy on the public road my two sons (Rāma and Lakṣmana), the subduers of their enemy, entering the city ? (13) When shall I (be able to) see the two princes, adorned with splendid earrings and armed with excellent bows and swords, entering Ayodhya like a pair of mountains crowned with peaks ? (14) When will the three darlings merrily go round the city clockwise, receiving on the way flowers from the hands of virgins and fruits from those of Brahmans ? (15) When will the pious Rāma, grown ripe in intellect and shining like a god in point of age (eternal youth), return fostering the world like a good (timely) shower ? (16)

निस्संशयं मया मन्ये पुरा वीर कदर्यया । पातुकामेषु वस्तेषु मातृणां शातिताः स्तनाः ॥ १७ ॥
 साहं गौरिव सिंहेन विवत्सा वत्सला कृता । कैकेय्या पुरुषव्याप्र बालवत्सेव गौर्बलात् ॥ १८ ॥
 नहि तावद् गुणेञ्जुष्टं सर्वशास्त्रविशारदम् । एकपुत्रा विना पुत्रमहं जीवितुमुत्सहै ॥ १९ ॥
 न हि मे जीविते किंचित् सामर्थ्यमिह कल्प्यते । अपश्यन्त्याः प्रियं पुत्रं लक्षणं च महाबलम् ॥ २० ॥
 अयं हि मां दीपयतेऽद्य वहिस्तनूजोकप्रभवो महाहितः ।
 महीमिमां रस्मिभिरुत्तमप्रभो यथा निदाघे भगवान् दिवाकरः ॥ २१ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

"Undoubtedly in some past life, I believe, O valiant king, the teats of cows were cut off by me, mean-minded as I was, while their calves stood waiting to suck them. (17) Fond of my child like a cow, O tiger among men, I have for this (very) reason been forcibly deprived of my child by Kaikeyi in the same way as a cow having a calf of tender age may be deprived of her calf by a lion. (18) Having only one son, I am surely unable to survive without that son, who

is endowed with all virtues and is well-versed in all the scriptures. (19) There is not the least capacity in me to sustain my life here so long as I fail to perceive my beloved son (Rāma) and Lakṣmana, who is possessed of great strength. (20) This fire, born of grief occasioned by separation from my son, which is exceedingly harmful to me sure enough, is torturing me today in the same way as the glorious sun, possessed of greatest splendour, scorches this earth with its rays in summer." (21)

*Thus ends Canto Forty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a Rsi and the oldest epic.*

चतुर्थत्वारिंशः सर्गः

Canto XLIV

Establishing the greatness of Śri Rāma, Sumitrā, who is a
pastmaster in eloquence, assuages Kausalyā's grief.

विलपन्तीं तथा तां तु कौमत्यां प्रमदोत्तमाम् । इदं धर्मे स्थिता धर्मे सुमित्रा बाक्यमवीत् ॥ १ ॥
तवार्ये सद्गुणैर्युक्तः स पुत्रः पुरुषोत्तमः । किं ते विलपितेनैवं कृपणं रुदितेन वा ॥ २ ॥
यस्तवार्ये गतः पुत्रस्त्यक्त्वा राज्यं महावलः । साधु कुर्वन् महात्मानं पितरं सत्यवादिनम् ॥ ३ ॥
शिष्टैराचरिते सम्यक् शश्त्रं प्रेत्य फलोदये । रामो धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन ॥ ४ ॥
वर्तते चोत्तमां वृत्ति लक्षणोऽस्मिन् सदानघः । दयावान् सर्वभूतेषु लाभस्तस्य महात्मनः ॥ ५ ॥
अरण्यवासे यद् दुःखं जानन्त्येव सुखोचिता । अनुगच्छति वैदेही धर्मात्मानं तवात्मजम् ॥ ६ ॥
कीर्तिभूतां पताकां यो लोके भ्रमयति प्रभुः । धर्मः सत्यव्रतपरः किं न प्राप्तस्तवात्मजः ॥ ७ ॥

Sumitrā, who was devoted to righteousness, addressed for her part the following words, which were in consonance with the spirit of righteousness, to the celebrated Kausalyā, the foremost of women, who had been wailing as aforesaid.—(1) "That son of yours, O noble lady, is adorned with excellent virtues and is the foremost among men. What purpose will be served by your wailing in this way or by weeping piteously ? (2) Your noblest son, Rāma, who is possessed of great strength, O noble lady, and who, having renounced the throne, has proceeded to the forest, (thereby)

proving his high-souled father to be perfectly truthful, is devoted to the path of virtue, which has been eternally and duly followed by the cultured and which brings its reward in the other world. (As such) he never deserves to be pitied. (3-4) The sinless Lakṣmana, who is full of compassion to all created beings, always renders the best form of service to Rāma. (Thus) there is gain (alone) to that high-souled prince. (5) The daughter of the ruler of the Videhas (too), who is worthy of (all) comfort, is following your pious-minded son, even though aware of the suffering

attendant upon forest life. (6) What blessing has not been secured by your powerful son, who is all virtue and is pledged to the vow of truthfulness, and the banner of whose fame flutters throughout the world ? (7)

व्यक्तं रामस्य विजाय शौचं माहात्म्यमुत्तमम् । न गात्रमंशुभिः सूर्यः संतापयितुर्मर्हति ॥ ८ ॥
 शिवः सर्वेषु कालेषु काननेष्यो विनिस्सृतः । राघवं युक्तशीतोष्णं सेविष्यति मुखोऽनिलः ॥ ९ ॥
 शशानमनवं रात्रौ पितेवाभिरिवज्जन् । वर्षधनः संसृशश्छीतश्चन्द्रमा हादयिष्यति ॥ १० ॥
 ददौ चास्त्राणि दिव्यानि यस्मै ब्रह्मा महोजसे । दानवेन्द्रं हतं दृष्टा तिमिष्वजसुतं रणे ॥ ११ ॥
 स शूरः पुरुषव्याघ्रः स्ववाहुबलमाश्रितः । असंत्रस्तो ह्यरण्येऽसौ वैशमनीव निवत्स्यते ॥ १२ ॥
 यस्येषुपथमासाद्य विनाशं यान्ति शत्रवः । कथं न पृथिवी तस्य शासने स्थातुर्मर्हति ॥ १३ ॥
 या श्रीः शौर्ये च रामस्य या च कल्याणसत्त्वता । निवृत्तारण्यवासः स्वं क्षिप्रं राज्यमवाप्स्यति ॥ १४ ॥

"Fully aware of the purity, which is (so) well known, as well as of the great magnanimity of Rāma, the sun ought not to scorch his person by its rays. (8) A favourable and delightful breeze of moderate heat and cold, blowing from the woods at all times, will render service to Rāma. (9) Gently stroking him (with its rays) when he is reposing at night, and hugging him like a father, and driving away the heat (of the day), the cool moon will exhilarate the sinless Rāma. (10) Relying solely on the might of his arms, that heroic prince, a (veritable) tiger among men,—on whom, endowed with great strength, Sage Viśwāmitra (a Brahman who vied with Brahmā

in creating a world of his own) bestowed celestial missiles on seeing the demon Subāhu (son of Śambara, whose banner bore the device of a large fish), the chief of demons, killed on the battle-field (by Rāma),—will surely dwell undaunted in the forest as in his own palace. (11-12) How can the earth fail to obey the command of Rāma, to whose shafts the enemies fall an easy prey ? (13) The splendour that invests ŚRI Rāma, the valour that is natural to him and the beneficent strength that resides in him lead one to believe that when the term of his exile in the forest has concluded he will speedily regain his throne. (14)

सूर्यस्यापि भवेत् सूर्यो ह्यग्नेरग्निः प्रभोः प्रभुः । श्रियाः श्रीश्रभवेदश्याकीर्त्याः कीर्तिः क्षमाक्षमा ॥ १५ ॥
 दैवतं देवताना च भूतानां भूतसत्तमः । तस्य के ह्यगुणा देवि वने वाप्यथवा पुरे ॥ १६ ॥
 पृथिव्या स ह वैदेह्या श्रिया च पुरुषर्षभः । क्षिप्रं तिषुभिरेताभिः सह रामोऽभिवेक्ष्यते ॥ १७ ॥
 दुःखजं विसुजत्यश्रु निष्क्रामन्तमुदीक्ष्य यम् । अयोध्यायां जनः सर्वः शोकवेगसमाहितः ॥ १८ ॥
 कुशचीरधरं वीरं गच्छन्तमपराजितम् । सीतेवानुगता लक्ष्मीस्तस्य किं नाम दुर्लभम् ॥ १९ ॥
 धनुर्ग्रहवरो यस्य बाणखड्डाङ्गभृत् स्वयम् । लक्ष्मणो व्रजति ह्यग्रे तस्य किं नाम दुर्लभम् ॥ २० ॥
 निवृत्तवनवासं तं द्रष्ट्यसि पुनरागतम् । जहि शोकं च मोहं च देवि सत्यं ब्रवीषि ते ॥ २१ ॥
 शिरसा चरणावेतौ वन्दमानमनिन्दिते । पुनर्दृक्ष्यसि कल्याणं पुत्रं चन्द्रमिवोदितम् ॥ २२ ॥
 पुनः प्रविष्टं दृष्टा तमभिर्क्ष्य महाश्रियम् । समुत्सक्षसि नेत्राभ्यां शीघ्रमानदजं जलम् ॥ २३ ॥
 मा शोको देवि दुःखं वा न रामे दृश्यतेऽशिवम् । क्षिप्रं द्रक्ष्यसि पुत्रं त्वं ससीतं सहलक्ष्मणम् ॥ २४ ॥

"Indeed he is the illuminator of the sun (which illumines the whole universe), the fire (revealer) of fire,

the ruler of rulers, the foremost splendour of splendour, the glory (essence) of glory and the forbearance

(the sustaining power) of forbearance. (15) Nay, he is the god (adored) of gods, the foremost being of all beings. Indeed what handicaps can there be for him in the forest or in Ayodhya, O queen ? (16) Assuredly the aforesaid Rāma, a jewel among men, will soon be installed on the throne along with the following three, viz, Mother Earth (a Consort of Lord Viṣṇu), Sītā (a princess of the Videha kingdom) and Śrī (the Goddess of Fortune, another Consort of Lord Viṣṇu, whom Rāma represents). (17) Perceiving him departing (from Ayodhya), all the people in Ayodhya shed tears of agony, smitten as they were with an upsurge of grief. (18) (Nay) Sītā, who is a compeer of Lakṣmī, followed the invincible hero (even) as he departed (for the forest) clad in a garment of the sacred Kuśa grass. Indeed what can be difficult to obtain for him ? (19)

त्वयाशेषो जनश्चायं समाश्वस्ये यतोऽनये । किमिदानीमिदं देवि करोषि हृदि विछ्ववम् ॥ २५ ॥
 नार्हा त्वं शोचितुं देवि यस्यास्ते राघवः सुतः । नहि रामात् परो लोके विद्यते सत्पत्रे स्थितः ॥ २६ ॥
 अभिवादयमानं तं दृष्ट्वा ससुहृदं सुतम् । मुदाश्रु मोक्षसे क्षिप्रं मेघरेखेव वार्षिकी ॥ २७ ॥
 पुत्रस्ते वरदः क्षिप्रमयोध्यां पुनरागतः । कराण्यां मुदुपीनाभ्यां चरणौ पीडयिष्यति ॥ २८ ॥
 अभिवाद्य नमस्यन्तं शूरं ससुहृदं सुतम् । मुदाक्षैः प्रोक्षसे पुत्रं मेघराजिरिवाचलम् ॥ २९ ॥
 आश्वासयन्ती विविधैश्च वाक्यैर्वैक्योपचारे कुशलानवद्या ।
 रामस्य तां मातरसेवमुक्त्वा देवी सुमित्रा विरराम रामा ॥ ३० ॥
 निशम्य तत्त्वलक्षणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।
 सद्यः शरीरे विननाश शोकः शरदूगतो मेघ इवात्पतोयः ॥ ३१ ॥
 इत्यार्वे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

"Since all these people (stricken with agony caused by separation from Rāma) too deserve to be comforted by you, O sinless one, why do you harbour such grief in your heart at this moment, O godly lady ? (25) You, O queen, whose son is Rāma (a scion of Raghu), ought not to grieve; for none is more devoted to the right path in the world than Rāma. (26) Seeing your aforesaid

In fact, what can be hard to obtain for him at whose head indeed walks Lakṣmana himself, the foremost of bowmen, wielding a sword, arrows and (other) missiles ? (20) O queen, I tell you the truth: you will (be able to) see Rāma come back (to Ayodhya) on having concluded the term of his exile in the forest. (Pray) abandon grief and infatuation. (21) You will again see your son,—as one sees the rising moon,—saluting these feet (of yours) with his head bent low, O blessed and irreproachable lady ! (22) Seeing him (returned to the palace) and installed on the throne and invested with extraordinary splendour you will soon (begin to) shed tears of joy in profusion. (23) Let there be no grief nor sorrow (with regard to Rāma), O queen; (for) no ill luck is seen in Rāma. (Nay) you will soon behold your son accompanied by Sītā and by Lakṣmana. (24)

son greeting you with his friends, you will at once begin to shed tears through joy in the same way as a mass of monsoon clouds would pour rain. (27) Returned soon to Ayodhya, your son, who is capable of bestowing boons, will press your feet with his tender and fleshy hands. (28) Seeing your valiant son saluting you with his friends after accosting you with reverence, you will bathe him in

tears shed through joy (even) as a mass of clouds would drench a mountain." (29). Having spoken to Śrī Rāma's celebrated mother as aforesaid, the charming and faultless Queen Sumitrā, who was a pastmaster in eloquence and was busy consoling her through

various modes of expression, became silent. (30) On hearing that speech of Sumitrā (Lakṣmaṇa's mother) the grief that had repercussions on the body of Queen Kausalyā, the mother of Śrī Rāma, quickly disappeared like an autumnal cloud containing meagre water. (31)

*Thus ends Canto Forty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Ṛṣi and the oldest epic.*



पञ्चचत्वारिंशः सर्गः

Canto XLV

When the citizens that followed Śrī Rāma in his journey to the forest refuse to return even when requested by Śrī Rāma in many ways, unable as they were to bear separation from him, Śrī Rāma with Sītā and Lakṣmaṇa gets down from his chariot and begins to walk. The citizens try to deflect him from his course and persuade him to return, but in vain. At the close of the day they all reach the bank of the Tamasā.

अनुरक्ता	महात्मानं	रामं	सत्यपराक्रमम् ।	अनुजग्मुः प्रयान्तं तं वनवासाय मानवाः ॥ १ ॥
निवर्त्तिरेऽतीव	बलात्	सुदृढधर्मेण	राजनि । नैव ते सन्यवर्तन्त रामस्यानुगता रथम् ॥ २ ॥	
अयोध्यानिल्यानां	हि	पुरुषाणां	महायशाः । वभूव गुणसम्पन्नः पूर्णचन्द्र इव प्रियः ॥ ३ ॥	
स याच्यमानः	काकुत्थस्ताभिः	प्रकृतिभिस्तदा	कुर्वाणः पितरं सत्यं वनमेवान्वपद्यत ॥ ४ ॥	
अवेक्षमाणः	सस्नेहं	चक्षुषा	प्रविविव्रिति । उवाच रामः सस्नेहं ताः प्रजाः स्वाः प्रजा इव ॥ ५ ॥	
या	प्रीतिर्बहुमानश्च-	मयथयोध्यानिवासिनाम्	मस्त्रियार्थं विशेषेण भरते सा विधीयताम् ॥ ६ ॥	
स हि	कल्याणचारित्रः	कैकेयानन्दवर्वनः	। करिष्यति यथावद् वः प्रियाणि च हितानि च ॥ ७ ॥	
शनवृद्धो	वयोवालो	मृदुर्बीर्यगुणान्वितः	। अनुरूपः स वो भर्ता भविष्यति भवापहः ॥ ८ ॥	
स हि	राजगुर्जैर्युक्तो	युवराजः	समीक्षितः । अपि चापि मया शिष्टैः कार्ये वो भर्तुशासनम् ॥ ९ ॥	
न संतप्येद्	यथा चासौ	वनवासं गते मयि	। महाराजस्तथा कार्ये मम प्रियचिकीर्षया ॥ १० ॥	

People devoted to the high-souled Śrī Rāma of unfailing prowess followed him on his way to the forest for exile. (1) Even when the king was made to return much against his will, governed as he was by the code of conduct prescribed for friends and relations (accompanying a departing friend to some distance only), they would not return on any

account and continued to follow the chariot; for Śrī Rāma, who enjoyed great celebrity and was richly endowed with excellences, had become the favourite like the full moon of the people residing in Ayodhya. (2-3) Even though being implored by those (devoted) people (to return), the said Śrī Rāma (a scion of Kakutstha) pressed on to the forest only, (thereby)

proving his father to be true (to his word). (4) Fondly gazing on those people as though drinking them with his eyes, Śrī Rāma lovingly spoke to them (as follows) as though they were his own children:—(5) "The love and high esteem that has been bestowed upon me by you (the inhabitants of Ayodhya) may for my pleasure be bestowed in a special measure on Bharata. (6) For, Bharata, who enhances the delight of Kaikeyī and who is possessed of an excellent conduct will properly do things which are not only pleasing but conducive to your (best) interests too. (7)

Elderly in wisdom, though juvenile in age, tender though adorned with heroic qualities, he will prove to be a worthy master and will dispel your fears. (8) Endowed as he is with kingly virtues, he has been thought fit to be the Prince Regent. For this reason too the behest of your master must be carried out by you and also because you are enjoined by me. (9) Moreover, with intent to oblige me, the said emperor should be treated by you in such a way that he may not suffer agony when I have gone into exile to the forest." (10)

यथा यथा दाशरथिर्धर्ममेवाश्रितो भवेत् । तथा तथा प्रकृतयो रामं पतिमकामयन् ॥ ११ ॥
 बाष्पेण पिहितं दीनं रामः सौमित्रिणा सह । चकर्षेव गुणैर्वद्धं जनं पुरनिवासिनम् ॥ १२ ॥
 ते द्विजाञ्जिविधं वृद्धा जानेन वयसौजसा । वयःप्रकम्पशिरसो द्वूरादूचुरिदं वचः ॥ १३ ॥
 वहन्तो जवना रामं भो भो जात्यास्तुरङ्गमाः । निर्वर्तध्वं न गन्तव्यं हिता भवत भर्तरि ॥ १४ ॥
 कर्णवन्ति हि भूतानि विशेषेण तुरंगमाः । यूयं तसानिर्वर्तध्वं याचनां प्रतिवेदिताः ॥ १५ ॥
 धर्मतः स विशुद्धात्मा वीरः शुभदद्रवतः । उपवाह्यस्तु वो भर्ता नापवाह्यः पुराद् वनम् ॥ १६ ॥
 एवमार्तप्रलापास्तान् वृद्धान् प्रलपतो द्विजान् । अवेक्ष्य सहसा रामो रथादवततार ह ॥ १७ ॥
 प्रदद्यामेव जगामाथ ससीतः सहलक्ष्मणः । संनिकृष्टपदन्यासो रामो वनपरायणः ॥ १८ ॥
 द्विजातीन् हि पदार्तस्तान् रामश्चारित्रवत्सलः । न शशाक घृणाचक्षुः परिमोक्तुः रथेन सः ॥ १९ ॥
 गच्छन्तमेव तं हृष्टा रामं सम्भ्रान्तमानसाः । ऊचुः परमसंतसा रामं वाक्यमिदं द्विजाः ॥ २० ॥

The more did Śrī Rāma (son of Daśaratha) hold fast to righteousness (in the form of obedience to his father's wishes) the more did the people desire him to be their ruler. (11) Śrī Rāma with Lakṣmāna (son of Sumitrā) drew as it were by their virtues the residents of Ayodhya,—who were afflicted and covered with tears,—as though bound with cords. (12) (Of them) such Brahmins as were senior in three ways, viz., in point of wisdom, age and power acquired through asceticism, and whose heads were shaking under the weight of senility, spoke from a distance as follows (unable as they were to keep pace with the chariot of Śrī Rāma):— (13) "Return, O swift steeds of

excellent breed drawing the chariot conveying Śrī Rāma, and be friendly to your master (since by taking Śrī Rāma against our wishes you will be doing a disservice to him); you ought not to proceed further. (14) Indeed (all) created beings which are endowed with ears, more so horses, stand apprised of our entreaty. Therefore please return. (15) The said master of yours is exceedingly pure-minded, heroic and a man of virtuous and firm resolve. As such he justly deserves to be conveyed by you nearer the city and not to be carried away from the city to the forest." (16) Perceiving those aged Brahmins uttering such plaintive words, Śrī Rāma precipitately got down from

the chariot: so the tradition goes. (17) Taking close strides (in order to enable the aged Brahmans to overtake him), Śrī Rāma now proceeded on foot with Sītā and with Lakṣmaṇa in the direction of the forest, which constituted his final destination (without stopping or receding to meet and console the Brahmans since that would amount to a breach of the vow undertaken

ब्रह्मणं कृत्स्नमेतत् त्वं ब्रह्मण्यमनुगच्छति । द्विजस्कन्धाधिरूपास्त्वामग्नयोऽप्यनुशास्त्यभी ॥ २१ ॥
 वाजपेयसमुत्थानिच्छत्राण्येतानि पश्य नः । पृष्ठोऽनुपयातानि मेवानिव जलात्यये ॥ २२ ॥
 अनवासातपत्रस्य रश्मिसंतापितस्य ते । एमिश्छाणं करिष्यामः स्वैश्छत्रैर्वजपेयकैः ॥ २३ ॥
 या हि नः सततं दुद्धिर्वेदमन्त्रानुसारिणी । तत्कुते सा कृता वत्स वनवासानुसारिणी ॥ २४ ॥
 हृदयेष्ववतिष्ठन्ते वेदा ये नः परं धनम् । वत्सन्त्यपि गृहेष्वेव दाराश्वारित्रक्षिताः ॥ २५ ॥
 पुनर्न निश्रयः कार्यस्त्वद्गौ सुकृता मतिः । तथाय धर्मवपेषो तु किं स्याद् धर्मपथे स्थितम् ॥ २६ ॥

"The whole of this Brahman community is following you, devoted (as you are) to the Brahmans. (Nay) borne on the shoulders of the Brahmans (through the medium of the two pieces of wood used for kindling the fire by attrition and the vessel intended for holding it), these sacred fires too are following them. (21) (Pray) look at these canopies* obtained by us during the performance of a Vājapeya sacrifice and following at your heels like (white) clouds appearing in autumn (marking the end of the monsoon). (22) With these canopies of ours, obtained during a Vājapeya sacrifice, we shall give shade to you, who have got no canopy and (as such) are being scorched with rays (of the sun). (23) Indeed that mind of ours, which was

by him to depart for the forest). (18) For, the said Śrī Rāma, who was affectionate by disposition and had compassion in his eyes, could not send back those Brahmans walking on foot while continuing to be in the chariot himsey. (19) Perplexed in mind, nay, sore distressed to see the celebrated Śrī Rāma still pressing on, the Brahmans spoke to him as follows:- (20)

(heretofore) engaged in pursuing the study of Vedic texts has (now) been made to follow the course of exile to the forest for your sake, O darling ! (24) The Vedas, which constitute our supreme riches, stand preserved in our hearts (memory); and protected by their character, our consorts too will (continue to) stay in our homes alone. (We need not therefore be deterred by any anxiety on their score). (25) No decision need be taken by us (on the matter) afresh, (since) our mind is fully determined to follow you (to the forest). Yet (we should like to tell you that) in the event of your turning indifferent to piety (in the form of listening to the advice of Brahmans), what being will remain devoted to the path of virtue ? (26)

याचितो नो निवर्त्स्व हंसशुक्लशिरोरुद्धैः । शिरोभिर्निभूताचार महीपतनपांसुलैः ॥ २७ ॥
 बहूनां विताय यशा द्विजानां य इहागताः । तेषां समासिरायत्ता तव वत्स निवर्तने ॥ २८ ॥
 भक्तिमन्तीह भूतानि जंगमाजंगमानि च । याचमानेषु तेषु त्वं भक्ति भक्तेषु दर्शय ॥ २९ ॥
 अनुगन्तुमशक्तास्त्वां मूलैरुद्धतवेगिनः । उच्चता वायुवेगेन विक्रोशन्तीव पादपाः ॥ ३० ॥
 निश्चेष्टाहारसंचारा वृक्षैकस्याननिश्चिताः । पश्चिमोऽपि प्रयाचन्ते सर्वभूतानुकम्पिनम् ॥ ३१ ॥
 एवं विकोशतां तेषां द्विजातीनां निवर्तनेऽ । ददृशे तमसा तत्र वायन्तीव राववम् ॥ ३२ ॥

* It is laid down in the Vedas that he who performs a Vājapeya sacrifice must be supplied with a white canopy—इवेतच्छत्री भवति ।

ततः सुमन्त्रोऽपि रथाद् विमुच्य श्रान्तान् हयान् सम्परिवर्त्य शीघ्रम् ।
 पीतोदकांस्तोयपरिष्कृताङ्गानचारयद् वै तमसाविदूरे ॥ ३३ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पश्चचत्वारिंशः सर्गः ॥ ४५ ॥

"Solicited by us with our heads bent low,—heads which are covered with hair white as the down of swans and are soiled with dust as a result of their falling on the ground (in the course of our prostration to you, whom we know to be none other than Lord Viṣṇu).—(pray) turn back, O prince resolute of conduct ! (27) Sacrifices have been started by many of those Brahmans that have come here (to follow you). Their conclusion, O darling, depends on your return. (28) Nay, (all) created beings—both inanimate and animate—here are full of devotion to you. (Pray) show your affection to such devotees, who are imploring you to return (by acceding to their request). (29) Tall trees, whose power of locomotion stands completely hampered by their roots (penetrating deep into the earth) and

which are (therefore) unable to follow you, are crying as it were through the creaking sound produced by the force of wind (and thus asking you to return). (30) Birds too, which sit motionless and are unable to go out in search of food and which remain fixed to one spot on (the boughs of) trees, solicit you to return, compassionate as you are to all created beings." (31) While the aforesaid Brahmans were crying thus with a view to persuading Śrī Rāma to return, the river Tamasā came to view as though retarding the progress of Śrī Rāma (a scion of Raghu). (32) Releasing the horses, fatigued as they were, from the chariot and quickly making them roll afterwards, Sumantra too allowed them to graze not very far from (the bank of) the Tamasā once they had drunk water and had their body washed in the river. (33)

*Thus ends Canto Forty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
 of Vālmiki, the work of a Rishi and the oldest epic.*

षट्चत्वारिंशः सर्गः

Canto XLVI

Having reached the bank of the Tamasā and thinking of the plight of the people of Ayodhya, Śrī Rāma lays himself down on a bed of leaves bewailing the lot of his parents and feeling reassured by the thought of Bharata's noble qualities; while Lakṣmaṇa opens his dialogue with Sumantra on the divine excellences of Śrī Rāma. Waking up in the meantime, Śrī Rāma urges the charioteer-minister to drive the chariot in such a way as to put the citizens that had accompanied them off the scent and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then mounts the chariot along with Sītā and Lakṣmaṇa and presses on to the forest.

ततस्तु तमसातीरं रम्यमाश्रित्य राघवः । सीतामुद्दीक्ष्य सौभित्रिमिदं वचनमब्रवीत् ॥ १ ॥

इयमद्य निशा पूर्वा सौमित्रे प्रहिता वनम् । वनवासस्य भद्रं ते न चोत्कण्ठितुमर्हसि ॥ २ ॥
पश्य शून्यान्यरण्यानि रुदन्तीव समन्ततः । यथानिलयमायदिर्निलीनानि मृगद्विजैः ॥ ३ ॥
अद्यायोध्या तु नगरी राजधानी पितुर्मम । सखीपुंसा गतानसाङ्घोचिष्यति न संशयः ॥ ४ ॥
अनुरक्ता हि मनुजा राजानं बहुभिर्गुणैः । त्वां च मां च नरव्याप्र शत्रुघ्नभरतौ तथा ॥ ५ ॥
पितरं चानुशोचामि मातरं च यशस्विनीम् । अपि नान्धौ भवेतां नौ रुदन्तौ तावभीक्षणशः ॥ ६ ॥
भरतः खलु धर्मात्मा पितरं मातरं च मे । धर्मार्थकामसहितैर्वाक्येराशासयिष्यति ॥ ७ ॥
भरतस्यानृशंसत्वं संचिन्त्याहं पुनः पुनः । नानुशोचामि पितरं मातरं च महाभुज ॥ ८ ॥
त्वया कार्यं नरव्याप्र मामनुव्रजता कृतम् । अन्वेष्टव्या हि वैदेह्या रक्षणार्थं सहायता ॥ ९ ॥
अद्विरेव हि सौमित्रे वत्स्याम्यद्य निशामिमाम् । एतद्विरोचते महं वन्येऽपि विविधे सति ॥ १० ॥

Then, taking his stand on the delightful bank of the Tamasā and gazing on Sītā, Śrī Rāma (a scion of Raghu) spoke to the son of Sumitrā, as follows:—(1) "Today, O Lakṣmana, is the (very) first night of our exile in the forest. And since it is to the forest that we have been sent away, you ought not to feel anxious (for those that have been left behind); may all be well with you ! (2) Look here: sought for shelter by beasts and birds retiring to their respective abode, the desolate woods are crying as it were on all sides. (3) The city of Ayodhya, the capital of my father (King Daśaratha), with its men and women will for its part lament today for us (three), that have departed (for the forest): there is no doubt about it. (4) For, the people (of Ayodhya) are devoted to the king no less than to you and myself, as also to Bharata and Śatrughna, for our manifold virtues, O tiger among men ! (5) I bewail

(the lot of) my father as well as my illustrious mother (Kausalyā). I fear lest those parents of ours, who must be incessantly weeping, should be deprived of their eyesight. (6) I am sure that the pious-minded Bharata will console my father and mother by means of words assuring them of religious merit, material welfare and sense-gratification. (7) Reflecting again and again on the tender-heartedness of Bharata, O mighty-armed prince, I do not lament for my father and mother. (8) By following me (to the forest), O tiger among men, a (great) purpose (of mine) has been served by you; for (otherwise) aid would have to be sought for by me for looking after Sītā (a princess of the Videha kingdom). (9) I shall certainly live on water alone tonight, O son of Sumitrā ! Although there are various kinds of wild fruits and roots, this alone pleases me." (10)

एवमुक्त्वा तु सौमित्रिं सुमन्त्रमपि राघवः । अप्रमत्तस्त्वमश्वेषु भव सौम्येत्युवाच ह ॥ ११ ॥
सोऽश्वान् सुमन्त्रः संयम्य सूर्येऽस्तं समुपागते । प्रभूतयवान् कृत्वा वभूव प्रत्यन्तरः ॥ १२ ॥
उपास्य तु शिवां संथां द्वृष्टा रात्रिमुपागताम् । रामस्य शयनं चक्रे सूतः सौमित्रिणा सह ॥ १३ ॥
तां शश्यां तमसातीरे वीक्ष्य वृक्षदलैर्वृताम् । रामः सौमित्रिणा सार्धं सभार्यः संविवेश ह ॥ १४ ॥
सभार्यं सम्प्रमुतं तु श्रान्तं सम्प्रेक्ष्य लक्षणः । कथायामास सूताय रामस्य विविधान् गुणान् ॥ १५ ॥
जाग्रतोरेव तां रात्रिं सौमित्रेऽरुदितो रविः । सूतस्य तमसातीरे रामस्य ब्रुवतो गुणान् ॥ १६ ॥
गोकुलाकुलतीरायास्तमसाया विदूरतः । अवसत् तत्र तां रात्रिं रामः प्रकृतिभिः सह ॥ १७ ॥
उत्थाय च महातेजाः प्रकृतीक्षा निशाम्य च । अब्रवीद् भ्रातरं रामो लक्षणं पुण्यलक्षणम् ॥ १८ ॥

Having told Lakṣmaṇa (son of Sumitrā) as above, Śrī Rāma (a scion of Raghu), so the tradition goes, spoke to Sumantra too as follows:—"Attend you to the horses (now), O good sir ! " (11) Fastening the horses tightly, the sun having completely set, and supplying them with abundant grass, the said Sumantra returned (to the presence of Śrī Rāma). (12) Having worshipped (the goddess presiding over) the benign evening twilight (according to his grade in society) and seeing the night fallen, the charioteer along with Lakṣmaṇa (son of Sumitrā) prepared a ground suitable for Śrī Rāma to sleep on (by brushing aside gravel and particles of dust etc.) as well as a bed (of leaves). (13) Perceiving the aforesaid bed overspread (by Sumantra) with (fresh) leaves of trees on the bank of the Tamasā with the help of Lakṣmaṇa (son of Sumitrā) Śrī Rāma with his

असद्रुपेश्वान् सौमित्रे निर्वपेक्षान् गृहेष्वपि । वृक्षमूलेषु संसक्तान् पश्य लक्षणं साम्प्रतम् ॥ १९ ॥
 यथैते नियमं पौरा: कुर्वन्त्यसन्निवर्तने । अपि प्राणान् न्यसिष्यति न तु त्यक्ष्यन्ति निश्चयम् ॥ २० ॥
 यावदेव तु संसुसास्तावदेव वयं लघु । रथमारुह्य गच्छामः पन्थानमकुतोभयम् ॥ २१ ॥
 अतो भूयोऽपि नेदानीमिश्वाकुपुरवासिनः । स्वपेयुरनुरक्ता मा वृक्षमूलेषु संक्षिप्ताः ॥ २२ ॥
 पौरा ह्यात्मकृताद् दुःखाद् विप्रमोच्य नृपात्मजैः । न तु खल्बात्मना योज्या दुःखेन पुरवासिनः ॥ २३ ॥
 अब्रवीलक्ष्मणो रामं साक्षाद् धर्ममिव ख्यितम् । रोचते मे तथा प्राज्ञं क्षिप्रमारुह्यतामिति ॥ २४ ॥

"Behold, O Lakṣmaṇa, the citizens, full of great longing for us and absolutely unmindful of their homes as also of their near and dear ones, lying close to the roots of trees till this (late) hour, O son of Sumitrā ! (19) From the way in which these citizens are taking pains to take us back (to Ayodhya) it seems they will even lay down their lives but would in no case give up their resolve. (20) Therefore, while they are fast asleep let us meantime quickly mount the chariot and take a route which has no fear (of molestation) from any quarter, so that the citizens of Ayodhya (the ancient capital

consort lay down on it: so they say. (14) Observing Śrī Rāma buried in deep sleep with his spouse, fatigued as he was, Lakṣmaṇa for his part began to recount the various virtues of Śrī Rāma before the charioteer. (15) The sun rose past Lakṣmaṇa (son of Sumitrā) even as he was recounting to the charioteer on the bank of the Tamasā the excellences of Śrī Rāma, both (Lakṣmaṇa and Sumantra) keeping awake (the whole of) that night. (16) At a respectable distance from the Tamasā, whose bank was crowded with herds of cows, Śrī Rāma spent that night with the citizens on the aforesaid stretch of land. (17) Getting up (from the bed) and seeing those people (lying at some distance), Śrī Rāma, who was possessed of extraordinary splendour, spoke (as follows) to his (younger half-) brother, Lakṣmaṇa, who was endowed with auspicious bodily marks:—(18)

of Ikṣvāku), who are (so keenly) devoted to me, may not henceforth (have to) repose leaning against the roots of trees as now. (21-22) The residents of a city (ruled over by a king) should indeed be completely and finally rid by the sons of their rulers of suffering brought about by (the citizens) themselves. The citizens should on no account be burdened with affliction caused by the princes themselves as in our case." (23) Lakṣmaṇa replied as follows to Śrī Rāma, who was firm as virtue incarnate:—"What you say appeals to me, O wise brother; (pray) ascend the chariot quickly." (24)

अथ रामोऽत्रवीद् सूतं शीत्रं संयुज्यतां रथः । गमिष्यामि ततोऽरण्ये गच्छ शीत्रमितः प्रभो ॥ २५ ॥
 सूतस्तः संत्वरितः स्यन्दनं तैर्हयोत्तमैः । योजपित्वा तु रामस्य प्राञ्जलिः प्रत्यवेदयत् ॥ २६ ॥
 अयं युक्ते महाबाहो रथस्ते रथिना वर । त्वरयस्सरोह भद्रं ते ससीतः सहलक्ष्मणः ॥ २७ ॥
 तं स्यन्दनमधिष्ठाय राघवः सपरिच्छुदः । शीत्रगामाकुलावर्तो तमसामतरन्नदीम् ॥ २८ ॥
 स संतीर्थं महाबाहुः श्रीमाद्विष्वमक्टकम् । प्रापद्यत महामार्गमभयं भयदर्शिनाम् ॥ २९ ॥
 मोहनार्थं तु पौराणां सूतं रामोऽत्रवीद् वचः । उदङ्गमुखः प्रयाहि त्वं रथमारुद्धा सारथे ॥ ३० ॥
 मुहूर्ते त्वरितं गत्वा निवर्तय रथं पुनः । यथा न विद्युः पौरा मां तथा कुरु समाहितः ॥ ३१ ॥

SRI Rāma then said to the charioteer, "Please get the chariot ready soon. On it I shall proceed to the forest. Depart from this place at once, my lord!" (25) Having got the chariot ready with those excellent horses yoked to it with great expedition, the charioteer for his part thereupon submitted (as follows) with joined palms to SRI Rāma.—(26) "Here is your chariot ready, O mighty-armed prince! (Pray) ascend it quickly with Sītā and with Lakṣmaṇa, O jewel among car-warriors; may prosperity attend you!" (27) Mounting the aforesaid chariot with (all) necessities for travelling (viz, his bow, armour, quiver, spade, basket and so on), SRI Rāma

(a scion of Raghu) speedily crossed (thereby) the swift-going Tamasā thickly set with eddies. (28) Having duly crossed the stream, the glorious SRI Rāma (who was possessed of mighty arms) reached a smooth road, free from obstacles and safe even for those who are apprehensive of danger. (29) With a view to putting the citizens off the scent, SRI Rāma for his part spoke to the charioteer as follows.—"Mounting the chariot (alone), O charioteer, proceed you northward and, going apace awhile, bring the chariot back again. Remaining careful, drive the chariot in such a way that the citizens may not (be able to) locate me." (30-31)

रामस्य तु वचः श्रुत्वा तथा चक्रे स सारथिः । प्रत्यागम्य च रामस्य स्यन्दनं प्रत्यवेदयत् ॥ ३२ ॥
 तौ सम्प्रयुक्तं तु रथं समाख्यतौ । तदा ससीतौ रघुवंशवर्धनौ ।
 प्रचोदयामास ततस्तुरंगमान् स सारथिर्येन पथा तपोवनम् ॥ ३३ ॥
 ततः समास्थाय रथं महारथः । सासारथिर्दीर्शरथिर्वनं यजौ ।
 उदङ्गमुखं तं तु रथं चकार । प्रयाणमाङ्गत्यनिमित्तदर्शनात् ॥ ३४ ॥
 इत्थार्थे श्रीमद्रामायणे वाहमीकीये आदिकाव्येऽयोध्याकाष्ठे पृष्ठचतुर्विंशः सर्गः ॥ ४६ ॥

Hearing the command of SRI Rāma, the said charioteer for his part did as he was told and, returning (by a different route) reported to SRI Rāma the arrival of the chariot. (32) Then SRI Rāma and Lakṣmaṇa (the promoters of the race of Raghu) for their part along with Sītā comfortably took their seats in the chariot, which was duly kept ready (by the charioteer for their use). The said charioteer thereupon

urged the horses along the route by which they could reach a forest suited to the practice of austerities. (33) Having duly occupied the chariot, SRI Rāma (son of Daśaratha), who was a great car-warrior, thereupon proceeded to the forest along with the charioteer. At the outset, (however) the charioteer placed the chariot facing the north; for he saw omens auspicious for journey (in that quarter). (34)

Thus ends Canto Forty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rishi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

The citizens that had followed Śri Rāma in his journey to the forest wake to find Śri Rāma and his party gone and begin to reproach themselves. Overcome with grief they hunt up the tracks of his chariot; but unable to find them, they helplessly return to Ayodhya in utter despondency.

प्रभातायां तु शर्वर्या पौरस्ते राघवं विना । शोकोपहतनिश्चेष्टा वभूद्वृहत्चेतसः ॥ १ ॥
 शोकजाश्रुपरिदूना वीक्षमाणास्तस्तः । आलोकमपि रामस्य न पश्यन्ति स्म दुःखिताः ॥ २ ॥
 ते विपाशर्तवदना रहितास्तेन धीमता । कृपणः करुणा वाचो वदन्ति स्म मनीषिणः ॥ ३ ॥

The night having ended in dawn, the aforesaid citizens, who were stunned with grief, became unconscious (as it were). (1) Made miserable by tears born of grief and full of agony, they could not catch even a glimpse of Śri Rāma, though

casting their eyes all round. (2) Their faces withered through despondency, deprived as they were of Śri Rāma (who was full of wisdom), and (therefore) non-plussed, the citizens, even though they were wise, uttered plaintive words (as follows):-(3)

घिगस्तु खलु निद्रां तां ययापहतचेतसः । नाद्य पश्यामहे रामं पूथूरस्कं महाभुजम् ॥ ४ ॥
 कथं रामो महाबाहुः स तथावितथक्रियः । भक्तं जनसभित्यज्य प्रवासं तापसो गतः ॥ ५ ॥
 यो नः सदा पालयति पिता पुत्रानिवैरसान् । कथं रघूणां स श्रेष्ठस्यकस्वा नो विपिनं गतः ॥ ६ ॥
 इहैव निधनं याम महाप्रस्थानमेव वा । रामेण रहितानां नो किमर्थं जीवितं हितम् ॥ ७ ॥
 सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च । तैः प्रज्वाल्य चितां सर्वे प्रविशामोऽथवा वयम् ॥ ८ ॥
 किं वक्ष्यामो महाबाहुरनस्यः प्रियंवदः । नीतिः स रावबोऽसाभिरिति वक्तुं कथं क्षमम् ॥ ९ ॥
 सा दूरं नगरी दीना दृष्ट्वासान् राघवं विना । भविष्यति निरानन्दा सच्चिदालवयोऽधिका ॥ १० ॥
 निर्यातास्तेन वीरेण सह निर्यं महात्मना । विहीनास्तेन च पुनः कथं द्रक्ष्याम तां पुरीम् ॥ ११ ॥

"Woe indeed be to that slumber, rendered unconscious by which we could not perceive today Śri Rāma, who is distinguished by a broad chest and mighty arms! (4) How did that mighty-armed Śri Rāma, whose actions, as is well known, are never ineffectual, leave for other lands in the garb of an ascetic, abandoning (us) his devoted subjects? (5) How did that jewel among the Raghus, who ever protected us as a father does his own children, proceed to the forest abandoning us? (6) Let us meet our end at this very-

place (by fasting) or definitely set out on the grand journey (to the north with a resolve to die). For what purpose can life be good for us, deprived as we are of Śri Rāma? (7) Or there are any number of big logs of dry wood (here). Lighting a funeral pile, let us all enter the fire (simultaneously) (8) Shall we break the news (when asked by those left behind in Ayodhya) that Śri Rāma (a scion of Raghu) of mighty arms, who is free from jealousy and speaks kindly (to all), has been conveyed to the forest by us? How can such words be uttered by

us ? (9) Seeing us (back) without Sri Rāma, that city (of Ayodhya) will surely assume a wretched and cheerless aspect with its womenfolk,

children and elderly people. (10) How shall we, who went out with that high-souled hero for good, can behold that city again without him ? " (11)

इतीव वहुधा वाचो बाहुमुद्रयम् ते जनाः । विलपन्ति स दुःखार्ता द्वृतवत्सा इवाघ्यगाः ॥ १२ ॥
 ततो मार्गानुसारेण गत्वा किंचित् ततः क्षणम् । मार्गनाशाद् विषादेन महता समभिष्ठुताः ॥ १३ ॥
 रथमार्गानुसारेण न्यर्वर्तन्त मनस्विनः । किमिदं किं करिष्यामो दैवेनोपहता इति ॥ १४ ॥
 तदा यथागतेनैव मार्गेण कलान्तचेतसः । अयोध्यामगमन् सर्वे पुरीं व्यथितसज्जनाम् ॥ १५ ॥
 आलोक्य नगरीं तां च क्षयव्याकुलमानसाः । आवर्तयन्त तेऽश्रूणि नयनैः शोकपीडितैः ॥ १६ ॥
 एषा रामेण नगरी रहिता नातिशोभते । आपगा गरुडेनैव हदादुदधृतपन्नगा ॥ १७ ॥
 चन्द्रहीनमिवाकाशं तोयहीनमिवार्णवम् । अपश्यन् निहतानन्दं नगरं ते विचेतसः ॥ १८ ॥
 ते तानि वेशमानि महाधनानि दुर्खेन दुःखोपहता विशन्तः ।
 नैव प्रजग्मुः स्वजनं परं वा निरीक्षमाणाः प्रविनष्टहर्पाः ॥ १९ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तत्वारिंशः सर्गः ॥ ४७ ॥

Holding up their arms, the above-mentioned men, who were stricken with agony like cows of excellent breed bereft of their calf, lamented in various ways as above. (12) Then proceeding to some distance along the tracks (left by Sri Rāma's chariot) for some moments, they were overwhelmed with great despondency, the tracks having disappeared immediately afterwards (due to the chariot having returned by another rout). (13) The high-minded citizens (eventually) returned (to Ayodhya) along the tracks left by the chariot (while leaving Ayodhya), saying "How is it (that the tracks have disappeared so soon) ? What shall we do ? We are doomed by Providence." (14) Depressed in spirits they all then returned, by the same route along which they had come, to the city of Ayodhya,

where all good people were feeling distressed. (15) Nay, seeing the city (which presented a sorry spectacle), they shed tears in profusion through their eyes tormented with grief, their mind distracted through cheerlessness. (16) Bereft of Sri Rāma, the aforesaid city (of Ayodhya) did not look any more charming than a river whose snakes have been uprooted from its pool by Garuda. (17) Those bewildered men beheld the city joyless like the firmament bereft of the moon and an ocean without water. (18) Entering their dwellings full of abundant riches with difficulty, the citizens could not distinguish between their own people and others, though casting their eyes all round, stricken as they were with sorrow, their joy having altogether disappeared for good. (19)

Thus ends Canto Forty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.



अष्टचत्वारिंशः सर्गः

Canto XLVIII

Told of Śrī Rāma's departure for the forest by the citizens who had gone out with Śrī Rāma and returned, unable as they were to find out the tracks of his chariot, their wives reproach Kaikeyī and break into lamentation.

तेषामेवं विषण्णानं पीडितानामतीव च । बाषपविष्णुतनेत्राणां सशोकानां मुमूर्षया ॥ १ ॥
 अभिगम्य निवृत्तानां रामं नगरवासिनाम् । उद्भानीव सन्वानि वभूवरमनस्विनाम् ॥ २ ॥
 स्वं स्वं निलयमागम्य पुत्रदारैः समावृताः । अश्रूणि मुमुक्षुः सर्वे बाष्पेण पिहितानाः ॥ ३ ॥
 न चाद्यन्त् न चामोदन् विनिजो न प्रसारयन् । न चाशोभन्त पण्यानि नापचन् गृहमेधिनः ॥ ४ ॥
 नष्टं दृष्ट्वा नाभ्यनन्दन् विपुलं वा धनागमम् । पुत्रं प्रथमजं लब्ध्वा जननी नाप्यनन्दत ॥ ५ ॥
 गृहे गृहे रुदत्यश्च भर्तरं गृहमागतम् । व्यगर्ह्यन्त दुःखार्ता वाभिस्तोत्रैरिव द्विपान् ॥ ६ ॥

The life of those citizens who had returned dejected and dispirited in this way (even) after meeting Śrī Rāma, and felt sore afflicted — full of grief as they were and seized with a longing to give up the ghost, their eyes overflowing with tears,—became extinct as it were. (1-2) Reaching each his own abode and surrounded by their sons and wife, all shed tears, their face being covered with them. (3) People neither made merry nor did they rejoice. Merchants did not spread their merchandise nor did the salable goods (spread by them)

look charming. Nor (again) did the householders cook their food (at their home). (4) The people of Ayodhya did not rejoice to recover their lost property or to receive a large (additional) fortune. Nor did a mother rejoice to meet her first-born male issue. (5) Stricken with sorrow (not to find Śrī Rāma back in Ayodhya) and shedding tears, women in every house sharply reproached (in the following words) their husband returned home (without Śrī Rāma) even as the drivers of elephants would prick them with goads:— (6)

किं नु तेषां गृहैः कार्यं किं दारैः किं धनेन वा । पुत्रैर्वपि सुखैर्वपि ये न पश्यन्ति राघवम् ॥ ७ ॥
 एकः सत्पुरुषो लोके लक्षणः सह सीतया । योऽनुगच्छति काकुत्स्थं रामं परिचरन् वने ॥ ८ ॥
 आपगाः कृतपुष्यास्ताः पद्मिन्यश्च सरांसि च । येषु यास्यति काकुत्स्थो विगाह्य सलिलं शुचि ॥ ९ ॥
 शोभयिष्यन्ति काकुत्स्थमट्ट्वो रम्यकाननाः । आपगाश्च महानूपाः सानुमन्तश्च पर्वताः ॥ १० ॥
 काननं वापि शैलं वा यं रामोऽनुगमिष्यति । प्रियातिथिमिव प्राप्तं नैनं शक्षयत्यनर्चितुम् ॥ ११ ॥
 विचित्रकुसुमापीडा वहुमङ्गरिधारिणः । राघवं दर्शयिष्यन्ति नगा भ्रमरशालिनः ॥ १२ ॥
 अकाले चापि मुख्यानि पुष्पाणि च फलानि च । दर्शयिष्यन्त्यनुकोशाद् गिरयो राममागतम् ॥ १३ ॥
 प्रस्त्रविष्यन्ति तोयानि विमलानि महीधराः । विदर्शयन्तो विविधान भूयश्चित्रांश्च निर्झरान् ॥ १४ ॥
 पादपाः पर्वताग्रेषु रम्यिष्यन्ति राघवम् । यत्र रामो भयं नात्र नास्ति तत्र पराभवः ॥ १५ ॥

"What purpose of theirs who do not behold Śrī Rāma will be served by their dwellings, wife or even riches or even sons or even pleasures? (7) The only

virtuous man in this world is Laksmana, who with Sītā has followed Śrī Rāma (a scion of Kakutatha), rendering service to him in the forest. (8) Fortunate too

are those rivers, lotus-ponds and lakes, bathing in whose sacred waters Sri Rāma (a scion of Kakutstha) will proceed (further) ! (9) Forests with delightful rows of trees, as well as rivers, tracts of land abounding in water and mountains with beautiful peaks will adorn (the presence of) Śri Rāma. (10) The forest or mountain which Śri Rāma will visit will not fail to honour him like a beloved guest arrived near. (11) Trees crowned with flowers of various kinds and bearing numerous bunches of flowers and

adorned with black bees will appear before Śri Rāma (a scion of Raghu). (12) Out of regard mountains will display before Śri Rāma as he visits them excellent blossoms and fruits too even out of season. (13) Bringing to light picturesque cascades of various kinds, mountains will further release crystal waters. (14) Trees standing on mountain-tops will afford delight to Śri Rāma. (And) there is no (cause for) fear where Śri Rāma is, nor is there any (occasion for) humiliation. (15)

स हि श्रो महावाहुः पुत्रो दशरथस्य च । पुरा भवति नोऽदूरादनुगच्छाम राघवम् ॥ १६ ॥
 पादच्छाया सुखं भर्तुस्तादशस्य महात्मनः । स हि नाथो जनस्यास्य स गतिः स परायणम् ॥ १७ ॥
 वयं परिचरिष्यामः सीतां यूयं च राघवम् । इति पौरञ्जियो भर्तृन् दुःखार्तास्तत्तदब्रुवन् ॥ १८ ॥
 युध्माकं राघवोऽरण्ये योगक्षेमं विधास्यति । सीता नारीजनस्यास्य योगक्षेमं करिष्यति ॥ १९ ॥
 को नवेनाप्रतीतेन सोऽक्षितजनेन च । सम्प्रीयेतामनोज्ञेन वासेन दृतचेतसा ॥ २० ॥
 कैकेय्या यदि चेद् राज्यं स्यादधर्म्यमनाथवत् । न हि नो जीवितेनार्थः कुतः पुत्रैः कुतो धनैः ॥ २१ ॥
 यथा पुत्रश्च भर्ता च त्यक्तावैश्वर्यकारणात् । कं सा परिहरेदन्यं कैकेयी कुलपांसनी ॥ २२ ॥
 कैकेय्या न वयं राज्ये भृतका हि वसेमहि । जीवन्त्या जातु जीवन्त्यः पुत्रैरपि शापामहे ॥ २३ ॥

"That heroic and mighty-armed son of Daśaratha will surely come to our view not far from this place. Let us (once more) follow Śri Rāma (a scion of Raghu). (16) The shelter of the feet of such a high-souled master (as Śri Rāma is) is our (only) joy; in fact he is the protector of us (all); he is our goal, he is our supreme asylum. (17) We shall attend on Sītā, while you shall serve Śri Rāma (a scion of Raghu)." In so many words did the citizens' wives, stricken with agony, address their husbands. (18) "Śri Rāma (a scion of Raghu)," (they continued,) "will satisfy your needs and safeguard your interests in the forest, while Sītā will do the same thing with regard to us womenfolk. (19) Who can possibly remain highly pleased with residence in this city, which is not

commendable (in any way),—much less agreeable to the mind, the people here being full of longing (for the return of Śri Rāma),—and by which the mind gets unsettled ? (20) If there comes to be the rule of Kaikeyī, which will not be in consonance with righteousness and which will be as good as without a protector, surely no use will be left for our life, much less for our sons and riches. (21) Whom else would that Kaikeyī,—who has brought disgrace to her family and by whom her (step-) son and husband too have been forsaken for the sake of power—not abandon ? (22) We swear by our sons that so long as we breathe we can under no circumstances live in the kingdom of Kaikeyī, till she is alive, even though we may be supported by her. (23)

या पुत्रं पार्थिवेन्द्रस्य प्रवासयति निर्वृणा । कस्तां प्राप्य सुखं जीवेदधर्म्यो दुष्टचारिणीम् ॥ २४ ॥
 उपद्रुतमिदं अर्जुमनालभ्यमनायकम् । कैकेय्यास्तु कृते सर्वे विनाशमुपयास्यति ॥ २५ ॥

नहि प्रवजिते रामे जीविष्यति महीपतिः । मृते दशरथे व्यक्तं विलोपस्तदनन्तरम् ॥ २६ ॥
 ते विषं पिवतालोड्य क्षीणपुण्याः सुदुःखिताः । राघवं वानुगच्छध्वमश्रुतिं वापि गच्छत ॥ २७ ॥
 मिथ्याप्रत्राजितो रामः सभार्यः सहलक्षणः । भरते संनिवद्धाः सः सौनिके पश्चात् यथा ॥ २८ ॥
 पूर्णचन्द्राननः श्यामो गूढजत्रुरिंद्रिमः । आजानुबाहुः पद्माक्षो रामो लक्षणपूर्वजः ॥ २९ ॥
 पूर्वाभिभाषी मधुरः सत्यवादी महाब्रलः । सौम्यश्च सर्वलेकस्य चन्द्रवत् प्रियदर्शनः ॥ ३० ॥
 नूनं पुरुषशार्दूलो मत्तमातङ्गविक्रमः । शोभयिष्यत्यरण्यानि विचरन् स महरथः ॥ ३१ ॥

"Who can live happily on having obtained (as one's sovereign) that impious woman of wicked conduct who has sent into exile Prince Rāma (son of Daśaratha, a ruler of rulers), merciless as she is ? (24) The whole of this kingdom is (soon) going to be deprived of its ruler; it will no longer have any sacrificial performances and will be visited by calamities. Nay, thanks to Kaikeyī, everything will meet with ruination. (25) For, Śrī Rāma having gone into exile, the emperor will not survive and when Daśaratha is dead destruction will be the fate of the distinguished kingdom which has run an uninterrupted course (ever since the time of Ikṣwāku). (26) Therefore drink poison mixing it with water, sore distressed as you are, (the stock of) your merit having been exhausted, or follow Śrī Rāma (a scion of Raghu) to the forest or leave for some land where (even) the name of Kaikeyī may not reach

your ears. (27) Śrī Rāma along with his consort (Sītā) and with Lakṣmana (his younger brother) has been deceitfully sent into exile and we have been tied firm to the apron-strings of Bharata in the same way as animals are bound tightly together (for being slaughtered) in a shambles. (28) That lotus-eyed great car-warrior, Śrī Rāma, elder brother of Lakṣmana,—a tiger among men and a subduer of foes,—who is dark-brown of complexion and has a countenance resembling the full moon, (nay) whose collar-bone is invisible (because of its being covered with flesh), whose arms extend up to the knees, who takes the initiative in speaking, is sweet of expression, truthful of speech and possessed of extraordinary might, is easy of address to all people and is delightful of aspect as the moon, and whose gait resembles that of an elephant in rut, will surely adorn the woods while roaming (through them)." (29-31)

तास्था विलपन्त्यस्तु नगरे नागरक्षियः । चुकुशुर्दुःखसंतसा मृत्योरिव भयागमे ॥ ३२ ॥
 इत्येवं विलपन्तीनां ख्रीणां वेशमसु राघवम् । जगामास्तं दिनकरो रजनी चाभ्यवर्तत ॥ ३३ ॥
 नष्टज्वलनसंतापा प्रशान्तात्यायसत्कथा । तिमिरेणानुलिप्तेव तदा सा नगरी बभौ ॥ ३४ ॥
 उपशान्तवणिकपण्या नष्टहर्षा निराश्रया । अयोध्या नगरी चासीनष्टतारमिवाम्बरम् ॥ ३५ ॥
 तदा स्त्रियो रामनिमित्तमातुरा यथा सुते ब्रातरि वा विवासिते ।
 विलप्य दीना रुदुर्विचेतसः सुतैर्हि तासामधिकोऽपि सोऽभवत् ॥ ३६ ॥
 प्रशान्तगीतोत्सवनृत्यवादना विभ्रष्टहर्षा पिहितापणोदशा ।
 तदा ह्ययोध्या नगरी बभूव सा महार्णवः संक्षिप्तोदको यथा ॥ ३७ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डैऽचत्वारिंशः सर्गः ॥ ४८ ॥

Lamenting thus in the city (of Ayodhya), the aforesaid wives of citizens, for their part, cried as one

would do at the approach of some danger foreboding death, tormented as they were with agony. (32) The sun

sank below the horizon past these women, who had been mourning as aforesaid in their homes for Śrī Rāma (a scion of Raghu), and the night fell. (33) The city (of Ayodhya), in which the kindling of fires (even for the purposes of Agnihotra) had ceased and the chanting of the Vedas and the narration of sacred stories (relating to the Purāṇas) died out, looked as though coated with darkness at that time. (34) The city of Ayodhya,—in which the business of the trading class had been brought to a standstill and whose joy had gone, nay, which had (now) become supportless, looked dark as the sky in which the stars had

disappeared. (35) Giving expression to their grief in various ways on that occasion, the women (of Ayodhya), who were sick of mind on account of Śrī Rāma, as one would feel on one's (own) son or brother having been sent into exile, cried miserably and fell unconscious, for Śrī Rāma was dearer to them than their very sons. (36) The celebrated city of Ayodhya,—in which (all) singing, rejoicing, dancing and instrumental music had been completely set at rest, whose delight had fled for ever and the (steady) rise of whose trade had been hampered—looked at that time like an ocean whose waters had dried up. (37)

*Thus ends Canto Forty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Rishi and the oldest epic.*

एकोनपञ्चाशः सर्गः

Canto XLIX

Having covered a long distance in the meantime Śrī Rāma finishes his morning bath and devotions and, having crossed the Vedaśruti, Gomati and Syandikā rivers, presses forward talking with Sumantra.

रामोऽपि रात्रिशेषे तेनैव महस्तरम् । जगाम पुरुषव्याप्रः पितुराजामनुस्मरन् ॥ १ ॥
तथैव गच्छतस्तस्य व्यपायाद् रजनी शिवा । उपास्य तु शिवां संध्यां विषयानत्यगाहत ॥ २ ॥
ग्रामान् विकृष्टसीमान्तान् पुष्पितानि वनानि च । पश्यन्तियौ शीत्रं शनैरिव हयोत्तमैः ॥ ३ ॥
शृण्वन् वाचो मनुष्याणां ग्रामसंवासवासिनाम् । राजानं धिग् दशरथं कामस्य वशमास्थितम् ॥ ४ ॥
हा नुशंसाद्य कैकेयी पापा पापानुबन्धिनी । तीक्ष्णा सम्भिन्नमर्यादा तीक्ष्णकर्मणि वर्तते ॥ ५ ॥
या पुत्रमीदृशं राजः प्रवासयति धार्मिकम् । वनवासे महाप्राञ्चं सानुक्रोशं जितेन्द्रियम् ॥ ६ ॥
कथं नाम महाभागा सीता जनकनन्दिनी । सदा सुखेष्वभिरता दुःखान्यनुभविष्यति ॥ ७ ॥
अहो दशरथो राजा निःस्नेहः स्वसुतं प्रति । प्रजानामनधं रामं परिलक्ष्मिहेच्छति ॥ ८ ॥

Revolving (in his mind) the command of his father, Śrī Rāma too, a tiger among men, covered a long distance in the course of the remaining (hours of the) night itself. (1) Even as he drove along with the same alacrity the delightful night passed. Having

worshipped the blissful (morning) twilight, he passed beyond a number of territories. (2) Seeing villages whose outskirts had been carefully tilled, and woodlands laden with blossoms, and led by excellent horses, he proceeded apace as though slowly (engrossed as

he was in enjoying the sights), hearing (as under) the words of those residing in villages and hamlets (close by).—“Woe unto King Daśaratha, who has fallen into the clutches of concupiscence. (3-4) Ah, the cruel and sinful Kaikeyī, who is hot-tempered and of sinful designs and has transgressed the bounds of propriety, is herself engaged at present in a cruel game in that she has been instrumental in sending into

exile in the forest such a pious, highly enlightened, compassionate and self-controlled son of the emperor (5-6) How will the highly blessed Sītā, daughter of King Janaka, who is ever addicted to comforts, actually suffer hardships ? (7) What a pity that King Daśaratha has grown so devoid of affection on this occasion that he seeks to abandon Śrī Rāma, who is sinless towards the people ! ” (8)

एता वाचो मनुष्याणां ग्रामसंवासवासिनाम् । शृण्वन्नतिययौ वीरः कोसलान् कोसलेश्वरः ॥ ९ ॥
 ततो वैश्वर्ति नाम शिववासिवहां नदीम् । उत्तीर्णभिसुखः प्रायादगस्त्याध्युषितां दिशम् ॥ १० ॥
 गत्वा तु सुचिरं कालं ततः शीतवहां नदीम् । गोमतीं गोयुतानूपामतरत् सागरंगमाम् ॥ ११ ॥
 गोमतीं चाप्यतिक्रम्य राघवः श्रीगौरैःयैः । मयूरहंसाभिरुतां ततार स्यान्दिकां नदीम् ॥ १२ ॥
 स महीं मनुना राजा दत्तामिक्षाक्वे पुरा । स्फीतां राष्ट्रवृतां रामो वैदेहीमन्वदर्शयत् ॥ १३ ॥
 सूत इत्येव चाभाष्य सारथिं तमभीक्षणशः । हंसमत्तस्वरः श्रीमानुवाच पुरुषोत्तमः ॥ १४ ॥
 कदहं पुनरागम्य सरथाः पुष्पिते वने । मृगयां पर्यटिष्यामि मात्रा पित्रा च संगतः ॥ १५ ॥
 नात्यर्थमभिकाङ्क्षामि मृगयां सरयूवने । रतिर्द्वेषातुला लोके राजर्षिगणसम्मता ॥ १६ ॥
 राजर्षीणां हि लोकेऽस्मिन् रत्यर्थे मृगया वने । काले कृतां तां मनुजैर्विनिमामभिकाङ्क्षिताम् ॥ १७ ॥
 स तमध्वानमैक्षशकः सूतं मधुरया गिरा । तं तमर्थमभिप्रेत्य यै वाक्यमुदीरयन् ॥ १८ ॥
 इत्यर्थे श्रीमद्रामायणे वाल्मीकीये आदिकान्त्येऽयोध्याकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Hearing these remarks of men residing in (the adjoining) villages and hamlets, the heroic prince of Kosala passed beyond the limits of Kosala. (9) Having crossed the river named Vedaśruti, which carries auspicious waters, he then pressed forward facing the south (the quarter occupied by Sage Agastya). (10) Journeying for his part (in that direction) for a pretty long time, he next crossed the river Gomti, which carried cool waters and heads towards the sea (through the medium of the holy Ganga) and whose banks are adorned with cows. (11) Having reached the other bank of the Gomti too, Śrī Rāma (a scion of Raghu) crossed with the help of swift-going horses the river Syandikā (as well), made resonant by peacocks and swans. (12) The said Śrī Rāma (now) showed to Sītā (a princess of the Videha

kingdom) the prosperous land (of Kosala, the southern boundary of which was defined by the Syandikā), which was given of yore by Manu, the king of kings, to (his eldest son) Ikṣwāku and which was bounded (on all sides) by (other adjoining) territories. (13) Repeatedly addressing the aforesaid charioteer in the words “O charioteer,” the glorious Rāma (the foremost of men), whose voice resembled the cackling of a swan in rut, said, (14) “When, returning back (to Ayodhya) and united (once more) with my parents, shall I roam hunting in the woodland bordering on the Sarayu and laden with blossoms ? (15) I do not hanker much after sport in the woodland bordering on the Sarayu. In fact it is a unique enjoyment made much of in the world by hosts of royal sages. (16) Truly speaking, hunting in a forest was

resorted to in this world for the gratification of royal sages. Even though it was adopted at times by the sons of Maru and was sought after by (other) bowmen, I do not long for it

excessively." (17) Conversing (thus) with the charioteer on various topics in sweet words, the said Śri Rāma (a scion of Ikṣwāku) advanced along that route. (18)

Thus ends Canto Forty-nine in the Ayodhyā-Kānda of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः संगः

Canto L

Standing with his face turned towards Ayodhya, Śri Rāma bids farewell to his birth-place and, sending back the people hailing from the countryside, who had come to see him, and crossing the frontiers of Kosala, Śri Rāma reaches the bank of the holy Ganga. Alighting from the chariot under an Ingudi tree standing on the bank, he goes forward to meet Guha, the chief of the Niśādas, who had come to meet him. Nay, worshipping the evening twilight and taking water alone (for food and drink), the prince lies down on the ground to repose for the night; while Sumantra, Guha and Lakṣmana spend the night talking together.

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मणपूर्वजः । अयोध्यासुन्मुखो धीमान् प्राञ्जलिर्बाक्यमब्रवीत् ॥ १ ॥
 आदृच्छे त्वां पुरिशेष्ठे काकुत्स्थपरिपालिते । दैवतानि च यानि त्वां पालयन्त्यावसन्ति च ॥ २ ॥
 निवृत्तवनवासस्त्वामनृणो जगतीपतेः । पुनर्द्रश्यामि मात्रा च पित्रा च सह संगतः ॥ ३ ॥
 ततो रुचिरताम्राक्षो भुजमुद्यम्य दक्षिणम् । अश्रूर्पूर्णमुखो दीनोऽब्रवीजानपदं जनम् ॥ ४ ॥
 अनुक्रोशो दया चैव यथार्ह मयि वः कृतः । चिरं दुःखस्य पापीयो गम्यतामर्थसिद्धये ॥ ५ ॥
 तेऽभिवाद्य महात्मानं कृत्वा चापि प्रदक्षिणम् । विलपन्तो नरा वोरं व्यतिष्ठंश्च क्वचित् क्वचित् ॥ ६ ॥
 तथा विलपता तेषामतृसानां च राघवः । अचक्षुर्विषयं प्रायाद् यथार्कः क्षणदामुखे ॥ ७ ॥

Having travelled across the extensive and beautiful territory of Kosala and standing with his face turned towards Ayodhya, the wise Śri Rāma (elder brother of Lakṣmana) with joined palms addressed the following words to Ayodhya:—(1) "I take leave of you, O pre-eminent city, carefully protected by King Daśaratha

(a scion of Kakutstha), as well as of the deities that protect you and dwell in you. (2) When the period of my exile in the forest has expired and I have got square with the emperor (by executing his command and implementing the promise made by him to Kaikeyī), I shall see you again, united (once more) with my

mother and father." (3) Lifting up his right arm and wearing a wretched look, his face covered with tears, Śrī Rāma (who was possessed of lovely reddish eyes) then spoke to the people hailing from the countryside (as follows):—(4) "Respect and compassion according to my worth (in your eyes) have been shown to me by you (all). Prolongation of the agony (which is being experienced by you due to your presence by my side) is most undesirable. (Therefore pray) let you be gone for accomplishing your desired

ततो धान्यधनोपेतान्	दानशीलजनाजिशवान् ।	अकृतश्चिद्रयान् रम्यांश्चैत्ययूपसमावृतान् ॥ ८ ॥
उद्यानप्रवणोपेतान्	सम्पन्नसलिलाशयान् ।	तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान् ॥ ९ ॥
रक्षणीयान् नरेन्द्राणां	ब्रह्मवोपाभिनादितान् ।	रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत ॥ १० ॥
मध्येन मुदितं स्फीतं	रम्योद्यानसमाकुलम् ।	राज्यं भोज्य नरेन्द्राणां यथौ धृतिमतां वरः ॥ ११ ॥

Śrī Rāma (a tiger among men) then crossed in his chariot the blessed and lovely territory of Kosala, which was full of foodgrains and (other) riches and was peopled by men given to charity, which had no fear from any quarter and was covered all over with temples and sacrificial posts, which was rich in gardens and mango groves and strewn with ponds full of water, which was thickly populated with

तत्र त्रिपथगां	दिव्यां शीततोयामशैवलाम् ।	ददर्श राघवो गङ्गां रम्यामृषिनिषेविताम् ॥ १२ ॥
आश्रमैरविदूरस्थैः	श्रीमद्भिः समलंकृताम् ।	कालेऽप्सरोभिर्हृष्टाभिः सेविताम्भोहदां शिवाम् ॥ १३ ॥
देवदानवगन्धवैः	किंनरैरुपशोभिताम् ।	नागगन्धवपत्नीभिः सेवितां सततं शिवाम् ॥ १४ ॥
देवाक्रीडशताकीर्णो	देवोद्यानयुतां नदीम् ।	देवार्थमाकाशगतां विख्यातां देवपद्मीम् ॥ १५ ॥
जलाधाताङ्गुहासोग्रां	फेननिर्मलहासिनीम् ।	क्वचिद् वेणीकृतजलां क्वचिदावर्तशोभिताम् ॥ १६ ॥
क्वचित् स्तिमितगम्भीरां	क्वचिद् वेगसमाकुलाम् ।	क्वचिद् गम्भीरनिर्वोषां क्वचिद् भैरवनिःखनाम् ॥ १७ ॥
देवसंघालुतजलां	निर्मलोद्पलसंकुलम् ।	क्वचिदभोगपुलिनां क्वचिन्निर्मलवालुकाम् ॥ १८ ॥

There (in the confines of that kingdom) Śrī Rāma (a scion of Raghu) saw the celestial and lovely river Ganga, which takes a threefold course (flowing as it does through heaven, earth and the subterranean regions), carries cool waters, is free from duckweed sand is frequented by Rsis. (12)

object (viz, attending to your household work)!" (5) Greeting the high-souled prince and going round him clockwise (as a mark of respect), those men stood rooted here and there (not minding where they stood), wailing frighfully. (6) (Even) while they were lamenting as aforesaid, unsated as they were (with the sight of Śrī Rāma), Śrī Rāma (a scion of Raghu) passed beyond their sight (just) as the sun goes out of sight at the commencement of night. (7)

contented and well-fed people and abounded in herds of cows, (nay each village of) which deserved to be protected by kings and which was made resonant with the chanting of the Vedas. (8-10) (Thence) Śrī Rāma (the foremost of those possessed of firmness) drove at a moderate speed to a happy and prosperous territory ruled over by a number of (feudatory) chiefs and abounding in lovely gardens. (11)

The blessed river was adorned with splendid hermitages standing not very far (from one another); and its pools, overflowing with water, were resorted to at suitable hours by merry celestial nymphs. (13) (Nay) the blessed river was graced with (the presence of) gods and demons, Gandharvas (celestial

musicians) and Kinnaras and was constantly* visited by the consorts of Nāgas and Gandharvas. (14) The well-known river was hemmed in by hundreds of pleasure-hills (forming part of the Himalayan range) and adorned with celestial gardens; it coursed through the heavens for the benefit of gods and contained celestial lotuses. (15) It assumed a severe aspect while indulging in a horse-laugh in the form of a noise produced by the striking of its waters against rocks, and seemed to shed a bright smile when covered with (white) foam. At

some places its water was reduced to the shape of plaited locks (because of its flowing in a curved line), while at other places it was adorned with eddies. (16) Somewhere its waters were still and deep, and at other places they were disturbed with violent agitation. Here it made a deep roaring sound and there it produced a terrific noise. (17) Hosts of gods took a dip into its water, covered all over with white lotuses. Here it was hemmed in with spacious banks and there it was lined with white sands. (18)

हंससारससंघृतं	चक्रवाकोपशोभिताम् ।	सदामत्तेश्च	विहगैरभिपन्नामनिन्दिताम् ॥ १९ ॥
क्वचित् तीरुर्वृक्षैर्मालाभिरिव	शोभिताम् ।	क्वचित् कुल्लोत्पलच्छन्नां क्वचित् पञ्चवनाकुलाम् ॥ २० ॥	
क्वचित् कुमुदखण्डैश्च	कुञ्जालैरुपशोभिताम् ।	नानापुष्परजोधस्तां समदामिव च क्वचित् ॥ २१ ॥	
व्यपेतमलसंधातां	मणिनिर्मलदर्शनाम् ।	दिशागर्जैर्वनगर्जैमत्तेश्च	वरवारणः ॥ २२ ॥
देवराजोपवाहैश्च	संनादितवनान्तराम् ।	प्रमदामिव यत्नेन भूपितां भूपणोत्तमैः ॥ २३ ॥	
फलपुष्पैः किसलयैर्वृतां	गुल्मैर्दिवैस्तथा ।	विष्णुपादच्युतां दिव्यामपापां पापनाशिनीम् ॥ २४ ॥	
शिशुमारैश्च नक्षैश्च	भुजङ्गैश्च समन्विताम् ।	शंकरस्य जटाजूटाद् भ्रष्टां सागरतेजसा ॥ २५ ॥	

The river, which is free from reproach (in every way) was rendered noisy by swans and cranes, was graced with Chakrawākas (a species of bird which gets disunited with its mate by night); and (other) birds which are in rut all the year round kept hovering on its waters. (19) Here it was decked with trees growing on its banks, which encircled it like garlands. Here it was covered with full-blown lotuses, while there it was carpeted with a bed of lotuses. (20) Here it was graced with beds of water-lilies in the form of buds, while there it was reddened with the

pollen of numerous flowers and looked like a woman excited with passion. (21) Stocks of sins (of those bathing in it or drinking of its waters) are washed away by it and it presents an appearance spotless as the effulgence of a gem. The interior of the forests encircling its banks is rendered noisy by the elephants guarding the quarters, wild elephants and (other tame) elephants of excellent breed (belonging to the Airāvata species) used for riding by Indra (the ruler of gods). Surrounded by (trees laden with) fruits and flowers and tender leaves, shrubs and birds (of

* We read in the Mahābhārata—

मुक्त्वा वा यदि वामुक्त्वा रात्रौ वा यदि वा दिवा ।
न कालनियमः कश्चिद् गर्जां प्राप्य सरिद्विराम् ॥

"One can bathe in the Ganga after taking one's meals or without taking meals and as well by day as by night. There is no restriction about time once you reach the Ganga, the foremost of (all) rivers."

various species), it looked like a young woman artistically decked with the best of jewels. Not only devoid of sins, the celestial river dispels (all) sins, flowing as it does from the (holy) feet of Lord Viṣṇu. (22—24) (In deep waters) the river was infested

समुद्रमहिर्णीं गङ्गां सारसकौचनादिताम् ।
तामूर्भिर्कलिलावर्तमन्तवेक्ष्य
अविदूरादयं नद्या वहुपुष्पप्रवालवान् ।
प्रेक्षामि सरितां श्रेष्ठां सम्मान्यसलिलां शिवाम् ।
लक्षणश्च सुमन्त्रश्च वाढमियेत्र रात्रवम् ।
रामोऽभियाय तं रम्यं वृक्षमिश्वाकुनन्दनः ।
सुमन्त्रोऽप्यवतीर्यथ मोचयित्वा हयोत्तमान् ।

In the vicinity of Śṛṅgaverapura (the modern Singraur) Śrī Rāma (the mighty-armed prince) reached (the bank of) the Ganga, the principal consort of Ocean, which was rendered noisy by cranes and herons. (26) Perceiving the river, which was full of eddies interspersed with its waves, the great car-warrior said to the charioteer Sumantra, "Let us halt at this very spot today. (27) Not very far from the river stands this very large Ingudi tree containing abundant flowers and fresh leaves. Let us halt under this very tree, O charioteer ! (28) I shall clearly behold (from that place) the benign Ganga

तत्र राजा गुहो नाम रामस्यात्मसमः सखा ।
स श्रुत्वा पुरुषव्याघ्रं रामं विषयमागतम् ।
ततो निषादविगतिं दृष्ट्वा द्युरादुपस्थितम् ।
तमार्तः सम्परिष्वज्य गुहो रात्रवमब्रीत् ।
ईदृशं हि महाबाहो कः प्राप्स्यत्यतिथि प्रियम् ।
अध्ये चोपानयच्छीवं

The king of that territory, Guha by name, was a friend of Śrī Rāma, dear to him as his own life. He was a Niśāda by birth, possessed of bodily as well as military strength (owning as he did a large army consisting of

with sharks and crocodiles as well as with snakes and had fallen from the mass of matted hair (on the head) of Lord Śankara, thanks to the power acquired through religious austerities by Emperor Bhagiratha. (25)

आससाद् महाबाहुः शुङ्गवेरपुरं प्रति ॥ २६ ॥
सुमन्त्रमब्रीत् सूतमिहैवाद् वसामहे ॥ २७ ॥
सुमहानिङ्गुदीवृक्षो वसामोऽत्रैव सारथे ॥ २८ ॥
देवमानवगन्धवर्मूगपन्नगपक्षिणाम् ॥ २९ ॥
उक्त्वा तमिङ्गुरीवृक्षं तदोपयतुर्हयैः ॥ ३० ॥
रथादवतरत् तस्मात् सभार्यः सहलक्षणः ॥ ३१ ॥
वृक्षमूलगतं रामसुपतस्ये कृताञ्जलिः ॥ ३२ ॥

(the foremost of rivers), whose waters deserve to be respected by gods, human beings, Gandharvas, beasts, reptiles and birds (alike)." (29) Saying "Very well !" and nothing more to Śrī Rāma (a scion of Raghu), Lakṣmaṇa and Sumantra too then drove up to the Ingudi tree in the chariot drawn by horses. (30) Approaching that lovely tree, Śrī Rāma, the delight of the Ikṣwākus, alighted from that chariot along with his consort and with Lakṣmaṇa. (31) Getting down and unyoking the excellent horses, Sumantra too with joined palms stood by the side of Śrī Rāma, seated at the foot of the tree. (32)

निषादजात्मो बलवान् स्थपतिश्चेति विश्रुतः ॥ ३३ ॥
वृद्धैः परिवृतोऽमात्यैर्जनिभिश्चाप्युपागतः ॥ ३४ ॥
सह सौमित्रिणा रामः समागच्छद् गुहेन सः ॥ ३५ ॥
यथायोध्या तथेदं ते राम किं करवाणि ते ॥ ३६ ॥
ततो गुणवदन्नाद्यमुपादाय पृथग्विधम् ॥ ३७ ॥
वाक्यं चेदमुवाच ह ।

all the four limbs, viz., elephants, chariots, horsemen and foot soldiers) and well-known as a ruler of the Niśādas. (33) Hearing of Śrī Rāma, a tiger among men, having arrived in his territory, and accompanied by his elderly

ministers and relations too, he sought the prince. (34) Seeing from a distance the ruler of the Niśādas waiting, the said Śrī Rāma along with Lakṣmaṇa (son of Sumitrā) thereupon went forth to meet Guha. (35) Closely embracing Śrī Rāma (a scion of Raghu), Guha, who felt distressed (to see him clad in the robes of a hermit) said to him, "This principality (of Śringaverapura) is as

much yours as Ayodhya, O Rāma ! What shall I do for you ? In fact who will get such a beloved guest (as you), O mighty-armed prince ? " Having brought cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands with and other articles of worship and spoke as follows: so the tradition goes:-

स्वागतं ते महाबाहो तवेयमस्तिला मही ॥ ३८ ॥
 वयं प्रेष्या भवान् भर्ता साधु राज्यं प्रशापि नः ।

भक्ष्यं भोज्यं च पेयं च लेहं चैतदुपस्थितम् । शयनानि च मुख्यानि वाजिनां खादनं च ते ॥ ३९ ॥
 गुहमेवं ब्रुवाणं तु राज्यवः प्रत्युवाच ह । अर्चिताशचैव हृषाश्च भवता सर्वदा वयम् ॥ ४० ॥
 पद्म्भासभिगमाच्चैव स्नेहसंदर्शनेन च । मुजाभ्यां साधु वृत्ताभ्यां पीडयन् वाक्यग्रवीर् ॥ ४१ ॥
 दिष्ट्या त्वां गुह पश्यामि ह्यरोगं सह बन्धवैः । अपि ते कुशलं राष्ट्रे मित्रोऽन्य च वगेन् च ॥ ४२ ॥
 यत् त्विदं भवता किञ्चित् प्रीत्या समुपकल्पितम् । सर्वे तदनुजानामि नदि वर्तं प्रतिग्रहे ॥ ४३ ॥
 कुशचीराजिनधरं फलमूलाशनं च माम् । विद्धि प्रणिहितं धर्मं तापसं वनगोचराम् ॥ ४४ ॥
 अश्वानां खादनेनाहमर्थी नान्येन केनचित् । एतावतात्र भवता भविष्यामि सुपूजितः ॥ ४५ ॥
 एते हि दयिता राज्ञः पिरुदशरथस्य मे । एतैः सुविहितैरश्वर्भविष्याम्यहर्मन्तः ॥ ४६ ॥

"Welcome is your advent (to this place), O mighty-armed prince ! This entire land (of mine) is yours. (36-38) We are your servants, you are our master; (pray) rule over our kingdom in the proper way (from now). Nay, here are at your service dishes requiring mastication (such as rice) and those which can be eaten without mastication (such as milk boiled with rice and sugar), those which can be drunk, those which are fit to be licked up and those which can be sucked. Moreover, there are excellent beds (for you to sleep on) as well as food for your horses." (39) To Guha, who was speaking as aforesaid, Śrī Rāma (a scion of Raghu), for his part, they say, replied (as follows):—"We stand honoured by you by your very coming (all the way) on foot to meet us as well as by your exhibition of affection, and are always pleased (with you)." Pressing Guha

tightly (once more) with his rounded arms, Śrī Rāma added the following:— (40-41) "I am glad, O Guha, I see you quite in good health with your relations. Is all well with your state, allies and forests ? (42) I for my part accept and allow you to take back all this, that has been lovingly offered by you, since I do not make use of gifts (for my own purpose). (43) Know me as under a vow to wear (a zone of) Kuśa grass, the bark of trees and deerskin and to subsist on fruits and roots (alone), to practise austerities and dwell in the forest remaining devoted to piety. (44) I am interested only in having food for the horses and in nothing else. By being provided with this much at the present moment I shall be duly entertained by you. (45) Since these horses are beloved of my father, King Daśaratha, I shall feel honoured by these horses being duly fed." (46)

अश्वानां प्रतिपानं च खादनं चैव सोऽन्वशात् । गुहस्त्रैव पुरुषांस्त्वरितं दीयतामिति ॥ ४७ ॥
 ततश्चीरोत्तरागङ्गः संध्यामन्वास्य पश्चिमाम् । जलमेवाददे भौज्यं लक्ष्मणेनाहृतं स्वयम् ॥ ४८ ॥
 तस्य भूमौ शयानस्य पादौ प्रश्नाल्य लक्ष्मणः । सभार्थस्य ततोऽभ्येत्य तस्यौ वृक्षमुपाश्रितः ॥ ४९ ॥
 गुहोऽपि सह सूतेन सौमित्रिमनुभाषयन् । अन्वजाग्रत् ततो राममप्रमत्तो धनुधरः ॥ ५० ॥
 तथा शयानस्य ततो यशस्विनो मनस्विनो दाशरथेमहात्मनः ।
 अदृष्टुःखस्य मुखोचितस्य सा तदा व्यतीता मुचिरेण शर्वरी ॥ ५१ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

On that very spot the said Guha commanded his men in the following words:—"Let milk etc. (which horses of excellent breed are given to drink after being fed with grass etc.) and barley flour mixed with ghee, sugar and so on (which they are given to eat in addition to grass etc.) be promptly supplied to the horses." (47) Having worshipped the evening twilight, appearing in the west, with an upper garment made of the bark of trees (on his person), Śri Rāma then took for food only water brought by Lakṣmaṇa himself (thus observing a fast in honour of the sacred river which he visited). (48) Having cleanly washed the feet of Śri Rāma and his consort lying on the

ground (to repose for the night), and receding from that place, Lakṣmaṇa took his position at the foot of another tree close by. (49) Following in the footsteps of Lakṣmaṇa (son of Sumitrā) and encouraging him to speak (on the virtues of Śri Rāma), and wielding his bow, Guha too thereupon kept vigil with the charioteer, remaining alert (all the time) in the interest of Śri Rāma. (50) While the illustrious, lofty-minded and high-souled Śri Rāma (son of Daśaratha), who had never undergone suffering and who deserved (all) comforts, remained lying after that (on the ground) as aforesaid, that night eventually lingered away. (51)

*Thus ends Canto Fifty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Ṛṣi and the oldest epic.*

एकपञ्चाशः सर्गः

Canto LI

Expressing his readiness to guard the Crown prince and his consort, keeping awake the whole night, Guha importunes Lakṣmaṇa to repose. Reminding Guha of Śri Rāma's greatness, Lakṣmaṇa, however, tells him that even though the duty of guarding his princely brother and his consort could as well be entrusted to Guha, he felt that he did not deserve to lie down in the presence of his elder brother and sister-in-law and preferred to remain awake. Expressing grief for his royal father and loving mothers he therefore spends the night talking with Guha.

तं जाग्रत्मदभेन ब्रातुर्थाय लक्ष्मणम् । गुहः संतापसंतापो राघवं वाक्यमब्रवीत् ॥ १ ॥

इयं तात सुखा शश्या लदर्थमुपकल्पिता । प्रत्याश्मिहि साख्वस्तं राजपुत्र यथासुखम् ॥ २ ॥
 उचितोऽयं जनः सर्वः क्लेशानां त्वं सुखोनितः । गुप्त्यर्थं जागरिष्यामः काकुतश्च वर्यं निशाम् ॥ ३ ॥
 नहि रामात् प्रियतमो ममास्ते भुवि कश्चन । ब्रतीभ्येव च ते गत्यं सत्यंनैव च ते शं ॥ ४ ॥
 अस्य प्रमादादाशंसे लोकेऽस्मिन् सुमहद् यशः । धर्मावासिं च विपुलामर्गकाशौ च पृष्ठां ॥ ५ ॥
 सोऽहं प्रियस्तं रामं शयानं सह सीतया । रक्षिष्यामि धनुष्याणिः सर्वशा ज्ञातिभिः मह ॥ ६ ॥
 न मेऽस्त्यविदितं किंचिद् वनेऽस्मिनश्चरतः सदा । चतुरङ्गं शतिवलं सुमहत् संतरेमहि ॥ ७ ॥

Distressed with agony (to see the princely couple lying on the ground) Guha spoke as follows to the celebrated Lakṣmaṇa (a scion of Raghu), who was keeping awake, through sincere love, for the protection of his (elder) brother (Śri Rāma):—(1) "Here is a cosy bed nicely prepared for you, dear brother; pray repose comfortably on it, O prince ! (2) We are all inured to hardships, while you are deserving of comforts. We shall keep vigil for the night for the protection of Śri Rāma (a scion of Kakutstha). (3) For, none on earth is more beloved of me than Śri Rāma: I tell

you the bare truth and swear to you by truth. (4) By his grace (alone) I hope to earn very great renown in this world as also to acquire religious merit as well as abundant riches and sense-enjoyment. (5) As such I shall with my kindred guard in every way, how in hand, my beloved friend, Śri Rāma, reposing with Sītā. (6) Nothing in this woodland is unknown to me, wandering (as I do) all the time in it. We can (also) undoubtedly get the better of a surpassingly huge and exceptionally mighty army consisting of the four limbs (viz., elephants, chariots, horsemen and foot soldiers)." (7)

लक्षणस्तु	तदेवान्न	रक्ष्यमाणास्त्वयानन् ।	नात्र भीता वर्यं सर्वे धर्ममेवानुपश्यता ॥ ८ ॥
कथं दाशरथौ	भूमौ	शयाने सह सीतया ।	शक्या निद्रा मया लब्धुं जीवितं वा गुस्तानि वा ॥ ९ ॥
यो न देवासुरैः	सर्वैः	शक्यः प्रसहितुं युधि ।	तं पश्य मुखमंसुपं तृणापु सह भीतया ॥ १० ॥
यो मन्त्रतपसा	लब्ध्यो	विविधैश्च पराक्रमैः ।	एको दशरथस्यैपु पुत्रः सदृशलक्षणः ॥ ११ ॥
अस्मिन् प्रवजिते	राजा न	वर्तीयिष्यति ।	विधवा मेदिनी नृं क्षिप्रमेव भविष्यति ॥ १२ ॥
विनद्य	सुमहानादं	श्रेष्ठोपरतः ।	निर्विशेषं तात मन्ये राजनिवेशानम् ॥ १३ ॥
कौसल्या	चैव राजा च	तथैव जननी मम ।	नाशसे यदि जीवन्ति सर्वे ने शर्वरीभिमाम् ॥ १४ ॥
जीवेदपि	हि मे माता	शत्रुघ्नस्यान्वेक्षया ।	तद् दुःखं यदि कौसल्या वीरमूर्विनशिष्यति ॥ १५ ॥
अनुरक्तजनाकीर्णा	सुखा	लोकप्रियावहा ।	राजव्यसनं सुष्टुपा पुरी विनिश्चिप्ति ॥ १६ ॥

Thereupon Lakṣmaṇa for his part replied (as follows):—"Being protected by you, who keep your duty alone in view, O sinless Guha, we all are not (the least) afraid (of any) in this land. (8) But so long as Śri Rāma (son of Daśaratha) remains lying down on the ground with Sītā, how can sleep be had by me, much less nourishment intended to keep the body and soul together or amenities of life ? (9) Behold him, who cannot

be withstood in battle by all the gods and demons (put together), fast asleep with comfort on a bed of straw with Sītā ! (10) When Śri Rāma,—who was secured as a foremost (eldest both in age and virtues) son, endowed with characteristics similar to his own, by Daśaratha by virtue of his chanting of sacred texts and austerities as well as through various undertakings (in the form of sacrificial performances etc.)—has gone

into exile, the king (Daśaratha) will not live long and the earth will surely be widowed forthwith(by the demise of Daśaratha). (12) Having uttered forth a shrill cry, the women (in the city) must have ceased weeping through exhaustion (by this time). I believe the royal palace (too) has (by now) become silent after a loud wail. (13) I do not expect that Kausalyā (Sri Rāma's mother) and the king and even so my mother (Sumitrā)—all these will outlive this

कथं पुत्रं महात्मानं ज्येष्ठपुत्रमपश्यतः
विनष्टे नृपतौ पश्चात् कौसल्या विनशिष्यति ।
अतिक्रान्तमतिक्रान्तमनवाप्य
मिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते ।
रम्यचत्वरसंस्थानां संविभक्तमहापथाम् ।
रथाश्वगजसम्बाधां दूर्यनादनिनादिताम् ।
आरामोद्यानसम्पन्नां समाजोत्सवशालिनीम् ।
अपि जीवेद् दशरथो वनवासात् पुनर्वयम् ।
अपि सत्यप्रतिज्ञेन सार्वे कुशलिनो वयम् ।

"How will the life-breath of the high-souled king retain its hold on his body when he is no longer able to behold the high-souled Sri Rāma, his eldest son ? (17) When the king is dead, Kausalyā will die in his wake and my mother (Sumitrā) too will meet her end immediately after. (18) Not attaining his desired end and without installing Sri Rāma on the throne (of Ayodhya) my father will breathe his last with the words 'Lost ! Lost !!' (on his lips). (19) Fortunate men (alone) will consecrate our deceased father, Daśaratha (a scion of Raghu) in the course of all funeral rites when that (unlucky) moment has actually arrived. (20) (If, on the other hand, Daśaratha survives,) people will move about happily in the capital of my father, provided with cross roads,

night. (14) My mother might even survive due to her expecting to meet Satrughna. But it will be painful if Kausalyā, who has given birth to a heroic son, dies. (15) That city (of Ayodhya), which has (till now) been crowded with men and women full of love (for Sri Rāma), (nay) which has been a source of joy (to all) and brought pleasure to the world, will perish when seized with agony over the king's death. (16)

१ शरीरं धारयिष्यन्ति प्राणा राजो महात्मनः ॥ १७ ॥
२ अनन्तरं च मातापि मम नाशमुपैष्यति ॥ १८ ॥
३ राज्ये राममनिक्षिप्य पिता मे विनशिष्यति ॥ १९ ॥
४ प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति राघवम् ॥ २० ॥
५ हर्म्यप्रासादसम्पन्नां गणिकावरशोभिताम् ॥ २१ ॥
६ सर्वकल्याणसमूर्णा हृष्पुष्टजनाकुलाम् ॥ २२ ॥
७ सुखिता विचरिष्यन्ति राजधार्णो पितुर्मम ॥ २३ ॥
८ प्रत्यागम्य महात्मानमपि पश्याम सुत्रतम् ॥ २४ ॥
९ निवृत्ते वनवासेऽस्मिन्नयोधां प्रविशेमहि ॥ २५ ॥

allocated at lovely sites, and well-aligned roads, (nay) rich in mansions of well-to-do men, temples of gods and royal palaces, adorned with the foremost of courtesans, crowded with chariots, horses and elephants, made resonant with the sound of musical instruments, full of all blessings and crowded with merry and well-fed men, well-provided with gardens and royal parks and bright with festivities carried on under the auspices of associations. (21-23) In case Daśaratha (our father) survives, we might on returning from our exile in the forest see that high-souled king of noble vows once more. (24) Let us hope when this period of exile in the forest has expired we may safely return to Ayodhya along with Sri Rāma (who is true to his promise)." (25)

परिदेवयमानस्य

दुःखार्तस्य

महात्मनः ।

तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत ॥ २६ ॥

तथा हि मत्यं ब्रुवति प्रजाहिते नरेन्द्रसूनौ गुहसौद्वदाद् गुहः ।
मुमोच वाण्यं व्यग्ननार्भीपीडितो ज्वरानुरो नाम इव व्यथानुरः ॥ २७ ॥
इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽग्रोधाकाण्डे द्विपञ्चाशः सर्वः ॥ ५७ ॥

While the high-souled prince (Lakṣmaṇa) sat lamenting (as above), afflicted with agony as he was, that night slipped away. (26) While Lakṣmaṇa (son of Daśaratha), a friend of the people, was speaking the truth as above out of affection for his elder brother (Śrī Rāma), Guha, who was sore pinched with adversity and oppressed with agony, shed tears like an elephant tormented with fever. (27)

Thus ends Canto Fifty-one in the Ayoḍhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ḫyi and the oldest epic.

द्विपञ्चाशः सर्वः

Canto LII

While about to step into the boat brought by Guha's men and asked by Guha if he could be of any further use to the prince, Śrī Rāma enjoins him to obey the emperor. Importuned by Sumantra to take him as a personal attendant to the forest, the prince declines his loving offer and, expostulating with him, sends him back to Ayodhya. Entangling their locks into a thick mass with the milk of a banyan tree procured by Guha, Śrī Rāma and Lakṣmaṇa with Sītā get into the boat. On reaching the middle of the stream Sītā offers prayers to Mother Ganga (the deity presiding over the stream) and after crossing the river all the three halt for the night at the foot of a tree.

प्रभातायां तु शर्वयौ पृथुवक्षा महाथशः । उवाच रामः सौमित्रिं लक्ष्मणं शुभलक्षणम् ॥ १ ॥
भास्करोदयकालोऽसौ गता भगवती निशा । असौ मुकुष्ठो विह्वः कोकिलस्तात् कूजति ॥ २ ॥
बहिणानां च निर्वेषः श्रूयते नदतां वने । तराम जाह्वीं सौम्यं शीघ्रगां सागरं गमाम् ॥ ३ ॥
विश्वा रामस्य वचः सौमित्रिमित्रनन्दनः । गुहमानन्यं सूतं च सोऽतिष्ठद् आतुरग्रतः ॥ ४ ॥
स तु रामस्य वचनं निशम्य प्रतिगृह्य च । श्वपतिस्तर्णं महूय सचिवानिदमवीत् ॥ ५ ॥
अस्य वाहनसंयुक्तां कर्णग्राहवतीं शुभाम् । सुप्रतारां दृढां तीर्थं शीत्रं नावमुपादृ ॥ ६ ॥
तं निशम्य गुहादेशं गुहामात्यो गतो महान् । उपोह्य रुचिरां नावं गुहाय प्रत्यवेदयत् ॥ ७ ॥
ततः स प्राञ्छिलभूत्वा गुहो राघवमवीत् । उपस्थितेयं नौदेव भूयः किं करवाणि ते ॥ ८ ॥
तवामरसुतप्रख्य तर्तुं सागरगमिनीम् । नौरियं पुरुषपञ्चाशं शीघ्रमारोह मुवत् ॥ ९ ॥
अथोवाच महातेजा रामो गुहमिदं वचः । कृतकामोऽसि भवता शीघ्रमारोप्यतामिति ॥ १० ॥

The night having ended in dawn, was distinguished by a broad chest, spoke the highly illustrious Śrī Rāma, who (as follows) to Sumit्रā's son, Lakṣmaṇa,

who was endowed with auspicious bodily marks:—(1) “The hour of sunrise is at hand and the glorious night has departed. Over there the very dark bird, the cuckoo, is uttering its notes, O dear brother! (2) The shrill note of peacocks crying in the woodland is also heard. Let us (therefore), O good brother, cross the swift-flowing Ganga (the daughter of Jahnu*), which runs towards the sea.” (3) Grasping the intention of Sri Rama’s words and informing Guha as well as the charioteer accordingly, the said Lakshmana (son of Sumittra), the delight of his friends, stood facing his (elder) brother (Sri Rama). (4) Hearing the command of Sri Rama and bowing to it, (nay) speedily summoning his ministers, Guha (the ruler of the Nishadas) for his part spoke (to one of them) as follows:— (5) “Quickly bring to the landing-

place a beautiful and stout boat, duly equipped with oars and a helmsman, by which Sri Rama (and his party) could easily ferry across.” (6) Hearing the aforesaid command of Guha, the great minister of Guha departed and, bringing a charming boat to the nearest landing-place, reported the matter to Guha. (7) Joining his palms, the said Guha then said to Sri Rama, “Here is the boat ready, my lord! What more shall I do for you? (8) Here is a boat brought for you, O tiger among men, to cross the Ganga (flowing towards the sea), O prince effulgent as the son of a divinity! (Pray) get into it promptly, O observer of noble vows!” (9) The exceptionally glorious Sri Rama thereupon spoke to Guha as follows:—“My desire has been accomplished by you. Please have everything placed in the boat quickly.” (10)

ततः कलापान् संनद्य खड्गौ बद्धा च धन्विनौ । राममेवं तु धर्मज्ञमुपागत्य विनीतवत् । ततोऽब्रवीद् दाशरथिः सुमन्त्रं स्वृशन् सुमन्त्रं शीर्षं पुनरेव याहि राज्ञः सकाशे भव चाप्रमत्तः ॥ ११ ॥ निवर्त्तस्वेत्युवाचैनमेतावद्दि कृतं मम । रथं विहाय पद्म्यां तु गमिष्यामो महावनम् ॥ १२ ॥ आत्मानं त्वभ्यनुज्ञातमवेक्ष्यातः स सारथिः । सुमन्त्रः पुरुषव्याघैक्ष्वाकमिदमब्रवीत् ॥ १३ ॥ नातिक्रान्तमिदं लोके पुरुषेण ह केनचित् । तव सभ्रातृभार्यस्य वासः प्राकृतवद् वने ॥ १४ ॥ न मन्ये ब्रह्मन्यर्थे वा स्वधीते वा फलोदयः । मार्दवार्जवयोर्वापि त्वां चेद् व्यसनमागतम् ॥ १५ ॥ सह रात्रव वैदेह्या भ्रात्रा चैव वने वसन् । त्वं गति प्राप्यसे वीर त्रीण्डोकास्तु जयन्निव ॥ १६ ॥ वयं खलु हता राम ये त्वया हृपवच्छिताः । कैकेय्या वशमेष्यामः पापाया दुःखभागिनः ॥ १७ ॥ इति ब्रुवन्नात्मसमं सुमन्त्रः सारथिस्तदा । दृष्ट्वा दूरगतं रामं दुःखातौ रुददे चिरम् ॥ १८ ॥	रामतुर्येन तां गङ्गां सीतया सह राघवौ ॥ ११ ॥ किमहं करवाणीति सूतः प्राञ्जलिरब्रवीत् ॥ १२ ॥ स्वृशन् करेणोत्तमदक्षिणेन । मम । रथं विहाय पद्म्यां तु गमिष्यामो महावनम् ॥ १३ ॥ सारथिः । सुमन्त्रः पुरुषव्याघैक्ष्वाकमिदमब्रवीत् ॥ १४ ॥ केनचित् । तव सभ्रातृभार्यस्य वासः प्राकृतवद् वने ॥ १५ ॥ फलोदयः । मार्दवार्जवयोर्वापि त्वां चेद् व्यसनमागतम् ॥ १६ ॥ मार्दवार्जवयोर्वापि त्वां चेद् व्यसनमागतम् ॥ १७ ॥ वसन् । त्वं गति प्राप्यसे वीर त्रीण्डोकास्तु जयन्निव ॥ १८ ॥ हृपवच्छिताः । कैकेय्या वशमेष्यामः पापाया दुःखभागिनः ॥ १९ ॥ सारथिस्तदा । दृष्ट्वा दूरगतं रामं दुःखातौ रुददे चिरम् ॥ २० ॥
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Having equipped themselves with an armour each and fastened their quivers and swords (to their person), the two archers, Sri Rama and Lakshmana

(scions of Raghu), with Sita then sought the said Ganga through the same landing-place as was resorted to by others. (11) Humbly approaching Sri Rama, who

* The river Ganga, when brought down from heaven by the austerities of Emperor Bhagiratha, followed the latter to the subterranean regions in order to consecrate the remains of his great grand-uncles. In its course it inundated the sacrificial ground of King Jahnu, who in his anger drank up its waters. But the gods and sages and particularly Bhagiratha appeased his anger and he consented to release the waters through his cars. The river is thenceforth regarded as his daughter.

knew what is right and stood ready to leave, the charioteer humbly spoke with joined palms as follows: "What shall I do ?" (12) Touching Sumantra with his auspicious right hand, Sri Rāma (son of Daśaratha) thereupon replied to him, "Return speedily to the king's presence, O Sumantra, and do not lose your presence of mind." (13) "(Please) return," said he to Sumantra (and added), "this much is enough service to me. Leaving the chariot, we shall henceforth proceed to the great forest (of Dandaka) on foot." (14) Distressed to find himself dismissed, the said charioteer, Sumantra, for his part submitted as follows to Śri Rāma (a scion of Ikṣwāku), a tiger among men:—(15) "That destiny, by which has been brought about your exile in the forest with your consort and (younger) brother like that of a common man, has never been set aside by any man in this world.

ततस्तु विगते बाधे सूतं स्पृष्टेदकं शुचिम् ।
इक्ष्याकूराणं त्वया तुल्यं सुदृढं नोपलक्ष्ये ।
शोकोपहतचेताश्च वृद्धश्च जगतीपतिः ।
यद् यथाऽऽज्ञापयेत् किञ्चित् स महात्मा मर्हीपतिः ।
एतदर्थे हि राज्यानि प्रशासति नराधिपाः ।
यद् यथा स महाराजो नालीकमधिगच्छति ।
अदृष्टुःखं राजाने वृद्धमर्ये जितेन्द्रियम् ।
न चाहमतुशोकामि लक्षणो न च शोचति ।
चतुर्दशम् वर्षेषु निवृत्तेषु पुनः पुनः ।

When his tears got dried up and the charioteer had sipped some water and got purified (the tears having brought defilement in him), Śri Rāma for his part repeatedly spoke to him in a sweet tone as follows:—(21) "I do not perceive anyone who is as great a friend of the Ikṣwākus as you are. (Pray) act in such wise that King Daśaratha may not grieve for me. (22) The emperor is not only confused in mind through grief, he is aged too and has his host of desires (to see me installed as Prince Regent and so on) thwarted. Hence I tell

(16) I believe there is no gain in leading the (austere) life of a religious student (in the house of one's teacher), in studying the Vedas (as an integral part of such a life) or even in cultivating tenderness and guilelessness, when adversity has come (even) to you (in the shape of exile). (17) Irving (at an exile) in the forest with Sītā (a princess of the Videha kingdom) and (younger half) brother, O scion of Raghu, you will surely attain the same (exalted) position as one who has conquered (all) the worlds. (18) We are actually ruined, O Rāma, in that, forsaken by you, we shall surely fall under the sway of the sinful Kaikeyī and reap suffering." (19) Speaking thus in a strain worthy of himself, Sumantra, the charioteer, then wept long, stricken with sorrow as he was to see (with his mental eyes) Śri Rāma gone to some distance. (20)

रामस्तु मधुरं वाक्यं पुनः पुनरुवाच तम् ॥ २१ ॥
यथा दशरथो राजा मां न शोचेत् तथा कुरु ॥ २२ ॥
कामभारानसब्रश्च तस्मादेतद् ब्रवीभिते ॥ २३ ॥
कैकेय्याः प्रियकामार्थे कार्यं तदविकाङ्ग्या ॥ २४ ॥
यदेषां सर्ववृत्तेषु मनो न प्रतिहन्यते ॥ २५ ॥
न च ताम्यति शोकेन सुमन्त्र कुरु तत् तथा ॥ २६ ॥
ब्रूयास्त्वमभिवाद्येव मम हेतोरिदं वचः ॥ २७ ॥
अयोध्यायाशन्युताशनेति वने वस्यामहेति वा ॥ २८ ॥
लक्षणं मां च सीतां च द्रक्ष्यसे शीघ्रमागतान् ॥ २९ ॥

you this. (23) Whatever and howsoever that high-souled emperor may enjoin you to do with intent to oblige mother Kaikeyī should be unhesitatingly done (by you). (24) Kings rule their states only with this end in view that their will may not be crossed in any undertaking. (25) Handle everything in such a way, O Sumantra, that the said emperor neither gets displeased nor does he feel distressed through grief. (26) Only after greeting the old and venerable king, who has never known suffering and has subdued his senses, make you this submission (to him) on my behalf:—

(27) 'Neither do I grieve nor does Lakṣmaṇa nor Sītā feels sorry that we have been uprooted from Ayodhya or that we are going to dwell in the forest.

एवमुक्त्वा तु राजानं मातरं च सुमन्त्र मे
आरोग्यं ब्रूहि कौसल्यामथ पादाभिवन्दनम् ।
ब्रूयाश्चापि महाराजं भरतं क्षिप्रमानय । आगतश्चापि भरतः स्थाप्यो रूपमते पदे ॥ ३१ ॥
भरतं च परिष्वज्य यौवराजेऽभिविष्य च । अस्सत्संतापं दुःखं न त्वामभिभविष्यति ॥ ३२ ॥
भरतश्चापि वक्तव्यो यथा राजनि वर्तसे । तथा मातृषु वर्तेथाः सर्वास्वेवाविशेषतः ॥ ३३ ॥
यथा च तव कैकेयी सुमित्रा चाविशेषतः । तथैव देवी कौसल्या मम माता विशेषतः ॥ ३४ ॥
तातस्य प्रियकामेन यौवराज्यमवेक्षता । लोकयोरुभयोः शक्यं नित्यदा सुखमेधिष्ठुम् ॥ ३५ ॥
निवर्त्यमानो रामेण सुमन्त्रः प्रतिबोधितः । तत्सर्वे वचनं श्रुत्वा स्नेहात् काकुत्स्थमब्रवीत् ॥ ३६ ॥

"Having repeated as aforesaid to the king and my mother (Kausalyā), O Sumitra, as well as to the other queens along with Sumitrā, as also to Kaikeyi, tell Kausalyā that I am keeping good health. Then convey salutations at her feet on behalf of Sītā as well as myself, the elder brother, and of Lakṣmaṇa. (30-31) Also submit to the emperor (my father), '(Pray) get Bharata soon. And when returned (from his maternal uncle's), Bharata should be installed in the office intended for him by Your Majesty. (32) When you have (met and) embraced Bharata and installed him in the office of Prince Regent, the agony caused by the remorse felt by you on our account will no longer (be able

(28) When fourteen years have elapsed, you will once more see Lakṣmaṇa, myself and Sītā too returned apace (from the forest).' (29)

अन्याश्च देवीः सहिताः कैकेयीं च पुनः पुनः ॥ ३० ॥
सीताया मम चार्यस्य वचनालक्षणस्य च ॥ ३१ ॥
आगतश्चापि भरतः स्थाप्यो रूपमते पदे ॥ ३२ ॥
अस्सत्संतापं दुःखं न त्वामभिभविष्यति ॥ ३३ ॥
तथा मातृषु वर्तेथाः सर्वास्वेवाविशेषतः ॥ ३४ ॥
तथैव देवी कौसल्या मम माता विशेषतः ॥ ३५ ॥
लोकयोरुभयोः शक्यं नित्यदा सुखमेधिष्ठुम् ॥ ३६ ॥
तत्सर्वे वचनं श्रुत्वा स्नेहात् काकुत्स्थमब्रवीत् ॥ ३७ ॥

to) overpower you.' (33) Bharata too should be exhorted in the following words:—'You should behave towards all your mothers without distinction in the same way as you do towards the king (your father). (34) (Even) as Kaikeyi and Sumitrā too are equally worthy of respect to you, more so is my mother, Queen Kausalyā (who is senior to all). (35) If you accept the office of Prince Regent with intent to please our father, it will be possible for you to thrive happily in both the worlds (this world and the next).'" (36) Hearing the whole of the aforesaid discourse when instructed (as above) by Śrī Rāma with a view to his being sent back (to Ayodhya), Sumantra lovingly replied to him (as follows):—(37)

यदहं नोपचरेण ब्रूयां स्नेहादनिकल्पम् ।
कथं हि ल्वद्विद्विनोडहं प्रतियास्यामि तां पुरीम् ।
सराममपि तावन्मे रथं दृष्ट्वा तदा जनः । विना रामे रथं दृष्ट्वा विदीर्येतापि सा पुरी ॥ ४० ॥
दैन्यं हि नगरी गच्छेदू दृष्ट्वा शून्यमिमं रथम् । सूतावशेषं स्वं सैन्यं हतवीरमिवाहवे ॥ ४१ ॥
दूरोऽपि निवमन्तं त्वां मानसेनाग्रतः शितम् । चिन्तयन्तोऽद्य नूनं त्वां निराहाराः कृताः प्रजाः ॥ ४२ ॥
दृष्टं तद् वै त्वया राम यादृशं लत्प्रवासने । प्रजानां संकुलं वृत्तं लच्छोकक्लान्तचेतसाम् ॥ ४३ ॥
आर्तनादो हि यः पौरैरुन्मुक्तस्त्वप्यवासने । सरथं मां निशाच्यैव कुर्यात् शतगुणं ततः ॥ ४४ ॥

"If I speak to you in an unfaltering tone due to affection and do not speak with reverence (which is due to you as my master), you ought in fact to forgive my mode of speech, considering

me as full of devotion (to you). (38) Bereft of you, how shall I actually return to that city (of Ayodhya), which through separation from you has been reduced to the state of a mother

stricken with grief due to separation from her son, O dear child ! (39) The people (of Ayodhya) were really torn with grief even to see this chariot with Sri Rāma (yourself) at the time of your departure from Ayodhya. On seeing it without Sri Rāma (this time) that city itself may be riven in two. (40) The city will be reduced to a sad plight on seeing this chariot without you (even) as the army of a hero on seeing his chariot with the charioteer (alone) surviving, the warrior having been killed in battle. (41) Thinking of you, who though

dwelling afar, are (ever) mentally present before them, the people (of Ayodhya) must have been deprived of their food (and drink) today. (42) The great confusion that ensued, on (the occasion of) your exile, among the people (of Ayodhya), whose mind was depressed through grief on your account, was witnessed by you with your own eyes, O Rāma ! (43) (Nay) perceiving me alone with the chariot, the people of Ayodhya will raise a cry of distress a hundred times louder than that which was actually raised by them at the time of your banishment. (44)

अहं कि चापि वक्ष्यामि देवीं तव मुतो मया । नीतोऽसौ मातुलकुलं संतापं मा कृथा इति ॥ ४५ ॥
 असत्यमपि नैत्राहं ब्रूयां वचनमीदशम् । कथमप्रियमेवाहं ब्रूयां गत्यमिर्दं वनः ॥ ४६ ॥
 मम तावन्नियोगस्यास्त्वद्बन्धुजनवाहिनः । कथं रथं त्वया हीनं प्रवाद्यन्ति द्योत्तमाः ॥ ४७ ॥
 तन्न शक्याम्यहं गन्तुमयोध्यां लवद्देऽनध । वनवासानुयानाय मामनुशाश्रुमर्हसि ॥ ४८ ॥
 यदि मे याच्चमानस्य त्वागमेव करिष्यसि । सरथोऽस्मिन् प्रवेश्यामि त्यक्तमात्र इह त्वया ॥ ४९ ॥
 भविष्यन्ति वने यानि तपोविघ्नकरणि ते । रथेन प्रतिवाधिष्ठ्ये तानि सर्वाणि राश्रव ॥ ५० ॥
 त्वकृतेन मया प्राप्तं रथचर्याकृतं सुखम् । आशासे त्वकृतेनाहं वनवासकृतं सुखम् ॥ ५१ ॥
 प्रसीदेच्छामि तेऽरण्ये भविष्टुं प्रलयनन्तरः । प्रीत्याभिहितमिच्छामि भव भै प्रलयनन्तरः ॥ ५२ ॥
 इमेऽपि च हया वीर यदि ते वनवासिनः । परिचर्यां करिष्यन्ति प्राप्त्यन्ति परमां गतिम् ॥ ५३ ॥
 तव शुश्रूषणं मूर्धना करिष्यामि वने वसन् । अयोध्यां देवलोकं वा सर्वथा प्रजहाप्यहम् ॥ ५४ ॥
 नहि शक्या प्रवेष्टुं सा मयायोध्या त्वया विना । राजधानी महेन्द्रस्य यथा दुष्युतकर्मणा ॥ ५५ ॥
 वनवासे क्षयं प्राप्ते भमैप हि मनोरथः । यदनेन रथेनैव ल्लां वंहर्यं पुरीं पुनः ॥ ५६ ॥
 चतुर्दश द्वि वर्षाणि सहितस्य त्वया वने । क्षणभूतानि यास्यन्ति शतमंख्यानि चान्यथा ॥ ५७ ॥
 भृत्यवस्तल तिष्ठन्तं भर्तुपुत्रगते पथि । भक्तं भृत्यं स्थितं स्थित्वा न मा त्वं हातुमर्हसि ॥ ५८ ॥

"Again, shall I (falsely) submit to the queen (Kausalyā) as follows—'Your son, Rāma, has been conveyed to his maternal uncle's; (pray) do not give way to agony.' (45) I dare not make such a false report, even though it is pleasing to the ear, (and save her from agony for some time). (On the other hand) how can I make a correct yet unpalatable report (that Rāma has proceeded to the forest) ? (46) (Even if you insist on my returning to Ayodhya at all events) how will the excellent horses (drawing the chariot), which are

subject to my control and transport only your kindred and yourself, draw the chariot without you ? (47) Therefore, O sinless prince, I shall not be able to return to Ayodhya (even if I try to do so) without you. You ought (under such circumstances) to allow me to follow you to share your exile in the forest. (48) If you (still) insist on leaving me, even though I solicit you to take me with you, I shall enter a fire, chariot and all, on this spot the moment I am forsaken by you. (49) With the help of the

chariot, O scion of Raghu, I shall repel all those creatures that cause interruption in your austerities in the forest. (50) By your kind offices the pleasure of driving your chariot was secured by me. By your grace (alone) I hope (this time) to enjoy the pleasure of dwelling (with you) in the forest. (51) Be gracious (to me by allowing me to follow you to the forest). I long to be your close associate in the forest. I wish to hear your loving assent in the words 'Be my close associate !' (52) These horses too, O heroic prince, if they (get an opportunity to) serve you while you dwell in the forest, will attain the highest destiny (by serving their beloved master). (53) Dwelling in the forest (with you) I shall render service to you with my head bent low, and (in order to be allowed this privilege) I quit for good in every way Ayodhya

and (even) heaven (the realm of gods). (54) Bereft of you Ayodhya is incapable of being entered by me much in the same way as Amarāvati (the capital of the mighty Indra) is inaccessible to a man of sinful deeds. (55) Indeed this is my ambition that when your exile in the forest has come to an end I may convey you back to Ayodhya in this very chariot. (56) So long as I remain with you in the forest, fourteen years will undoubtedly slip away past me as though reduced to as many moments; whereas otherwise (if I stay away from you) they will multiply a hundredfold. (57) O prince, who are so fond of your dependants, you ought not to desert me, your devoted servant, standing resolved to tread on the path chosen by the son of his master and (ever) keeping within bounds." (58)

एवं वहुविधं दीनं याचमानं पुनः पुनः । रामो भृत्यानुकम्पी तु सुमन्त्रमिदमब्रवीत् ॥ ५९ ॥
जानामि परमां भक्तिमहं ते भर्तृवत्सल । शृणु चापि यदर्थं त्यां प्रेषयामि पुरीमितः ॥ ६० ॥
नगर्या त्वां गतं दृष्ट्वा जननी मे यवीयसी । कैकेयी प्रत्यर्थं गच्छेदिति रामो वनं गतः ॥ ६१ ॥
विपरीते तुष्टिना वनवासं गते मयि । राजानं नातिशङ्केत गिर्यावादीति धार्मिकम् ॥ ६२ ॥
एष गे प्रथमः कल्पा यदभ्या मे यवीयसी । भरतारक्षितं स्फीतं पुत्रराज्यमवाप्स्यते ॥ ६३ ॥
मम प्रियार्थं राजश्च सुमन्त्र त्वं पुरीं ब्रज । संदिष्टश्चापि यानर्थोस्तान् ब्रूयास्तथा तथा ॥ ६४ ॥

SRI Rāma, for his part, compassionate as he was towards his dependants, replied as follows to Sumantra, who was pitifully supplicating again and again in many ways as aforesaid:—(59) "I know your supreme devotion to me, O charioteer so fond of your master ! Nevertheless (pray) hear wherefore I send you (back) to Ayodhya from here. (60) Seeing you returned to the capital, my youngest mother, Kaikeyī, should feel convinced that I (Rama) have left for the forest. (61) Otherwise (in the event of your remaining with me) let not Kaikeyī,—who is not going to derive satisfaction otherwise (even) on my having gone into exile

in the forest,—suspect the pious king to be a liar. (62) This is my foremost intention (in sending you back to Ayodhya) that my youngest mother (Kaikeyī) should secure the kingdom (of Ayodhya), protected by Bharata and (thus) ruled by her own son, in good condition (and this will be possible only on your returning to Ayodhya; for till then the possibility of my returning to Ayodhya will not be completely ruled out and till then Bharata too will not be called back to Ayodhya and everyone will remain in a state of suspense). (63) For my pleasure and for the pleasure of the emperor .(therefore), O Sumantra,

return you to the capital and deliver all the messages that you have been

asked to deliver each in the way you have been asked to do." (64)

इत्युक्त्वा वचनं सूतं मान्त्वयिला पुनः पुनः । गुहे वचनमधीशो रामो ऐनुमदवीत् ॥ ६५ ॥
 नेदानीं गुह योग्योऽयं वासो मे सज्जने वने । अनन्यमाश्रये वासः कर्तव्यमादूतो विविधः ॥ ६६ ॥
 सोऽहं गृहीत्वा नियमं तपस्विजनभूप्रणम् । हितामः पिण्डर्भूयः गीताया लक्षणस्य च ॥ ६७ ॥
 जटाः कृत्वा गमिष्यामि न्यग्रोष्कीरमानय । तद्वीरं राजपुत्राय गुहः त्रिप्रभुपादत् ॥ ६८ ॥
 लक्षणस्यात्मनश्चैव रामस्तेनाकोजटाः । दीर्घवाहुर्नरव्याख्या जटित्वमधारथत् ॥ ६९ ॥
 तौ तदा चीरसम्बन्धौ जटामण्डलवारिणौ । अशोभेतामृपिंगमां आतरौ रामलक्षणौ ॥ ७० ॥

Having offered explanation to the charioteer as aforesaid and consoling him again and again, Śrī Rāma, who was not feeling the least timorous, gave (the following) reasoned instructions to Guha:—(65) "It is not proper for me on this occasion to dwell, as I am doing, in a forest in which my (own) men are present. Therefore an abode must be taken up by me in a hermitage (in an uninhabited region) and the procedure to be followed in this behalf must be observed (by me). (66) Adopting with the concurrence of Sītā and Lakṣmaṇa a discipline (in the shape of eating wild fruits, roots and bulbs etc. and reposing on the ground and so on) which serves as an embellishment for ascetics, seeking as I do the (spiritual) welfare of my

father, and wearing matted hair, I should (like to) proceed further. (Therefore) please bring the milk-like exudation of a banyan tree." Guha fetched such exudation at once for the prince. (67-68) With that exudation Śrī Rāma, a tiger among men, who was possessed of long arms, formed his own locks as well as those of Lakṣmaṇa (who had also taken a vow of ascetic life) into a mass of clotted hair and (thus) wore the distinguishing mark of an ascetic (in the shape of matted hair). (69) Clad in the bark of trees and wearing a rounded mass of matted locks (on their head) those two brothers, Śrī Rāma and Lakṣmaṇa, looked charming at that time like two Iśis (ascetic sages). (70)

ततो वैखानसं मार्गमास्थितः सहलक्षणः । व्रतमादिष्वान् रामः सदायं गुहमवीत् ॥ ७१ ॥
 अप्रमत्तो बले कोशे दुर्गे जनपदे तथा । भवेथा गुह राज्यं हि दुरारक्षतमं मतम् ॥ ७२ ॥
 ततस्तं समनुशास्य गुहमित्वाकुनन्दनः । जगाम तूर्णमव्यग्रः भर्मार्थः सहलक्षणः ॥ ७३ ॥
 स तु दृष्ट्वा नदीतीरे नावमित्वाकुनन्दनः । तिरीपुः शीत्रिं गङ्गामिदं वचनमवीत् ॥ ७४ ॥
 आरोह त्वं नरव्याप्र स्थितां नावमिमां शनैः । सीतां चारोपयान्वक्षं परिशृश्य मनस्त्रिनीम् ॥ ७५ ॥
 स भ्रातुः शासनं श्रुत्वा सर्वमप्रतिकूल्यन् । आरोप्य मैथिलीं पूर्वमारुरोद्धात्मयांन्तः ॥ ७६ ॥
 अथास्तरोह तेजस्त्री स्वयं लक्षणपूर्वजः । ततो निपादाधिपतिर्गुहो शातीनचोदयत् ॥ ७७ ॥
 राघवोऽपि महातेजा नावमारुह्य तां ततः । व्रक्षवत् क्षत्रवच्चैव जजाप हितमात्मनः ॥ ७८ ॥
 आचम्य च यथाशास्त्रं नदीं तां सह सीतया । प्रणमत् प्रीतिमंतुष्टो लक्षणश्च महारथः ॥ ७९ ॥
 अनुशाय सुमन्त्रं च सबलं चैव तं गुहम् । आश्याय नावं रामस्तु चोदयामास नाविकान् ॥ ८० ॥
 ततस्तैश्चालिता नौका कर्णधारसमाहिता । शुभस्पृयवेगाभिहता शीघ्रं सलिलमत्यगत् ॥ ८१ ॥
 मध्यं तु समनुशास्य भागीरथ्यास्त्वनिन्दिता । वैदेही प्राञ्जलिर्भूत्वा तां नदीमिदमवीत् ॥ ८२ ॥

Having (temporarily) adopted the ways of a hermit along with

Lakṣmaṇa and accepted the vow of an ascetic life, Śrī Rāma

then spoke (as follows) to his help-mate, Guha:—(71) "Remain vigilant in the matter of your army, exchequer, fortress and the people, O Guha; for a state is recognized as most difficult to protect." (72) Having duly taken leave of the celebrated Guha, and remaining undisturbed (all the time), Śrī Rāma (the delight of the Ikṣwākus) then quickly departed along with his consort (Sītā) and with Lakṣmana. (73) Beholding a boat on the bank of the river and keen to cross the swift-flowing Ganga, Śrī Rāma (the delight of the Ikṣwākus) for his part spoke (to Lakṣmana) as follows:—(74) "Holding the boat standing there (and thereby steadyng it), help the timid Sītā to get into it slowly and step (you) into it forthwith, O lion among men ! " (75) Hearing the command of his (elder) brother and helping Sītā (a princess of Mithilā) to get into the boat first, the self-possessed Lakṣmana stepped into the boat afterwards, (thus acting in full conformity with his brother's command). (76) The glorious Rāma (elder brother of Lakṣmana) himself got into the boat last; and after that Guha, the ruler of the Niṣādās,

पुत्रो दशरथस्यार्थं मदाराजस्य धीमतः । निदेशं पाल्यत्वेनं गङ्गे त्वदभिरक्षितः ॥ ८३ ॥
 चतुर्दशा हि वर्णिणि समग्राण्युप्य कानने । भ्रात्रा सह सया चैव पुनः प्रत्यागमिष्यति ॥ ८४ ॥
 ततस्त्वां देवि सुभरो धेमणं पुनरागता । यश्ये प्रमुदिता गङ्गे सर्वकामसमृद्धिनी ॥ ८५ ॥
 त्वं ति प्रिययो देवि ब्रह्मत्वोकं समक्षसे । भार्या चोदधिराजस्य लेकेऽस्मिन् सम्प्रदश्यसे ॥ ८६ ॥
 मा त्वां देवि नमस्यामि प्रशंभामि च शोभने । प्रासराज्ये नरव्याघ्रे शिवेन पुनरागते ॥ ८७ ॥
 गतां यानमहम् च वश्वाण्यनं च पेशलम् । ब्राह्मणेभ्यः प्रदास्यामि तव प्रियचिकीपर्या ॥ ८८ ॥
 मुराभटमहम्येग मांमनूतौदनेन च । यश्ये त्वां प्रीयतां देवि पुर्णं पुनरुपागता ॥ ८९ ॥
 गानि स्वतीरवाभीनि देवतानि च मन्ति हि । तानि सर्वाणि वश्यामि तीर्थान्यायतनानि च ॥ ९० ॥
 पुनरेव मदावाहुर्मया भ्रात्रा च संगतः । अयोध्यां वनवासात् तु प्रविशत्वन्तेऽनये ॥ ९१ ॥

"Protected on all sides by you, O (mother) Ganga, may this son of the wise Emperor Daśaratha execute this decree (of the emperor to remain in exile for fourteen years). (83) When, having sojourned in the forest for full fourteen years, he arrives at your bank once more with his

commanded his kinsmen to row the boat (across the stream). (77) Having got into the aforesaid boat, Śrī Rāma (a scion of Raghu), for his part, who was possessed of unique splendour, then recited a sacred text (देवी नावम् etc.) fit for the Brahmans and Kṣatriyas alike and conducive to his own good. (78) Nay, sipping the water of the Ganga according to the scriptural ordinance and feeling highly gratified, Śrī Rāma with Sītā bowed low to that river and Lakṣmana, the great car-warrior, followed suit. (79) Further, bidding farewell to Sumantra as well as to the celebrated Guha and his army and, occupying his seat in the boat, Śrī Rāma for his part urged the boatmen to row the boat. (80) Rowed by the boatmen and directed by the helmsman, the boat, propelled by the swift movement of the beautiful oars, moved swiftly across the water. (81) Having duly reached the middle of the Ganga, Sītā (a princess of the Videha kingdom), for her part, who was irreproachable (in every way), spoke as follows with joined palms to the said river:—(82)

(younger) brother (Lakṣmana) and myself, then, returned in safety, O blessed goddess, with all my desires fulfilled, O Ganga, I shall worship you with great delight. (84-85) Since you, O goddess flowing through heaven, earth and the subterranean regions, include (in your basin) the realm of

Brahmā (the outermost of the six spheres enveloping the earth) and are vividly seen on this (terrestrial) plane as a consort of the Ocean-king (the deity presiding over the oceans), I, Sītā, greet and extol you, O charming goddess! When Śrī Rāma (a tiger among men) has safely returned and regained his throne, I shall give away a lakh of cows as well as articles of wearing apparel and food-stuffs of excellent quality to the Brahmans with intent to please you. (86-88) Having returned to Ayodhya

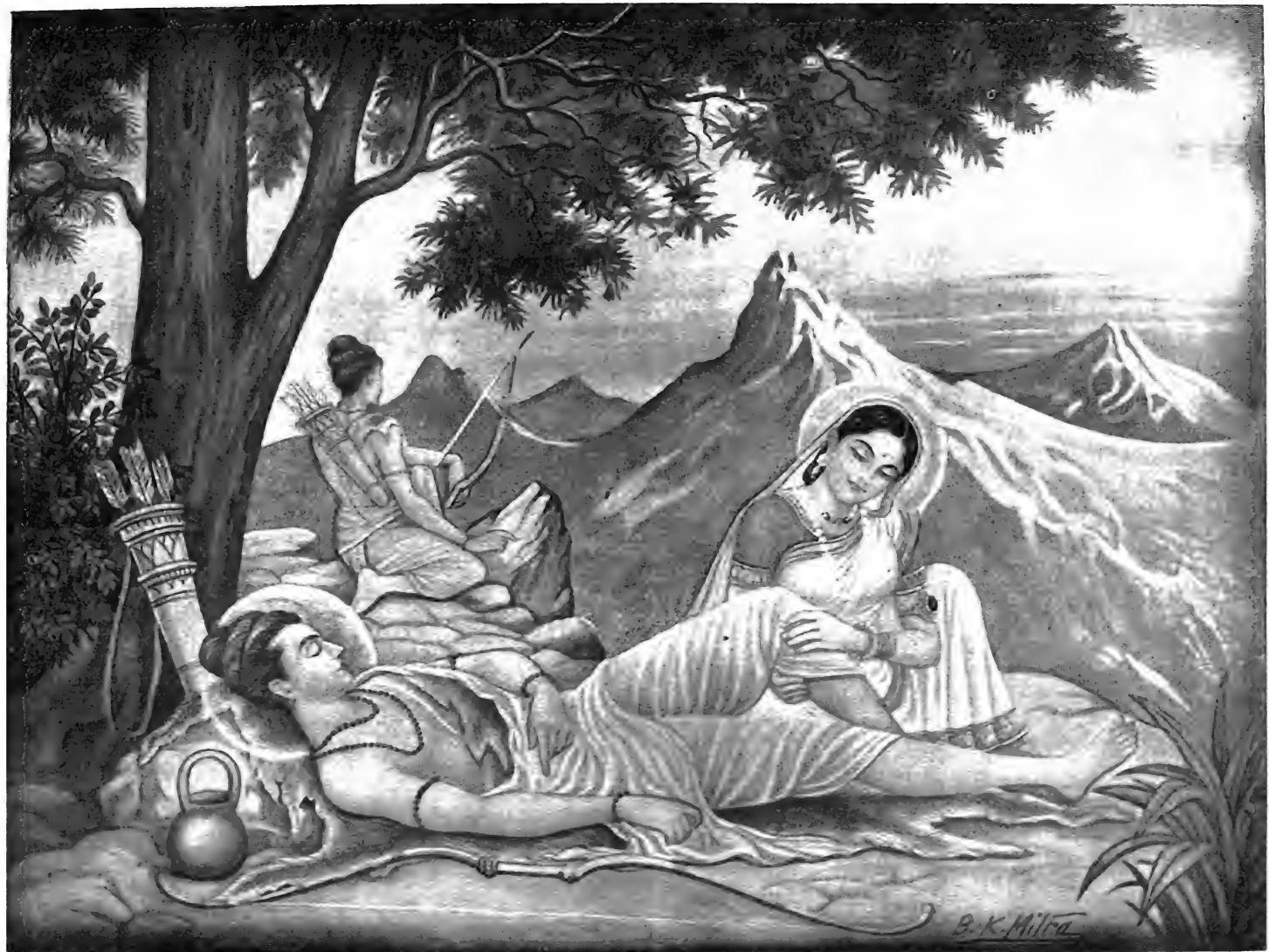
I shall worship you with a thousand (and one) articles not available (even) to gods as well as with lands free from revenue, raiment and cooked rice*. Be pleased (with me), O goddess! (89) Nay, I shall without doubt offer worship to all the deities that have their abode on your banks as well as to all sacred spots and sites (on your banks). (90) May the sinless Rāma (who is possessed of mighty arms) for his part re-enter Ayodhya from the forest along with Lakṣmana and myself, O sinless goddess!" (91)

तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता । दक्षिणा दक्षिणं तीरं क्षिप्रमेवाभ्युपागमत् ॥ १२ ॥
 तीरं तु समनुप्राप्य नावं हित्वा नरपर्मः । प्रातिष्ठत सह ब्रात्रा वैदेश्या च परंतपः ॥ १३ ॥
 अथाब्रवीन्महाबाहुः सुमित्रानन्दवर्धनम् । भव संरक्षणार्थाय सजने विजनेऽपि चा ॥ १४ ॥
 अवश्यं रक्षणं कार्यं मद्विद्विर्जिने वने । अग्रो गच्छ सौभित्रे सीता त्वामनुगच्छतु ॥ १५ ॥
 पृष्ठतोऽनुगमिष्यामि सीतां त्वां चानुपालयन् । अन्योन्यस्य हि नो रक्षा कर्तव्या पुरुषपर्म ॥ १६ ॥
 नहि तावदतिक्रान्तासुकरा काचन किया । अद्य दुर्लभं तु वैदेशी वनवासस्य वेत्स्यति ॥ १७ ॥
 प्रनष्टजनसम्बाधं क्षेत्रारामविवर्जितम् । विपर्मं च प्रपातं च वनमद्य प्रवेश्यति ॥ १८ ॥

Praying to Ganga as aforesaid, the celebrated Sītā, who was irreproachable (in every way) and devoted to her husband, speedily reached the southern bank. (92) Having safely reached the (aforesaid) bank and leaving the boat, Śrī Rāma (a jewel among men), the chastiser of his foes, for his part, proceeded (further) with his (younger) brother (Lakṣmana) and Sītā (a princess of the Videha kingdom). (93) The mighty-armed prince now said to Lakṣmana (who heightened the joy of Sumitrā), "Be prepared for the protection of Sītā in the inhabited as well as in the uninhabited areas. (94) Protection needs must be afforded in an uninhabited forest to the weaker sex by men like me (who maintain the moral order). (Therefore)

lead the way, O son of Sumitrā, (and) let Sītā follow you. (95) I (for my part) shall follow in the rear, protecting Sītā as well as yourself from behind; for protection must be vouchsafed by us to one another, O jewel among men! (96) In fact no severe trial has gone out of possibility as yet. (On the other hand) Sītā (a princess of the Videha kingdom) will experience only today, the suffering entailed by a sojourn in the forest. (97) She will enter today a forest in which traces of blades of grass etc. having been crushed under the feet of men are no longer visible (there being no traffic of men), which is utterly devoid of fields and gardens, has a rugged surface and is full of yawning chasms etc." (98)

* According to the interpretation given above, which commands the support of a famous commentator of the Vālmiki-Rāmāyaṇa, the author of the gloss going by the name of "Rāmāyaṇa-Siromāṇi", the compound 'सुरावटसहस्रेण' will have to be split up as 'सुरेषु देवेषु न घटते न सन्तीत्यर्थः, तेषां सहस्रशतेन'. The other compound 'मांसभूतौदनेन' too should be split up as 'मा नात्सि अंसो राजभागो यस्मां सा एव भूः पृथ्वी च उत्तं वर्णं च ओदनं च, प्रतेषां समाहारः, तेन'. Like 'Aṁśa', the word 'Aṁsa' too bears the sense of 'share' (revenue) according to Sanskrit lexicons.



Embodiments of Service

श्रुत्वा रामस्य वचनं प्रतस्थे लक्ष्मणोऽग्रतः । अनन्तरं च सीताया राघवो रघुनन्दनः ॥९९॥
 गतं तु गङ्गापरपारमाशु रामं सुमन्त्रः सततं निरीक्ष्य ।
 अध्वप्रकर्षाद् विनिवृत्तहष्टुमोच बाष्णं व्यथितस्तपत्वी ॥१००॥
 स लौकपालप्रतिमप्राभावस्तीर्त्वा महात्मा वरदो महानदीम् ।
 ततः समृद्धाऽशुभसस्यमालिनः क्षणेन वत्सान् मुदितानुपागमत् ॥१०१॥
 तौ तत्र हत्वा चतुरो महामृगान् वराहमृश्यं पृष्ठं महारुशम् ।
 आदाय मेध्यं त्वरितं बुभुक्षितौ वासाय काले यथतुर्वनस्पतिम् ॥१०२॥
 इत्याख्यं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

Hearing the advice of Śrī Rāma, Lakṣmaṇa led the way (Sītā following him), and immediately after Sītā followed Śrī Rāma (a scion of Raghu), the delight of the Raghus. (99) Constantly gazing on Śrī Rāma, who had soon reached the other bank of the Ganga, and his vision having failed due to the long distance (covered by the exiles in the meantime) Sumantra, who was full of remorse and afflicted (too), shed tears (of grief over his separation from Śrī Rāma). (100) Having crossed the great river (Ganga), the high-souled Śrī Rāma, who vied in glory with the guardians of the spheres and was capable of bestowing boons, thence

reached in a moment the prosperous and happy land of Vatsa (the land comprised between the Ganga and the Yamuna rivers), which contained rows of beautiful crops. (101) Having hunted (for love of sport) four large deer, viz., a Varāha, Rśya, Pr̄ṣata and Mahāruru (the four principal species of deer), and taking (with them articles of) food (consisting of fruits etc.) fit for being consigned as an oblation into the sacred fire, now that they felt hungry (after sport), the two brothers quickly sought (the foot of) a tree (where they had evidently stationed Sītā within their sight for the time they were engaged in sport), for taking rest (after supper) during the night. (102)

*Thus ends Canto Fifty-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmīki, the work of a Rṣi and the oldest epic.*

त्रिपञ्चाशः सर्गः

Canto LIII

Apprehending trouble for Kausalyā and others at the hands of Kaikeyī, Śrī Rāma, who was seated at the foot of a banyan tree and was a past master in the art of persuasion, persuades Lakṣmaṇa to the best of his ability to return to Ayodhya. Lakṣmaṇa, however, pleads inability to survive in his absence and does not budge an inch from his resolution to stay with his eldest brother.

Śrī Rāma, therefore, yields and sets his seal to his continuing with him during his exile.

स तं वृक्षं समासाद्य संध्यामन्वास्य पश्चिमाम् । रामो रमयतां श्रेष्ठ इति होवाच लक्ष्मणम् ॥ १ ॥

अन्नेयं प्रथमा रात्रिर्थाता जनपदाद् वहिः । या सुमन्त्रेण रहिता हां नोक्षिण्ठनुर्मर्भिः ॥ २ ॥
जागर्तव्यमतन्द्रिभ्यामद्यप्रभृति रात्रिपू । योगक्षेमौ हि गीताया वर्णेते लक्षणात्ययाः ॥ ३ ॥
रात्रिं कथंचिदेवेमां सौमित्रे वर्त्यामहे । अग्रवर्तमहे भूमावासीर्य स्वयमजितैः ॥ ४ ॥
स तु संविश्य मेदिन्यां महाहृशशयनोन्नितः । इमाः सौमित्रये रामो व्याजहार कथाः युभाः ॥ ५ ॥

Having reached (the foot of) the aforesaid tree and worshipped the evening twilight, Sri Rama, the foremost of those affording delight to others, spoke to Lakshmana as follows: so the tradition goes:-- (1) "This night, which has overtaken us today outside the territory inhabited by our own people, is the first night which will pass without Sumantra. You ought not to sorrow over it. (2) Remaining free from lassitude we must both keep awake during the (coming) nights; for the

procurement of what is needed by Sita and the protection of her person and honour etc. are our care, O Lakshmana! (3) Let us pass this night anyhow, O son of Sumitri! Let us lie down on the ground, covering it with straw, leaves and so on procured with our own hands." (4) Sitting on the (bare) ground, the said Sri Rama, for his part, who was accustomed to costly beds, addressed the following suitable remarks to Lakshmana:- (5)

धृवमद्य महाराजो दुःखं स्वप्निति लक्ष्मण । कृतकामा तु कैकेयी तुष्टा भवितुर्मर्भति ॥ ६ ॥
सा हि देवी महाराजं कैकेयी राज्यकारणात् । अपि न च्यात्येत् प्राणान् दृष्टा भरतमागतय् ॥ ७ ॥
अनाथश्च हि वृद्धश्च मया चैव विना कृतः । किं करिष्यति कामात्मा कैकेय्या वशमागतः ॥ ८ ॥
इदं व्यसनमालोक्य राजश्च मतिविभ्रमम् । काम एवार्थधमोन्यां गरीयानिति मे भवितः ॥ ९ ॥
को ह्यविद्वानपि पुमान् प्रमदायाः कृते त्यजेत् । छन्दानुवर्तिनं पुरुं तातो मार्मिव लक्ष्मण ॥ १० ॥
सुखी बत सुर्खार्यश्च भरतः कैकेयीमुतः । मुदितान् कोसलानेको यो भोक्ष्यत्यधिराजवत् ॥ ११ ॥
स हि राज्यस्य सर्वस्य सुखमेकं भविष्यति । ताते तु व्यसातीते मयि चारण्यमाश्रिते ॥ १२ ॥

"Surely the emperor must be sleeping uncomfortably to night, O Lakshmana! Kaikeyi, on the other hand, who has her desired object accomplished, ought to feel gratified. (6) Seeing Bharata returned (from his maternal grandfather's), Queen Kaikeyi, I am afraid, may not actually rob the emperor of his (very) life for the sake of sovereignty. (7) What will the king,—whose desire (to see me installed as Prince Regent) lingers (even now) in his mind and who has fallen into the clutches of Kaikeyi, (nay) who is aged and (therefore) helpless and has (further) been disunited from me,—do (to foil her designs upon his life)? (8) Viewing this evil plight

(of mine) and the perversion of the king's mind, I (am led to) think that gratification of the senses is of greater moment than earthly gain and religious merit. (9) What man, even though ignorant, would actually abandon for the sake of a woman a son following his will, (even) as a father has abandoned me, O Lakshmana? (10) Ah, Kaikeyi's son, Bharata (alone) is happy and the spouse of a lucky woman in that he is going to rule over the prosperous kingdom of Kosala like an overlord, his claim being disputed by none! (11) For, he will enjoy the undivided blessings of the entire kingdom, now that father is superannuated and I have retired to the forest. (12)

अर्थधमैः परिख्यज्य थः काममनुवर्तते । एवमापद्यते क्षिप्रे राजा दशरथो यथा ॥ १३ ॥
मन्ये दशरथान्ताय मम प्राजनाय च । कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च ॥ १४ ॥

Kalyana-Kalpataru



Leaving the Ganga behind

अपीदार्नी तु कैकेयी सौभाग्यमदमोहिता । कौसल्यां च सुमित्रां च सा प्रवाधेन मत्कृते ॥ १५ ॥
 मातास्पदकारणाद् देवी सुमित्रा दुःखमावसेत् । अयोध्यामित एव त्वं काले प्रविश लक्ष्मण ॥ १६ ॥
 अहमेको गमिष्यामि सीतया सह दण्डकान् । अनाथाया हि नाथस्त्वं कौसल्याया भविष्यति ॥ १७ ॥
 क्षुद्रकर्मा हि कैकेयी द्वेपादन्यायमाचरेत् । परिदद्याद्वि धर्मज्ञ गरं ते मम मातरम् ॥ १८ ॥
 नृं जात्यन्तरे तात ख्रियः पुत्रैर्विशेषजिताः । जनन्या मम सौमित्रे तदद्यैतदुपस्थितम् ॥ १९ ॥

"He who pursues sensuous pleasure neglecting wealth and virtue soon comes to grief in the same way as King Daśaratha has. (13) I believe, O good brother, that Kaikeyī came (to this house) to bring about the end of Daśaratha, to send me into exile and to secure kingship for Bharata. (14) Blinded by pride of good fortune, I am afraid, the aforesaid Kaikeyī may even now persecute Kausalyā and Sumitrā too because of their relation with me (and you). (15) Your mother, Queen Sumitrā, is likely to suffer hardship because of her affinity to us. From this very place (therefore), O Lakṣmana, proceed you to Ayodhya

मया हि चिरपुष्टेन दुःखसंवर्धितेन च । कौसल्या फलकाले विगस्तु माम् ॥ २० ॥
 मा सम सीमन्तिनी काचिजनयेत् पुत्रमीदशम् । सौमित्रे योहमस्याया दद्वि शोकमनन्तकम् ॥ २१ ॥
 मन्ये प्रीतिविशिष्टा सा मत्तो लक्ष्मण सारिका । यत्तस्याः श्रूयते वाक्यं शुक पादमरेदद्य ॥ २२ ॥
 शोचन्त्याश्चाल्पभाग्याया न किंचिदुपकुर्वता । पुत्रेण किमपुत्राया मया कार्यमर्दिम् ॥ २३ ॥
 अल्पभाग्या हि मे माता कौसल्या रहिता मया । शेते परमदुःखार्ता पतिता शोकसागरे ॥ २४ ॥
 एको खाहमयोध्या च पृथिवी चापि लक्ष्मण । तरेयमिषुभिः कुद्धो ननु वीर्यमकारणम् ॥ २५ ॥
 अधर्मभयभीतश्च परलोकस्य चानन्त्र । तेन लक्ष्मण नाद्याहमत्मानमभिषेचये ॥ २६ ॥

"At a time when Kausalyā (my mother) should have found her labours repaid by me, she has been deprived of my company by me, who was nurtured by her for long years and brought up with (great) pains. Woe to me ! (20) Let no matron give birth to such a son as myself, who, O Lakṣmana, have inflicted endless sorrow on my mother ! (21) I believe that myna (which is kept as a pet by mother Kausalyā), O Lakṣmana, is more affectionate (towards my mother) than I, since from her are heard the words 'Bite, O parrot, the foot of

next morning. (16) I shall proceed to the Dandaka forest alone with Sītā, while you will be a protector to Kausalyā, who will be left without a protector (after the death of King Daśaratha). (17) Kaikeyī of vile deeds may undoubtedly resort to unfair means due to malice and even administer poison to your mother and mine, O knower of what is right ! (18) In some other (past) birth, O dear brother, women must have been deprived of their sons by my mother (Kausalyā). That act (of hers alone), O Lakṣmana (son of Sumitrā), has recoiled on her in the form of this visitation. (19)

विप्रयुज्यत कौसल्या फलकाले विगस्तु माम् ॥ २० ॥
 सौमित्रे योहमस्याया दद्वि शोकमनन्तकम् ॥ २१ ॥
 यत्तस्याः श्रूयते वाक्यं शुक पादमरेदद्य ॥ २२ ॥
 पुत्रेण किमपुत्राया मया कार्यमर्दिम् ॥ २३ ॥
 शेते परमदुःखार्ता पतिता शोकसागरे ॥ २४ ॥
 तरेयमिषुभिः कुद्धो ननु वीर्यमकारणम् ॥ २५ ॥
 तेन लक्ष्मण नाद्याहमत्मानमभिषेचये ॥ २६ ॥

the enemy (of our master and thereby render him incapable of marching against our master). (22) What purpose of my grieving mother of poor luck, who is as good as issueless, can be served by me, her son, who does no good to her, O chastiser of foes ? (23) Of poor luck indeed is my mother, Kausalyā, who, bereft as she is of me, is stricken with great agony and lies plunged in a sea of grief. (24) When enraged I can surely subdue with my arrows single-handed not only (the kingdom of) Ayodhya but the earth as well, O Lakṣmana ! But

(show of) valour is not (always) conducive to good in the other world (25) I am afraid of sin (that will be incurred by me if I fail to help my father in implementing the boons conferred by him

on Kaikeyi) as well as of (ruining my prospects in) the other world, O sinless Lakṣmaṇa ! Hence I do not install myself in the office of Prince Regent (by force) today." (26)

एतदन्यच्च करुणं विल्प्य विजने वहु । अशुर्यमध्यो दीनो निश्चि तुष्णीमृगाभिशत् ॥ २७ ॥
 विलापोपरतं रामं गतार्थिप्रभिवानलम् । समद्रमिन् निर्वेगमाक्षरायत् लक्षणः ॥ २८ ॥
 श्रुतमय पुरी राम अयोध्याऽयुधिनां वर । निष्प्रमा लविनि निष्क्रान्ते गतवन्देव शर्वरी ॥ २९ ॥
 नैतदौपथिकं राम यदिदं परितप्यसे । विपादयसि सीतां च मा चैव पुरुष्यम् ॥ ३० ॥
 न च सीता लवा हीना न चाहमपि राघव । मृहर्त्तिपि जीवावो जग्नामत्स्याकिंग्रहती ॥ ३१ ॥
 नहि तातं न शत्रुघ्नं न सुमित्रां परंतप । द्रष्टुगिर्वेयमयाहं स्वर्गं भाषि त्वया विना ॥ ३२ ॥

Having wailed piteously as aforesaid and in many other ways in that lonely forest, Śrī Rāma sat quiet during the night, afflicted as he was, his face bathed in tears. (27) Lakṣmaṇa comforted Śrī Rāma as follows when the latter had ceased lamenting and looked like a fire whose flames had gone out and a sea that had lost its vehemence:—(28) "The city of Ayodhya, O Rāma, now that you have come away from it, has undoubtedly been divested of its splendour and resembles a night

without the moon, O jewel among armed warriors ! (29) It is not desirable, O Rāma, that you should grieve in this way. You make Sītā and myself too sad (thereby), O jewel among men ! (30) Bereft of you, O scion of Raghu, neither Sītā nor I myself can survive even for a short while any more than fish taken out of water. (31) Today I wish to see neither father nor Satrughna (my younger brother) nor Sumitra (my own mother) nor even heaven without you, O tormentor of foes ! " (32)

ततस्त्र नमासीनौ नातिदूरे निरीक्ष्य ताम् । अग्रोधे सुकृतां शश्यां भेजाते धर्मवत्सलौ ॥ ३३ ॥
 स लक्ष्मणस्योत्तमपुक्ळं वचो । निशम्य चैवं बनवासमादरात् ।
 समाः समस्ता विदधे परंतपः प्रपत्य धर्मे सुनिराय राघवः ॥ ३४ ॥
 ततस्तु तस्मिन् विजने महाबलौ महावने राष्ट्रवर्णशर्वर्धनौ ।
 न तौ भयं सम्प्रममभ्युपेयनुर्यैव मिदौ गिरिसानुगोचरौ ॥ ३५ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Perceiving a bed decently prepared (by Lakṣmaṇa) at the foot of the banyan tree not very far (from the place occupied by them), while they were comfortably seated there, Śrī Rāma and Sītā, who were tenderly alive to their duty, then sought the bed. (33) Hearing attentively the excellently-worded and comprehensive submission of Lakṣmaṇa reproduced above, and embracing for a fairly lengthy period the course of

conduct prescribed for hermit, Śrī Rāma (a scion of Raghu), the tormentor of foes, resolved to spend all the years (of his exile) with Lakṣmaṇa. (34) Thenceforward the two exceptionally mighty princes (Śrī Rāma and Lakṣmaṇa), the promoters of the race of Raghu, never experienced fear or agitation (while dwelling) in that great lonely forest any more than a couple of lions living on a mountain-peak. (35)

Thus ends Canto Fiftythree in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rishi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Set out on his journey for the Dañdaka forest with Sītā and Lakṣmaṇa, Śrī Rāma reaches at dusk the hermitage of Sage Bharadwāja in the vicinity of the confluence of the holy Ganga and Yamuna rivers. Paying due honours to Śrī Rāma and his party, the sage recommends Chitrakoot as the fittest place for him to sojourn in. Spending the night in discourses on various topics with him, the sage grants him leave early next morning to depart for Chitrakoot.

ते तु तसिन् महावृक्षे उषित्वा रजनीं शुभाम् । विमलेऽभ्युदिते सूर्ये तस्माद् देशात् प्रतिष्ठिरे ॥ १ ॥
 यत्र भागीरथीं गङ्गां यमुनाभिप्रवर्तते । जग्मुस्तं देशमुद्दिश्य विगाहा सुमहद् वनम् ॥ २ ॥
 ते भूमिभागान् विविधान् देशांश्चापि मनोहरान् । अदृश्पूर्वान् पश्यन्तस्त्र तत्र यशस्विनः ॥ ३ ॥
 यथा क्षेमेण सम्पश्यन् पुष्पितान् विविधान् द्रुमान् । निवृत्तमात्रे दिवसे रामः सौमित्रिमब्रवीत् ॥ ४ ॥
 प्रयागमभितः पश्य सौमित्रे धूमसुत्तमम् । अग्नेभगवतः केतुं मन्ये संनिहिते मुनिः ॥ ५ ॥
 नूनं प्राप्ताः स्म सम्भेदं गङ्गायमुनयोर्वयम् । तथाहि श्रूयते शब्दो वारिणोवारिवर्षजः ॥ ६ ॥
 दारुणि परिभिन्नानि वनजैरुपजीविभिः । छिन्नाश्राप्याश्रमे चैते दृश्यन्ते विविधा द्रुमाः ॥ ७ ॥

Having spent the beautiful night under that big tree, the party for their part set out from that place when the sun had clearly risen. (1) Travelling across a fairly extensive forest they proceeded in the direction of that region where the Yamuna rushes to meet the Ganga (associated with the name of Emperor Bhagiratha, who had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed great grand-uncles). (2) Beholding here and there various tracts of land and soul-captivating regions never seen before, the illustrious travellers moved on. (3) Gazing on the various trees laden

with blossoms while travelling at ease, Śrī Rāma said to Lakṣmaṇa (son of Sumitrā) when the day had just ended:—"Behold, O son of Sumitrā, agreeable (fragrant) smoke, the emblem of the glorious god of fire, near Prayag (the confluence of the holy Ganga and Yamuna rivers). (From this) I conclude the sage (Bharadwāja) is at hand. (4-5) We have surely reached the confluence of the Ganga and Yamuna rivers; for the noise produced by the clashing of the waters of the two streams is heard. (6) Logs of wood hewn by men living by the produce of the forest, as also the trees of various kinds (thus) dismembered are seen in the hermitage here." (7)

धन्विनौ तौ सुखं गत्वा लम्बमाने दिवाकरे । गङ्गायमुनयोः संघौ प्रापतुर्निलयं सुनेः ॥ ८ ॥
 रामस्त्वाश्रममासाद्य त्रासयन् मृगपक्षिणः । गत्वा मुहूर्तमध्यानं भरद्वाजसुपागमत् ॥ ९ ॥
 ततस्त्वाश्रममासाद्य मुनेर्दर्शनकाञ्जिणौ । सीतायानुगतौ वीरौ दूरादेवावतस्थितुः ॥ १० ॥
 स प्रविश्य महात्मानमृतिं शिष्यगणैर्वृतम् । संशितत्रमेकाग्रं तपसा लब्धचक्षुषम् ॥ ११ ॥

of offshoots. (28) It is infested by the black species of monkeys with a long tail (of the size of a cow-tail), is haunted by apes and bears, is known by the name of Chitrakoot and closely resembles the Gandhamādana mountain (in beauty). (29) So long as a man beholds the peaks of the Chitrakoot hill he devotes himself entirely to virtuous acts and never sets his mind on sin. (30) Having

spent a hundred winters in asceticities as though in sport on that mountain, many a seer with a head hony (through age) as a (bare) skull ascended to heaven. (31) I consider that mountain to be a very lonely and comfortable place for you to live in. Else dwell with me here (at the confluence of the Ganga and the Yamuna) for the period of exile. (32)

स शमं सर्वकामैस्तं भरद्वाजः प्रियातिथिम् । सभार्ये सह च भात्रा प्रतिजग्राह हर्पयन् ॥ ३३ ॥
 तस्य प्रयागे रामस्य तं महर्षिमुपेयुपः । प्रपन्ना रजनी पुष्या चित्राः कथयतः कथाः ॥ ३४ ॥
 सीतारूपीयः काकुत्थः परिथान्तः सुखोचितः । भरद्वाजाश्रमे रम्ये तां रात्रिमवस्त् सुखम् ॥ ३५ ॥
 प्रभातायां तु शर्वर्ये भरद्वाजमुपागमत् । उवाच नरशार्दूले मुनि ज्वलिततेजसम् ॥ ३६ ॥
 शर्वर्णि भगवन्नद्य सत्यशील तवाश्रमे । उपिताः सोऽह वसतिमनुजानातु नो भवान् ॥ ३७ ॥
 रात्रां तु तस्यां व्युष्टायां भरद्वाजोऽव्रीदिदम् । मधुमूलफलेष्टं चित्रकृं व्रजेति ह ॥ ३८ ॥
 वासमौपयिकं मन्ये तव राम महावल । नानानगणोपेतः किनरोरगसेवितः ॥ ३९ ॥
 मयूरनादाभिरतो गजराजनिपेतिः । गग्यतां भवता शैलश्विन्द्रकृटः स विश्रुतः ॥ ४० ॥
 पुण्यश्च रमणीयश्च बहुमूलफलायुतः । तत्र कुञ्जरयूथानि मृगयूथानि चैव हि ॥ ४१ ॥
 विचरन्ति वनान्तेषु तानि द्रक्षयि रावव ।
 सरित्प्रक्षवणप्रस्थान् दरीकन्दरनिर्झरान् । चरतः सीतया सार्धे निदिष्यति मनस्तव ॥ ४२ ॥
 प्रहृष्टकोयष्टिभकोकिलस्वनैर्विनोदयन्तं च सुखं परं शिवम् ।
 मुगैश्च मत्तैर्बुभिश्च कुञ्जैः सुरम्यमासाद्य समावसाश्रयम् ॥ ४३ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

The celebrated Sage Bharadwāja entertained his aforesaid beloved guest, Śrī Rāma, with his consort (Sītā) and with his (younger half-) brother (Lakṣmana), delighting them with all desired objects. (33) While Śrī Rāma, having approached that great seer at Prayag (the confluence of the Ganga and the Yamuna), was talking (with him) on various topics, the delightful night arrived. (34) Greatly fatigued, Śrī Rāma (a scion of Kakutstha), who was accompanied by Sītā as the third (Lakṣmana being the second) and deserved (all) comforts, happily spent that night at the lovely hermitage of Bharadwāja. (35) The night having ended in dawn, Śrī

Rāma (a tiger among men) approached and spoke (as follows) to Sage Bharadwāja of resplendent glory:—(36) “We have lodged tonight at your hermitage, O venerable sir ! (Pray) allow you us to proceed to the place fixed for our abode now, O sage given to truthfulness ! ” (37) That night having come to an end, Bharadwāja (when requested as above) replied for his part, they say, as follows:—“Proceed gladly to Chitrakoot, rich in honey, roots and fruits. (38) I deem it a fit place for your abode, O Rāma possessed of great strength ! Repair you to that well-known sacred and lovely mountain, Chitrakoot, which is adorned with clusters of trees of every description

and frequented by Kinnaras and Nāgas, is rendered charming by the cries of peacocks and infested with lordly elephants and abounds in roots and fruits. Since herds of elephants as well as troops of deer roam about in the sylvan regions there, you will behold them, O scion of Raghu, as well as rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets,

Thus ends Canto Fifty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic.

which will delight your mind as you roam about (in the woods) with Sītā. (39-42) Reaching the agreeable and highly blessed mountain, which entertains the visitors with the notes of the overjoyed Tittibha bird and cuckoo, is most delightful because of its many deer and elephants in rut and is fit for habitation, take up your abode on it. (43)

पञ्चपञ्चाशः सणः

Canto LV

Sage Bharadwāja tells Śrī Rāma and Lakṣmaṇa, even as they set out on their journey to Chitrakoot, the route by which they should proceed. Accompanied by Sītā Śrī Rāma and Lakṣmaṇa cross the Yamuna on a raft prepared by themselves. In the evening they halt on the bank of the Yamuna along with Sītā, who is rejoiced to get fruits and blossoms of her liking.

उपिल्वा	रजनीं	तत्र	राजपुत्रावर्दिमौ ।	महर्षिभिवान्नाथ जग्मतुस्तं गिरिं प्रति ॥ १ ॥
तेपां	स्वस्त्ययनं	चैव	महिंशिः	स चकार ह । प्रस्थितान् प्रेश्य तांश्चैव पिता पुत्रानिवौरमान् ॥ २ ॥
ततः	प्रचकमे	वक्तुं	वचनं	स महासुनिः । भरद्वाजो महातेजा राम सत्यपराक्रमम् ॥ ३ ॥
गङ्गायमुनयोः	संधिमासाद्र			मनुर्जपूर्भौ । कालिन्दीमनुगच्छेनां नदी पश्चान्मुखाश्रिताम् ॥ ४ ॥
	अथासाद्र	तु	कालिन्दी	प्रतिष्ठोतः समागताम् ।
तस्यास्तीर्थं	प्रचरितं	प्रकामं	प्रेक्ष्य	रात्रव । तत्र यूयं शुवं कृत्वा तरतांशुमर्तीं नदीम् ॥ ५ ॥
ततो	न्यग्रोधमासाद्र	महान्तं	हरितच्छदम् ।	परीतं वहुभिर्वृष्टैः श्यामं सिद्धोपसेवितम् ॥ ६ ॥
तस्मिन्	सीताञ्जलि	कृत्वा	प्रयुज्जीताशिपां	क्रियाम् । समासाद्र च तं वृक्षं वसेद् वातिक्रमेत वा ॥ ७ ॥
क्रोशामात्रं	ततो	गत्वा नीलं	प्रेक्ष्य च	काननम् । सललकीवदरीमिश्रं रम्यं वंशैश्च यामुनेः ॥ ८ ॥
म	पश्चात्श्रिवकृत्स्य	गत्स्य	बहुशो	मया । रम्यो मार्दवयुक्तश्च दावैश्चैव विवर्जितः ॥ ९ ॥

Having spent the night there (at the hermitage of Sage Bharadwāja) and greeting the great seer, the two princes (Śrī Rāma and Lakṣmaṇa), the subduers of their foes, forthwith proceeded in the direction of the said mountain. (1) Nay, perceiving the (three) travellers about to start (on their journey), that great seer too, so

the tradition goes, performed a religious rite ensuring their safe journey (scattering boiled rice on the ground and invoking blessings through the repetition of certain sacred texts) in the same way as a father would bless his own sons (and daughter-in-law). (2) Then that eminent sage, Bharadwāja, who was invested with

great (spiritual) glory, proceeded to instruct Śrī Rāma, who was possessed of unfailing valour, as follows:—(3) “Reaching the confluence of the Ganga and the Yamuna, the two jewels among men (in you) should follow the river Yamuna, which has taken a westerly course (for some distance due to the great rush of the waters of the Ganga) (4) Then, approaching the Yamuna turned in an opposite direction, and carefully perceiving in it a passage (across the river) too much frequented, O scion of Raghu, cross you the river Yamuna (the deity presiding over which is a daughter of the sun-god) after preparing a raft. (5) Then, approaching an extensive banyan tree, full of dark green leaves and (therefore) going by the name

of Śyāma (dark-green), (nay) surrounded by many (other) trees and visited by Siddhas, Sītā should, joining her palms, offer prayers to (the deity presiding over) the tree (for your safe return to Ayodhya). Again, duly reaching (the foot of) the aforesaid tree, she should halt (there awhile in the event of her feeling fatigued) or else pass beyond it. (6-7) After walking (a distance of) only two miles from that tree and beholding the Nilavana, interspersed with Sallaki and jujube trees and charming with bamboos standing on the bank of the Yamuna, will be found that delightful way to Chitrakoot,—which has frequently been visited by me, -marked with smoothness and devoid of forest fires.” (8-9)

इति पन्थानमादिश्य महर्षिः संन्यवर्तते । अभिवाच्य तथेऽसुक्त्वा रामेण विनिवर्तितः ॥ १० ॥
 उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमवीत् । कृतपुण्याः स भर्तु ते मुनिर्यज्ञोऽनुकम्पते ॥ ११ ॥
 इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्त्विनौ । सीतामेवाग्रतः कृत्वा कालिन्दीं जग्मतुनदीम् ॥ १२ ॥
 अथासाद्य तु कालिन्दीं शीघ्रस्त्वोतस्त्विनीं नदीम् । चिन्तामापेदिरे सद्यो नदीजलतीर्पतः ॥ १३ ॥
 तौ काष्ठसंवाटमथो चक्कुः सुमहाप्तवम् । शुक्रैवैश्चैः समाकीर्णमुशीरैश्च समावृतम् ॥ १४ ॥
 ततो वैतसशाखाश्च जग्मुशाखाश्च वीर्यवान् । चकार लक्ष्मणशिष्ठत्वा सीतायाः सुखमाग्नम् ॥ १५ ॥
 तत्र श्रियमिवाचिन्त्यां रामो दाशरथिः प्रियाम् । ईपत्स लज्जमानां तामध्यारोपयत् प्लतम् ॥ १६ ॥
 पाश्वें तत्र च वैदेह्या वसने भूषणानि च । प्लवे कठिनकाङ्गं च रामश्वके समाहितः ॥ १७ ॥
 आरोप्य सीतां प्रथमं संघाटं परिगृह्य तौ । ततः प्रतेरुर्यत्तौ प्रीतौ दशरथात्मजौ ॥ १८ ॥

Having thus pointed out the way (to Chitrakoot) and being urged by Śrī Rāma to return, after he had greeted the sage and said “I shall follow your instructions”, the great seer (Bharadwāja) duly returned. (10) The aforesaid sage having returned, Śrī Rāma said to Lakṣmāṇa, “May prosperity attend on you ! We have done meritorious deeds (in the past) in that the sage compassionates us.” (11) Talking as aforesaid, and placing Sītā definitely at their head, the two high-minded tigers among men headed towards the river Yamuna,

(12) Reaching (the bank of) the river Yamuna, which flowed in a swift current, the (princely) travellers for their part fell a pondering, keen as they were to cross speedily the waters of the river. (13) The two brothers then prepared a fairly big raft consisting of a number of wooden logs (placed side by side), overspread with dry bamboos and covered all over with the fragrant roots of the Uśira plant (Andropogon muricatus). (14) Then, cutting shcots of canes and twigs of the rose-apple tree, the powerful Lakṣmāṇa made a comfortable seat for Sītā. (15) Then the celebrated

Kalyana-Kalpataru



Mounting a Raft for crossing the Yamuna

Śrī Rāma, son of Daśaratha, helped Sītā, his beloved consort,—who vied with Śrī (the goddess of fortune) of unimaginable beauty and was feeling a bit abashed,—ascend the raft. (16) Śrī Rāma also carefully placed on the aforesaid raft the pair

of her garments as well as her jewels as also the shovel and basket beside her. (17) Having first enabled Sītā to ascend the raft, holding the structure (themselves), the two sons of Daśaratha, full of delight, now cautiously began to row the raft. (18)

कालिन्दीमध्यमायाता सीता त्वेनामवन्दत । स्वस्ति देवि तरामि त्वां पारयेन्मे पतिव्रतम् ॥१९॥
 यश्ये त्वां गोसहस्रेण सुराभटशतेन च । स्वस्ति प्रत्यागते रामे पुरीमिश्वाकुपालिताम् ॥२०॥
 कालिन्दीमथ सीता तु याच्चमाना कृताङ्गलिः । तीरमेवाभिसम्प्राप्ता दक्षिणं वरवर्णिनी ॥२१॥
 ततः पूर्वेनाशुमर्ती शीघ्रगामूर्मिमालिनीम् । तीरजैवहुभिर्वृक्षैः गंतेर्स्थमुना नदीम् ॥२२॥
 तेपु ते पूर्वमुत्सुज्य प्रश्याय यमुनावनात् । श्यामं न्यग्रोधमासेदुः शीतलं हरितच्छदम् ॥२३॥
 न्यग्रोधं ममुपागम्य वैदेही चाभ्यवन्दत । नमस्तेऽस्तु महावृक्षं पारयेन्मे पतिव्रतम् ॥२४॥
 कौमल्यां चैव पश्येम सुमित्रां च यशस्विनीम् । इति सीताङ्गलि कृत्वा पर्यगच्छन्मनस्विनी ॥२५॥
 अवलोक्य ततः सीतामायाचन्तीमिनिन्दिताम् । दयितां च विधेया च रामो लक्षणमब्रवीत् ॥२६॥
 सीतामादाय गच्छ त्वमग्रतो भरतानुज । पृष्ठोऽनुगमिष्यामि सायुधो द्विपदां वर ॥२७॥
 यद् यत् फलं प्रार्थयने पुष्टं वा जनकात्मजा । तत् तत् प्रयच्छ वैदेह्या यत्रास्या रमते मनः ॥२८॥
 एकैकं पादपं गुल्मं लतां वा पुष्पशालिनीम् । अट्टरुपां पश्यन्ती रामं पप्रच्छ सावला ॥२९॥
 रमणीयान् बहुविधान् पादपान् कुमुकोत्करान् । सीतावचनसंरब्ध आनयामास लक्षणः ॥३०॥
 विचित्रवालुकजलां हंसमारसनादिताम् । रेमे जनकराजस्य सुता प्रेश्य तदा नदीम् ॥३१॥
 क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ । वहून् मेघान् मृगान् हत्वा चेरतुर्यमुनावने ॥३२॥
 विहृत्य ते वर्हिण्पूर्णादिते शुभे वने वारणवानरायुते ।
 समं नदीवप्रसुपेत्य सत्वरं निवासमाजमुरदीनदर्शनाः ॥३३॥

इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये४योध्याकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Arrived in mid stream, Sītā for her part saluted the deity presiding over the stream and prayed to her (as follows):—“May I safely cross your waters (with my husband and brother-in-law), O glorious lady; and let my husband conclude his vow (of spending fourteen years in exile in the forest). (19) When Śrī Rāma safely returns to the city (of Ayodhya) ruled over by the Ikṣwākus, I shall propitiate you by offering a thousand cows and a hundred (and one) articles of worship which cannot be procured even by gods.” (20) Even while praying to the river Kālindi (in the aforesaid words) with joined palms, Sītā, for her part, who was possessed of a most excellent complexion, forthwith

approached the southern bank (of the Yamuna) itself. (21) Thus they duly crossed by means of a raft the rippling and swift-going Yamuna river, daughter of the sun-god, fringed with numerous trees sprung on its banks. (22) Leaving the raft in the midst of those trees and departing from the forest on the bank of the Yamuna, they reached the cool banyan tree, clothed with green leaves and (accordingly) bearing the name of Śyāma. (23) Nay, going very near the banyan tree, Sītā (a princess of the Videha dynasty) bowed low to it and said, “Hail to you, O gigantic tree ! Let my husband conclude his vow (of forest life) and let us see (once more) mother Kaushalyā as well

as the illustrious Sumitrā" So saying and joining her palms, the high-minded Sītā went round the banyan tree clockwise. (24-25) Seeing his beloved and obedient consort, Sītā, of unimpeachable conduct, offering prayers (to the deity presiding over the banyan tree), Śrī Rāma now said to Lākṣmaṇa, "Taking Sītā (with you) walk you in the van, O Lākṣmaṇa (younger brother of Bharata) ! Equipped with arms I shall follow in the rear, O jewel among men ! (26-27) Offer to Sītā(a princess of the Videha clan) whatever fruit or flower the daughter of Janaka asks for and in which her mind finds delight." (28) Beholding every single tree, shrub or creeper, charming with blossoms, that she had never seen (before), that lady questioned Śrī Rāma

about it. (29) Seized with a flurry on hearing Sītā's command, Lākṣmaṇa fetched lovely twigs of various trees, bearing bunches fo flowers. (30) The daughter of King Janaka rejoiced to gaze at that time on the river distinguished with charming sands and waters and rendered noisy by swans and cranes. (31) Having walked only a couple of miles from that place and killed many a consecrated deer, the two brothers, Śrī Rāma and Lākṣmaṇa, roamed about in the forest on the bank of the Yamuna. (32) Having diverted themselves in the charming forest, made noisy by flocks of peacocks and infested with monkeys and elephants, and reaching a level ground on the bank of the river, the (princely) travellers, who wore an undepressed look, quickly sought a tree fit for abode. (33)

*Thus ends Canto Fifty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmīki, the work of a Rishi and the oldest epic.*

पट्पञ्चाशः सर्गः

Canto LVI

Moving further next morning and rejoicing on the way to see the loveliness of the forest, the party reaches Chitrakoot and enters the hermitage of Vālmīki. Making up his mind to sojourn there with the permission of the sage, Śrī Rāma gets Lākṣmaṇa to erect a hut of leaves for themselves and, worshipping the deities presiding over the structure, they solemnly enter their abode at a propitious hour.

अथ रात्र्यां व्यतीतायामवसुसमनन्तरम् । प्रवोधयामारा शर्नलैषमणं रघुपुंगवः ॥ १ ॥
सौमित्रे शृणु वन्यानां वल्यु व्याहरतां स्वनम् । सम्प्रतिष्ठामहे कालः प्रस्थानस्य परतप ॥ २ ॥
प्रसुपस्तु ततो भ्राता समये प्रतिबोधितः । जहौ निद्रां च तन्दा च प्रसक्तं च परिश्रमम् ॥ ३ ॥
तत उत्थाय ते सर्वे स्पृष्टा नद्याः शिवं जलाः । पन्थानपृणिभिर्ज्ञानं चित्रकुम्हम् तं वयुः ॥ ४ ॥
ततः सम्पस्थितः काळे रामः सौमित्रिणा राह । सीता कमलपत्राक्षोमि । तचनमत्रामीत् ॥ ५ ॥

The night having slipped past, Śrī Rāma (a jewel among the Raghus) now gently roused (in the following words) Lakṣmaṇa, who lay asleep for a second time after waking from sleep.—(1) "Hear, O Lakṣmaṇa (son of Sumitrā), the notes of sweetly warbling wild birds (the parrot, the cuckoo, myna and so on). Let us duly resume our journey as the hour for departure has commenced, O tormentor of enemies ! (2) Awakened in time by his (eldest)

brother (Śrī Rāma), Lakṣmaṇa, who was fast asleep, for his part, immediately shook off his slumber, drowsiness and fatigue consequent on the (previous day's) journey. (3) Getting up and bathing in the cool waters of the Yamuna, they all then proceeded on the aforesaid path to Chitrakoot, trodden by the seers. (4) Having duly set out with Lakṣmaṇa (son of Sumitrā) at that time, Śrī Rāma spoke as follows to the lotus-eyed Sītā.—(5)

आदीसानिव वैदेहि सर्वतः पुष्पितान् नगान् ।
पश्य भल्लातकान् विल्वान् नरैरनुपसेवितान् ।
पश्य द्रोणप्रमाणानि लम्बमानानि लक्ष्मण ।
एष क्रोशति नत्यूहस्तं शिखी प्रतिकूजति ।
मातङ्गयूथानुसृतं पक्षिसंवानुनादितम् ।
समभूमितले रम्ये द्रुमैर्वहुभिरावृते ।
ततस्तौ पादचारेण गच्छन्तौ सह सीतया ।
तं तु पर्वतमासाद्य नानापक्षिगणायुतम् ।
मनोज्ञोऽयं गिरिः सौम्य नानाद्रुमलतायुतः ।
मुनयश्च महात्मानो वसन्त्यसिज्जलोच्चये ।

"See, O Sītā (a princess of the Videha clan), the Kimsuka (Butea frondosa) trees laden with blossoms on all sides and appearing as though illumined and adorned with garlands (as it were) due to (the rows of) their flowers in this vernal season (synchronizing with the close of winter). (6) Look at the marking-nut and Bel trees, not made use of by men (being out of their reach) and bent low under the weight of their fruit and blossoms. We shall surely be able to live (through). (7) Behold hanging from every tree honeycombs equal in weight to a Drona (sixteen seers) and (constructed and) stocked (with honey) by bees, O Lakṣmaṇa ! (8) Here is a Chātaka bird crying and a peacock responding to it in a charming part of the forest thick with a scattered mass of flowers. (9) Look at this Chitrakoot hill with elevated peaks, a

स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिरात्यये ॥ ६ ॥
फलपुष्पैरवनतान् नूनं शश्याम जीवितुम् ॥ ७ ॥
मधूनि मधुकारीभिः सम्भूतानि नगे नगे ॥ ८ ॥
रमणीये वनोददेशे पुष्पसंस्तरसंकटे ॥ ९ ॥
चित्रकूटमिमं पश्य प्रवृद्धशिखरं गिरिम् ॥ १० ॥
पुष्पे रंस्याम हे तात चित्रकूटस्य कानने ॥ ११ ॥
रम्यमासेदतुः शैलं चित्रकूटं मनोरमम् ॥ १२ ॥
वहुमूलफलं रम्यं सम्पन्नसरसोदवम् ॥ १३ ॥
वहुमूलफलो रम्यः स्वाजीवः प्रतिमाति मे ॥ १४ ॥
अयं वासो भवेत् तात वयमत्र वसेमहि ॥ १५ ॥

hill infested with herds of elephants and rendered noisy by flocks of birds. (10) We shall sport, dear brother, in the lovely and holy forest of Chitrakoot consisting of level grounds and covered by many trees." (11) Going on foot with Sītā, the two brothers then reached the delightful and soul-captivating Chitrakoot hill. (12) Reaching that lovely mountain, abounding in flocks of birds of many kinds and having a rich stock of roots and fruits and having sweet water in abundance, Śrī Rāma for his part said to Lakṣmaṇa, "Soul-captivating is this delightful mountain adorned with many trees and creepers and abounds in roots and fruits. To me it appears to be a place where sustenance could be found with ease, O gentle brother ! (13-14) High-souled ascetics too dwell on this mountain. It may prove habitable, O dear brother ! Let us take up our abode here." (15)

इति सीता च रामश्च लक्षणश्च कुलाञ्जिलः । अंगमः याथम् भर्तु वाल्मीकिमांभवादयन् ॥ १६ ॥
 तान् महर्षिः प्रमुदितः पूज्यामास धर्मवित् । आस्यतांमति चोवाच्य स्वागते तं निवेद्य च ॥ १७ ॥
 ततोऽव्रवीन्महावाहुर्लक्षणं लक्षणाग्रजः । संनिवेद्य यथान्यायमात्मानमृपये प्रभुः ॥ १८ ॥
 लक्षणानय दारुणि दृढानि च वराणि च । कुरुत्वावस्थं सौम्य वासे मेऽभिरतं सनः ॥ १९ ॥
 तस्य तद् वचने श्रुत्वा सौमित्रिविवेदान् द्रुमान् । आजहार ततश्चके पर्णशालमरिदमः ॥ २० ॥
 ता निष्ठितां बद्धकद्य दृष्ट्वा रामः सुर्दर्शनाम् । शुश्रूपमाणमेकाग्रधिदं वचनमव्रीत् ॥ २१ ॥

Saying so and entering the hermitage (of Vālmīki), Sītā and Śrī Rāma, and with joined palms Lakṣmaṇa too greeted Sage Vālmīki. (16) Greatly delighted and offering welcome to Śrī Rāma (the principal guest), the eminent sage (Vālmīki), who knew what is right, received them with honour and said, "Boasted!" (17) Duly presenting himself to the seer according to the rules of propriety (obtaining in those days), the powerful Śrī Rāma of mighty arms, the eldest brother of Lakṣmaṇa, then spoke (as follows) to Lakṣmaṇa:—(18) 'Fetch,

O Lakṣmaṇa, strong and excellent logs of wood and erect a hut, O gentle brother! My mind is intent on dwelling here.' (19) Hearing his aforesaid command, Lakṣmaṇa (son of Sumitrā) brought boughs of various trees and with them the prince, a subduer of his foes, erected a hut of leaves. (20) Seeing the hut consolidated (with a wall of strong wooden stakes) and thatched and charming to look at, Śrī Rāma spoke as follows to Lakṣmaṇa (who stood listening with rapt attention):—(21)

ऐणेर्यं मांसमादृत्य शाला यक्ष्यामहे वयम् । कर्तव्यं वास्तुशमनं सौमित्रे विरजीविभिः ॥ २२ ॥
 मृगं हत्वाऽनय क्षिप्रं लक्षणेह शुभेक्षणं । कर्तव्यः शास्त्रद्वये हि विविर्धमैमनुस्तर ॥ २३ ॥
 भ्रातुर्वचनमाज्ञाय लक्षणः परवीरहा । चकार च यथोक्तं हि तं रामः पुनरब्रवीत् ॥ २४ ॥
 ऐणेर्यं श्रपयस्वैतच्छाला यक्ष्यामहे वयम् । त्वरं सौम्यमुहूर्तोऽयं ध्रुवश्च दिवसो द्ययम् ॥ २५ ॥
 स लक्षणः कृष्णमृगं हत्वा मेधयं प्रतापवान् । अथ चिक्षेप सौमित्रिः समिद्वे जातवेदसि ॥ २६ ॥
 तत् तु पक्वं समाज्ञाय निष्ठतं छिन्नशोणितम् । लक्षणः पुरुषव्याघ्रमथ रात्रवमव्रीत् ॥ २७ ॥
 अयं सर्वः समस्ताङ्गः शृतः कृष्णमृगो मया । देवता देवसंकाशं यजस्व कुशलो ह्यमि ॥ २८ ॥

"Fetching the pulp* of the bulb known by the name of Gajakanda we shall propitiate the deity presiding over the hut (roasting the pulp and offering it as an oblation to the deity). The

rite of appeasing the (evil) spirits haunting a newly-erected structure must be gone through by those wishing to live long. (22) Digging out the bulb known by the name of Gajakanda,

* The words 'ऐणेर्यं मांसम्' in the above verse has been purposely taken to mean the pulp of the bulb known by the name of Gajakanda; for if the words are interpreted otherwise in the sense of the meat of a deer, such an interpretation would expose Śrī Rāma to self-contradiction inasmuch as he has already signified his intention in the presence of his own beloved mother "to live on bulbs, roots and fruits (alone) during the period of his exile in the forest, forsaking meat like ascetics" (II. xx. 29), reiterated this intention to live on fruits and roots to his father in II. xxxiv. 59 and repeated the thing once more to Sage Bharadvāja in II. liv. 16. And since it has been said by the poet himself in praise of Śrī Rāma elsewhere that he never altered his statement (रामो द्विनीभिमाष्टे) and firmly adhered to his utterances, he could not even be conceived to have gone back upon his word.

† The *Madanapāla-Nighantu* treats the word 'मृग' as an equivalent of the bulb named Gajakanda.

bring it here at once, O fair-eyed Lakṣmaṇa; for the procedure laid down in the scriptures must be observed. (Always) mind your sacred obligations." (23) Clearly perceiving the command of his (eldest) brother, the aforesaid Lakṣmaṇa, the destroyer of hostile warriors, actually did as he was told and Śrī Rāma said to him again, "Dress this bulb, we shall propitiate the deities (the fire-god, Parjanya and so on, numbering fifty) presiding over the hut (by offering the dressed bulb to them). Look sharp! The current is a propitious hour and this day too bears the name of 'Dhruva'* (undying)." (24-25) Unearthing the bulb, which has a black peel

रामः स्नात्वा तु नियतो गुणवाङ्गप्रोविदः । संग्रहेणाकरेत् सर्वान् मन्त्रान् सत्रावसानिकान् ॥ २९ ॥
 इष्टा देवगणान् सर्वान् विवेशावसथं शुचिः । बभूव च मनोह्नादो रामस्यामिततेजसः ॥ ३० ॥
 वैश्वदेवदलिं कृत्वा रौद्रं वैष्णवमेव च । वास्तुसंशमनीयानि मङ्गलानि प्रवर्तयन् ॥ ३१ ॥
 जपं च न्यायतः कृत्वा स्नात्वा नद्यां यथाविष्णि । पापसंशमनं रामश्चकार बलिमुत्तमम् ॥ ३२ ॥
 वेदिस्थलविधानानि चैत्यान्यायतनानि च । आश्रमस्यानुरूपाणि स्थापयामास राघवः ॥ ३३ ॥
 तां वृक्षपर्णच्छदां मनोज्ञां यथाप्रदेशं सुकृतां निवाताम् ।
 वासाय सर्वे विविशुः समेताः सभां यथा देवगणाः सुधर्माम् ॥ ३४ ॥
 सुरभ्यमासाद्य तु चित्रकूटं नदीं च ता माल्यवती सुतीर्थाम् ।
 ननन्द हृष्टे मृगपञ्जिष्ठां जहौ च दुःखं पुरविप्रवासात् ॥ ३५ ॥

इत्याहे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोऽध्याकाण्डे षट्पञ्चाशः सर्गः ॥ ५६ ॥

Having finished his bath and fully disciplined as he was, Śrī Rāma, for his part, who was full of virtues and well-versed in the sacred texts to be muttered on the occasion, went through in brief the ceremony of Vāstu-Śānti, reciting the sacred texts bearing on the conclusion of a sacrificial performance. (29) Having propitiated all the hosts of gods presiding over the (newly-erected) hut and (thus) purified, Śrī Rāma entered the hut. Nay,

and is fit for being offered as an oblation to gods, the aforesaid Lakṣmaṇa, son of Sumitṛā, full of glory as he was, forthwith cast it into a blazing fire. (26) Having definitely come to know that its pulp had been fully roasted and dressed and divested of its ruddy colour, Lakṣmaṇa now submitted (as follows) to Śrī Rāma, a tiger among men.—(27) "This bulb, known by the name of Gajakanda and endowed with a black peel, and by which all disordered limbs are put right, has been fully dressed by me. (Pray) propitiate the gods (presiding over the hut by offering it as an oblation to them), inasmuch as you are well-versed in the rite, O brother vying with gods (in glory)!" (28)

(great) satisfaction of mind was caused (thereby) to Śrī Rāma, who was possessed of immense glory. (30) Having bathed in the river (Mandākinī) according to the procedure laid down in the scriptures and muttered sacred texts (such as the Gāyatrī) in the right way, and intending as he did to perform solemn rites calculated to ward off the evils attendant on a new construction, Śrī Rāma offered excellent oblations to Lord Rudra and Lord Viṣṇu too after

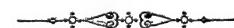
* According to the popular astrological work 'Muhūrta-Chintāmaṇi' the three lunar mansions bearing the part name of Uttarā, viz., Uttarā Phālguni, Uttarāśāḍhā and Uttarā Bhādrapadā, and Rohini, as well as Sunday are spoken of as 'Dhruva' and 'Sthita'. They are looked upon as auspicious for Graha-Śānti, Vāstu-Śānti etc.

† The compound word 'समस्ताङ्गः' should be split up as 'सम्यग् भवन्ति अस्तानि अङ्गानि येन सः'

performing the Vaiśwadeva (a religious ceremony which ought to be performed every morning and evening and especially before the midday meal and consists in homage paid to the Viśwedevas followed by Baliharaṇa or offering of small portions of cooked food to the gods who give the food and especially to the god of fire, who cooks the food for us and bears the offering to heaven). (31-32) Śri Rāma (a scion of Raghu) erected and consecrated altars of a size proportionate to the hut for offering oblations to the eight guardians of the quarters and the intermediate points and Chaityas (places of worship for Ganeśa and other gods) and Ayatanas

(places for worship for Lord Viṣṇu and others). (33) (Even) as multitudes of gods entered their assembly hall named Sudharmā (in heaven), all (the three princely exiles) entered together for habitation the aforesaid soul-captivating hut, thatched with the leaves of trees, erected well on a suitable site and sheltered from winds. (34) Rejoiced to reach the exceedingly delightful Chitrakoot and the celebrated river, Mālyavati (Mandakīnī), which was provided with good descents and was sought by beasts and birds, Śri Rāma for his part rejoiced and shed the agony caused by his exile from the city (of Ayodhya). (35)

*Thus ends Canto Fifty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Ṛṣi and the oldest epic.*



सम्पन्नाशः सर्गः

Canto LVII

Having been told of Śri Rāma's departure for Chitrakoot by the spies of Guha and taking leave of the latter, Sumantra drives back to Ayodhya. Entering the royal gynaecium, he submits to the emperor what he reported earlier to the citizens who followed his chariot. Daśaratha and Kausalyā fall into a swoon to hear about Śri Rāma's departure for Chitrakoot, and all the inmates of the gynaecium burst into a wail from agony.

कथयित्वा तु दुःखार्तः सुमन्त्रेण चिरं सह । रामे दक्षिणकूलये जगाम स्वगृहं गुहः ॥ १ ॥
 भरद्वाजभिगमनं प्रयागे च सभाजनम् । आ गिरेर्गमनं तेषां तत्रस्थैरभिलक्षितम् ॥ २ ॥
 अनुजातः सुमन्त्रोऽथ योजयित्वा हयोत्तमान् । अयोध्यामेव नगरीं प्रवौयौ गाढदुर्मनाः ॥ ३ ॥
 स वनानि सुगन्धीनि सरितश्च सरांसि च । पश्यन् यत्तो यत्तौ शीत्रं ग्रामाणि नगराणि च ॥ ४ ॥
 ततः सायाहसमये द्वितीयेऽनि सारथिः । अयोध्यां समनुप्राप्य निरानन्दां ददर्श ह ॥ ५ ॥
 स शून्यामिव निःशब्दां दृष्ट्वा वरमदुर्मनाः । सुमन्त्रश्चिन्तयामास शोकवेगसमाहतः ॥ ६ ॥
 कच्चिन्न सगजा साश्वा सजना सजनाधिपि । रामसंतापदुःखेन दग्धा शोकाग्निना पुरी ॥ ७ ॥

Having talked long with Sumantra (on the virtues of Śri Rāma), Guha for his part, stricken as he was with agony

(due to separation from Śri Rāma), left for his home when Śri Rāma set his foot on the southern bank of the Ganga. (1)

The meeting (of ŚRĪ Rāma and others) with Bharadwāja at Prayag and their reception (by the latter) as well as their journey up to the Chitrakoot hill was witnessed by the spies (of Guha) at Srингaverpur (and reported to Sumantra). (2) Therefore, yoking the excellent horses to his chariot, when granted leave (by Guha), Sumantra drove straight to Ayodhya, deeply disconsolate at heart. (3) Viewing woodlands diffusing sweet odours, rivers and lakes, villages and cities, the charioteer carefully drove along at a

इति चिन्तापरः सूतो वाजिभिः शीघ्रयायिभिः
सुमन्त्रमभियान्तं तं शतशोऽथ सहस्राः
तेषा शर्वांस गङ्गायामहमामुच्छ्य राघवम्
ते तीर्णा इति विज्ञाय वाष्पपूर्णमुखा नराः
शुश्राव च वचस्तेपां वृन्दं वृन्दं च तिष्ठताम्
दानशशिवाहेषु समाजेषु महसु च
किं समर्थं जनस्यास्य किं प्रियं किं सुखावहम्

Reaching the city gate by the chariot driven by swift-going horses, while pondering thus, the charioteer they say hastily entered the city. (8) Inquiring where ŚRĪ Rāma was, people forthwith rushed in their hundreds and thousands towards Sumantra, who was driving in the direction of the palace. (9) He replied to them, "Taking leave of ŚRĪ Rāma (a scion of Raghu), when sent back by that pious and lofty-minded prince, on the bank of the Ganga (at Srингaverpur), I have returned (from that place)." (10) Coming to know for certain that the exiles had crossed the Ganga, and sighing with the words "Oh, fie upon us !" people with

वातायनगतानां च श्रीणामन्वन्तरापणम्
स राजमार्गमन्तेन सुमन्त्रः पिहिताननः
मोऽवतीर्य रथाच्छीर्णं राजवेशम् प्रविश्य च
हर्म्यैर्मिनैः प्रासादैरवेश्याथ समागतम्
आयनैर्विमलैर्नैत्रैरश्रुवेगपरिष्टुतैः
ततो दशरथश्रीणां प्रासादैर्यस्तस्ततः

quick speed. (4) Duly reaching Ayodhya at dusk on the second day (since his departure from Srингaverpur), the charioteer found it cheerless; so it is said. (5) Greatly troubled in mind to see Ayodhya noiseless as though desolate, and overpowered with the vehemence of grief, Sumantra reflected:—(6) "I hope the city (of Ayodhya) with its elephants, horses, people and sovereign has not been consumed by the fire of grief caused by the agony of separation from ŚRĪ Rāma." (7)

। नगरद्वारमासाद्य त्वरितः प्रविवेश ह ॥ ८ ॥
। कराम इति पृच्छन्तः सूतमन्यद्रवन् नराः ॥ ९ ॥
। अनुजातो निवृत्तोऽस्मि धार्मिकेण महात्मना ॥ १० ॥
। अहो धिगिति निःश्वस्य हा रामेति विचुक्त्युः ॥ ११ ॥
। हताः स सख्तु ये नेह पश्याम इति राघवम् ॥ १२ ॥
। न द्रश्यामः पुनर्जातु धार्मिकं राममन्तरा ॥ १३ ॥
। इति रामेण नगरं पित्रेव परिपालितम् ॥ १४ ॥

their faces bathed in tears cried aloud, "Ah Rāma !" (11) Nay, he heard the lament of the people, who stood in batches saying, "Doomed indeed are we, who do not perceive ŚRĪ Rāma (a scion of Raghu) in this chariot ! (12) (Alas) we shall never see the pious ŚRĪ Rāma in our midst again on the occasions of bestowing gifts, sacrificial performances and weddings nor in large gatherings. (13) The citizens of Ayodhya were looked after by ŚRĪ Rāma as by a father with due regard to what was conducive to one's good, what was agreeable to an individual and what brought happiness to one." (14)

। राममेवाभितसानां शुश्राव परिदेवनाम् ॥ १५ ॥
। यत्र राजा दशरथस्तदेवोपययौ यहम् ॥ १६ ॥
। कश्याः सप्ताभिकाम महाजनसमाकुलाः ॥ १७ ॥
। हाहाकारकृता नार्यो रामादर्शनकर्शिताः ॥ १८ ॥
। अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः ॥ १९ ॥
। रामशोकाभितसानां मन्दं शुश्राव जल्पितम् ॥ २० ॥

सह रामेण नियंतो विना राममिहागतः । सृष्टः किं नाम कौसल्यां क्रोशन्तीं प्रतिवक्ष्यति ॥ २१ ॥
यथा च मन्ये दुर्जीवमेवं न सुकरं श्रुतम् । आच्छिद्य पुत्रे निर्यते कौसल्या यत्र जीवति ॥ २२ ॥

Driving through the bazaars, Sumantra heard the wailing of women standing at the windows (of their houses) and feeling distressed on account of Śrī Rāma's exile. (15) His face covered (with cloth), the said Sumantra headed through the middle of the king's highway towards the palace where King Daśaratha was. (16) Quickly alighting from the chariot and entering the royal palace, he crossed the seven portals thronged with large crowds of men. (17) Finding from their mansions, seven-storied buildings and palaces that Sumanta had duly returned (from the forest without Śrī Rāma), ladies, who had been emaciated because of their not being able to see Śrī Rāma (all these days), burst into a loud wail. (18) Deeply distressed, the ladies gazed on

one another vacantly with their big eyes flooded with an upsurge of tears and (therefore) rid of their collyrium. (19) Then he heard the talk in low tones of the consorts of Emperor Daśaratha,—who were stricken with grief caused by separation from Śrī Rāma,—from their palaces here and there. (20) (They said to one another):—“What reply will the charioteer (Sumantra), who departed (from Ayodhya) with Rāma and has returned to the capital without Rāma, give to the screaming Kausalyā (when questioned by her) ? ” (21) Since Kausalyā continues to survive even though her son (Rāma) has left (Ayodhya) relinquishing the throne, I (am led to) believe that surely it is not so easy to end one's life as it is hard to preserve life (against odds).” (22)

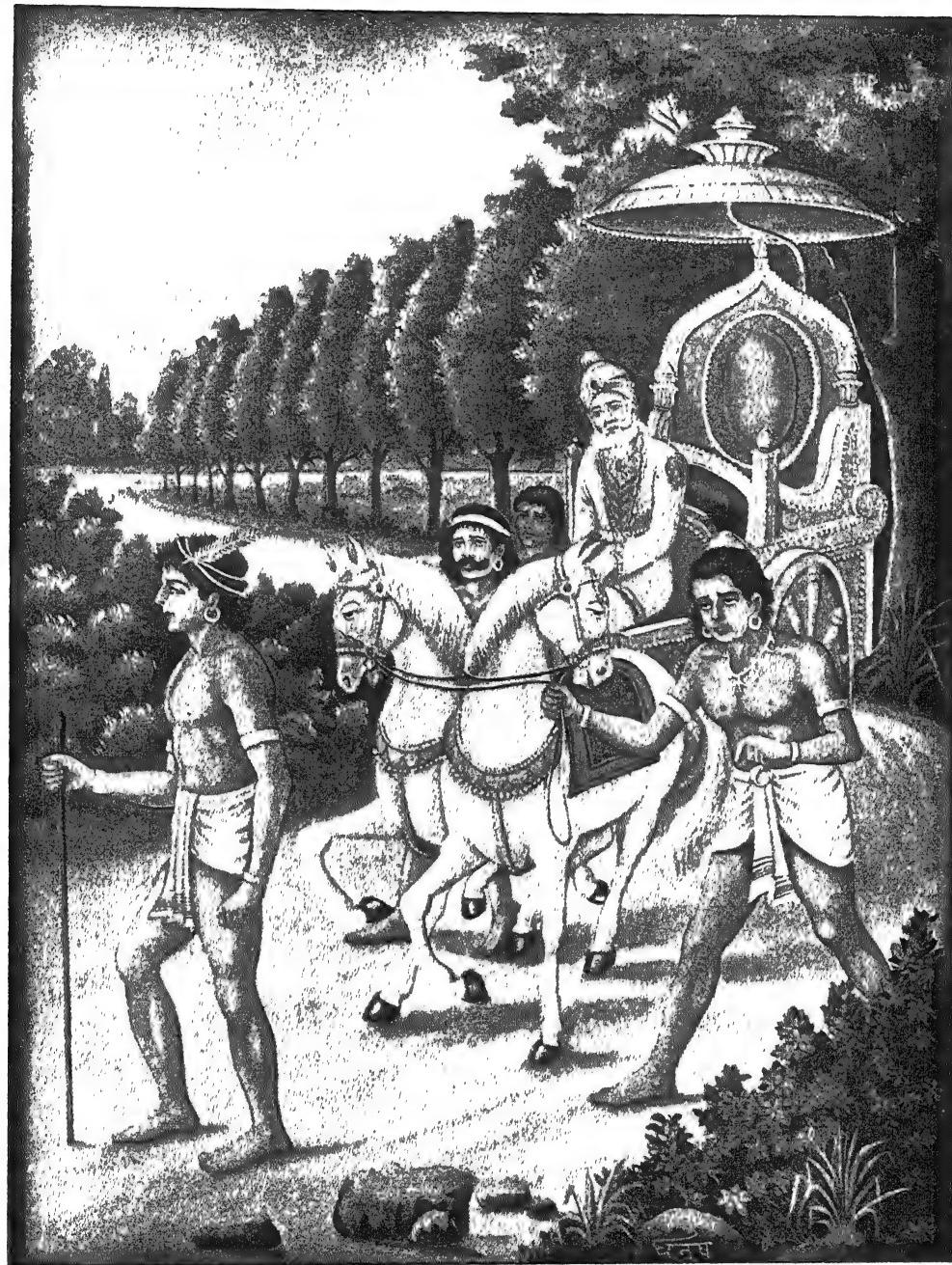
सत्यरूपं तु तद् वाक्यं राजस्त्रीणां निशमयन् । प्रदीप इव शोकेन विवेश सहसा श्वरम् ॥ २३ ॥
स प्रविश्याष्टमीं कक्षां राजानं दीनमातुरम् । पुत्रशोकपरिद्यूनमपश्यत् पाण्डुरे गृहे ॥ २४ ॥
अभिगम्य तमासीनं राजानमभिवाद्य च । सुमन्त्रो रामवचनं यथोक्तं प्रत्यवेदयत् ॥ २५ ॥
स तृष्णीमेव तच्छ्रुत्वा राजा विद्रुतमानसः । मूर्च्छितो न्यपतद् भूमौ रामशोकाभिपीडितः ॥ २६ ॥
ततोऽन्तःपुरमाविद्धं मूर्च्छिते पृथिवीपतौ । उच्छ्रित्य बाहू चुक्रोश नृपतौ पतिते क्षितौ ॥ २७ ॥
सुमित्रया तु सहिता कौसल्या पतितं पतिम् । उथापयामास तदा वचनं चेदमब्रवीत् ॥ २८ ॥

Hearing the aforesaid truthful assertion of the king's consorts, Sumantra for his part entered the palace all at once as though he were set ablaze with grief. (23) Entering the eighth gateway, he beheld in the white chamber the afflicted and over-anxious monarch withered through grief for his son. (24) Approaching the aforesaid king, who was seated, and greeting him, Sumantra delivered (to him) the message of Śrī Rāma as instructed (by the latter). (25) Hearing that message

in perfect silence, the aforesaid monarch felt perplexed in mind and dropped unconscious to the ground, tormented as he was with grief caused by separation from Śrī Rāma. (26) The emperor having fainted, the (entire) gynaecium now felt sore distressed. (And) when the king fell to the ground, the inmates of the gynaecium burst into a wail raising their arms. (27) Assisted by Sumitrā, Kausalyā for her part lifted up her fallen husband on that occasion and submitted as follows:—(28)

इमं तस्य महाभाग दूतं दुष्करकारिणः । वनवासादनुप्राप्तं कस्मान्न प्रतिभाषसे ॥ २९ ॥
अद्यैममनयं कृत्वा व्यपत्रपसि राघव । उत्तिष्ठ सुकृतं तेऽस्तु शोके न स्यात् सहायता ॥ ३० ॥
देव यस्या भयाद् रामं नानुपृच्छसि सारथिम् । नेह तिष्ठति कैकेयी विश्रब्धं प्रतिभाष्यताम् ॥ ३१ ॥

Kalyana-Kalpataru



Sumantra returning to Ayodhya

सा तथैकत्वा महाराजं कौसल्या शोकलालसा । धरण्णां निपपाताशु बाष्पविप्लुतभाषिणी ॥ ३२ ॥
 विलपन्तीं तथा दृष्टा कौसल्यां पतितां भुवि । पतिं चावेश्य ताः सर्वाः समन्ताद् रुदुः छ्रियः ॥ ३३ ॥
 ततस्तमन्तःपुरनादमुत्थितं समीक्ष्य वृद्धास्तस्त्राश्र मानवाः ।
 छ्रियश्च सर्वा रुदुः समन्ततः पुरं तदासीत् पुनरेव संकुलम् ॥ ३४ ॥
 दृश्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकांडे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

"Wherefore, O highly blessed king, do you not make answer to the messenger of Rāma,—who has accomplished a difficult task,—returned from his (recent) trip to the forest ? (29) Having perpetrated this unseemly act (in the shape of banishing your eldest and worthiest son), do you feel abashed today, O scion of Raghu ? (Kindly) get up ! Let your virtue (resulting from your devotion to truth) abide. In the event of your giving way to grief, your associates (too) may cease to be. (30) Kaikeyī, for fear of whom you do not address inquiries concerning Rāma to the charioteer (Sumantra), O lord,

is not present here. (Therefore) reply may be given (to Sumantra) with confidence." (31) Having submitted to the emperor as aforesaid, the celebrated Kausalyā, who was wholly given up to grief, and was faltering through tears, forth with dropped to the ground. (32) Seeing Kausalyā fallen to the ground wailing as aforesaid, and gazing on their husband (lying senseless), all those ladies around her wept. (33) Perceiving that (plaintive) cry raised in the gynaeceum, men, (both) aged and young, and all women flocked around weeping and the city of Ayodhya was agitated once more. (34)

*Thus ends Canto Fifty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

अष्टपञ्चाशः सर्गः

Canto LVIII

Bewailing the lot of Sri Rāma, Sītā and Lakṣmaṇa, who did not in any way deserve the hardships they were undergoing in the forest, the emperor urges Sumantra to deliver their parting message and the charioteer proceeds to tell him what they said.

प्रत्याश्वस्तो यदा राजा मोहात् प्रत्यागतस्मृतिः । तदाऽज्जुहाव तं सूर्यं रामवृत्तान्तकारणात् ॥ १ ॥
 तदा सूर्यो महाराजं कृताङ्गलिरुपस्थितः । राममेवानुशोचनं दुःखशोकसमन्वितम् ॥ २ ॥
 वृद्धं परमसंतप्तं नवग्रहिमित्र द्विपम् । विनिःश्वसनं ध्यायन्तमस्वस्थमिव कुञ्जरम् ॥ ३ ॥
 राजा तु रजया सूर्यं धत्ताङ्गं समुपस्थितम् । अशुर्गूर्णमुखं दीनमुगाच परमार्तवत् ॥ ४ ॥

When the king woke from his swoon, consciousness having returned (to him) he confidently summoned (to his presence) the charioteer (Sumantra) in order to hear the news about Sri

Rāma. (1) With joined palms the charioteer then sought the presence of the aged emperor, who was dolefully sighing, seized as he was with agony and grief and, feeling sore distressed and ill at ease, was

mourning for Śrī Rāma alone and (thus) resembled a newly-captured elephant hissing and remembering the leader of its herd. (2-3) Like one sore afflicted, the king

for his part said to the charioteer, who stood respectfully, wearing a wretched look, his limbs stained with dust and his face bathed in tears:—(4)

क तु वस्यति धर्मात्मा बृक्षमूलमुपांशितः । सोऽयन्तसुखितः सूत किमशिष्यति राघवः ॥ ५ ॥
दुःखसानुचितो दुःखं सुमन्त्र शशनेचितः । भूमिपालात्मजो भूमौ शेते कथमनाथवत् ॥ ६ ॥
यं यान्तमनुयान्ति स पदातिरथकुञ्जरः । स वस्यति कथं रामो विजनं वनमाश्रितः ॥ ७ ॥
व्यालैमृगैराचरितं कृष्णसर्पिनेषवितम् । कथं कुमारै वैदेहा सार्व वनमुपाश्रितौ ॥ ८ ॥
मुकुमारा तत्स्तिन्य सुमन्त्र सह सीतया । राजपुत्रौ कथं पादैरवस्तु रथाद् गतौ ॥ ९ ॥
सिद्धार्थः खलु सूत त्वं येन दृष्टै ममात्मजौ । वनान्तं प्रविशन्तौ तावदिवनाविव मन्दरम् ॥ १० ॥
किमुवाच वचो रामः किमुवाच च लक्षणः । सुमन्त्र वनमासात्र किमुवाच च मैथिली ॥ ११ ॥
आसितं शयितं मुक्तं सूत रामस्य कीर्तय । जीविष्याभ्ययमेतेन यतातिरिव साधुपु ॥ १२ ॥

"Where will Rāma (a scion of Raghu), whose mind is given to piety, live taking shelter under a tree ? What, O charioteer, will he eat, having lived most comfortably (all these years) ? (5) How, O Sumantra, does the prince, who is undeserving of suffering and is worthy of reposing on a (costly) bed, lie down miserably on the ground like one forlorn ? (6) How will Rāma, whom foot-soldiers, chariots and elephants used to follow whenever he went out (of his palace), live confined to a lonely forest ? (7) How have the two princes taken up their abode with Sītā (a princess of the Videha clan) in a forest frequented by carnivorous animals and deer and infested with cobras ? (8) How did the two princes (Rāma and Lakṣmāna) with Sītā of delicate frame and engaged in austerities proceed on foot, getting

down from the chariot, O Sumantra ? (9) Accomplished of purpose indeed are you, O charioteer, by whom my aforesaid two sons (Rāma and Lakṣmāna) have been seen entering deep into the forest region as the Aświns (the twin-born physicians of gods) enter the precincts of Mount Mandara (a mountain frequented by gods). (10) Having reached the forest, O Sumantra, what words did Rāma utter and what did Lakṣmāna say ? And what did Sītā (daughter of the king of Mithilā) say ? (11) (Pray) speak (to me) about (the mode of) Rāma's sitting, lying down to sleep and eating, O charioteer ! I shall survive on the strength of this information (even) as King Yayāti (when hurled down from heaven on his stock of merits having been exhausted through self-praise) lived (happily) in the midst of pious souls.*" (12)

इति सूतो नरेन्द्रेण चोदितः सज्जमानया । उवाच वाचा राजानं स वाप्परिवद्या ॥ १३ ॥
अब्रवीमे महाराज धर्ममेवानुपालयन् । अङ्गलिं राघवः कृत्वा शिरसाभिप्रणम्य च ॥ १४ ॥
सूत मद्वचनात् तस्य तातस्य विदितात्मनः । शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥ १५ ॥
सर्वमन्तःपुरं वाच्यं सूत मद्वचनात् त्वया । आरोग्यमविशेषेण यथार्हमभिवादनम् ॥ १६ ॥

* We read in the Mahābhārata, Adiparva, how when doomed to fall from heaven, King Yayāti requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics—Aṭṭaka, Pratardana, Vasumān and King Śibi had been practising austerities, and had a discourse with them (Discourses LXXXVIII to XCII).

माता च मग कौसल्या कुशलं चाभिवादनम् । अप्रगां च वक्तव्या ब्रूयाश्चैनामिदं वचः ॥ १७ ॥
 धर्मनित्या यथाकालमन्यगारपरा भव । देवि देवस्य पादौ च देववत् परिपालय ॥ १८ ॥
 अभिमानं च मानं च त्यक्त्वा वर्तस्व मातृपु । अनुराजानमार्यो च कैकेयीमम्ब कारय ॥ १९ ॥
 कुमारे भरते वृत्तिर्वर्तितव्या च राजवत् । अप्यज्येष्ठा हि राजानो राजधर्ममनुसर ॥ २० ॥

Urged thus by the emperor, the said charioteer replied to the king in a faltering voice choked with tears (as follows) :—(13) “Joining his palms and offering respectful greetings with bent head and (thus) strictly following the prescribed course of conduct, O great king, ŚRI Rāma (a scion of Raghu) said to me, ‘The feet of that high-souled father (of mine), who has realized the Self and deserves to be greeted with bent head, should be saluted in my name, O charioteer ! (14-15) The whole gynaeceum, O charioteer, should be asked without distinction on my behalf of their welfare by you and should be offered greetings in order of their rank (seniority). (16) And my mother, Kausalyā, should be told of my welfare

भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च ।
 वक्तव्यश्च महावाहुरिक्षिताकुलनन्दनः ।
 अतिक्रान्तवया राजा भा स्मैनं व्यपरोरुधः ।
 अब्रवीच्चापि मां भूयो भृशमथृणि वर्तयन् ।
 इत्येवं मां महावाहुर्वन्नेव महायशाः ।

“Bharata (too) should be told of my welfare and admonished (in the following words) on my behalf :— (Pray) behave justly towards all your mothers. (21) The mighty-armed Bharata (the delight of Ikswāku’s race) should be further exhorted (as follows) :— (Even) when installed in the office of Prince Regent (please) serve your father, who (still) occupies the throne (of Ayodhya). (22) The king has gone beyond the age of rulership: do not dethrone him (on this

लक्ष्मणस्तु मुसंकुद्धो निःश्वसन् वाक्यमत्रवीत् । केनायमपराधेन राजपुत्रो विवासितः ॥ २६ ॥
 राजा तु स्वलु कैकेया लतु चाश्रुत्य शासनम् । कृतं कार्यमकार्यं वा वयं येनाभिपीडिताः ॥ २७ ॥

and offered greetings (on my behalf) and assured of my punctiliousness (with regard to my sacred obligations). Again the following message should be delivered to her :— (17) ‘Remain constantly devoted to righteousness and attend the fire-sanctuary at the proper time (the time of fire-worship). And tend, O godly lady, the feet of your spouse as those of a deity. (18) Shaking off pride (of descent) and self-esteem (born of seniority), treat my (other) mothers on an equal footing. And, O mother, treat Kaikeyī, to whom the king is (so) devoted, as superior (to you). (19) Treatment should be accorded to Prince Bharata as to His Majesty. Even though junior (in age) kings deserve to be honoured. (Pray) bear in mind your duty towards a king. (20)

सर्वस्वेव यथान्यायं वृत्ति वर्तस्व मातृपु ॥ २१ ॥
 पितरं यौवराज्यस्यो राज्यस्थमनुपालय ॥ २२ ॥
 कुमारराज्ये जीवस्व तस्यैवाज्ञाप्रवर्तनात् ॥ २३ ॥
 मातेव मम माना ते द्रष्टव्या पुत्रगर्धिनी ॥ २४ ॥
 रामो राजीवपत्राक्षो भृशमथृण्यवर्तयत् ॥ २५ ॥

score). (Therefore) by keeping up his authority alone maintain yourself by the office of Prince Regent.’ (23) Nay, shedding tears again and again, ŚRI Rāma further asked me to tell Bharata :— ‘My mother (Kausalyā), who is excessively fond of myself (her son), should be looked upon as your (own) mother.’ (24) Even while instructing me as aforesaid, the mighty-armed and highly illustrious ŚRI Rāma, who has eyes resembling the petals of a lotus, shed tears again and again. (25)

यदि प्रवाजितो रामो लोभकारणकारितम् । वरदाननिमित्तं वा सर्वथा दुष्कृतं कृतम् ॥ २८ ॥
 इदं तावद् यथाकाममीश्वरस्य कृते कृतम् । रामस्य तु परित्यागे न हेतुमुपलक्ष्ये ॥ २९ ॥
 असमीक्ष्य समारब्धं विरुद्धं बुद्धिलघवात् । जनयिष्यति मंकोशं राघवस्य विवासनम् ॥ ३० ॥
 अहं तावन्महाराजे पितृत्वं नोपलक्ष्ये । भ्राता भर्ता च बन्धुश्च पिता च मम राघवः ॥ ३१ ॥
 सर्वलोकप्रियं त्यक्त्वा सर्वलोकहिते रते । सर्वलोकोऽनुरज्येत कथं चानेन कर्मणा ॥ ३२ ॥
 सर्वप्रजाभिरामं हि रामं प्रवाज्य धार्मिकम् । सर्वलोकविरोधेन कथं राजा भविष्यति ॥ ३३ ॥

"Highly enraged, Lakṣmaṇa for his part spoke hissing as follows.—'For what offence has this prince (Śrī Rāma) been exiled ? (26) Having quickly promised to carry out the command of Kaikeyī, the king executed it, not minding whether it was worth doing or not, as a result of which we have been subjected to excessive suffering. (27) If the event of Śrī Rāma having been exiled was brought about through greed (for power) or because a boon had been granted to that effect (by the emperor), a wholly undesirable act has been done. (28) Whether this was done according to the king's pleasure or - through the will of Providence, I do not find any justification

whatsoever for Śrī Rāma's exile. (29) The exile of Śrī Rāma, which has been brought about contrary to usage without proper consideration due to shortsight, will lead to remorse. (30) I at any rate perceive no parenthood in the emperor. Śrī Rāma (a scion of Raghu) is my (elder) brother, master, kinsman and father too. (31) How can the entire populace be pleased through this act with the king, who is devoted to the good of all people having forsaken Śrī Rāma (the beloved of all people) ? (32) Having actually exiled the pious Śrī Rāma, the delighter of all the people, in opposition to the will of all people, how can father continue to be the king ?' (33)

जानकी तु महाराज निःश्वसन्ती तपस्त्विनी । भूतोपहतचित्तेव विष्ट्रिता विस्मृता स्थिता ॥ ३४ ॥
 अदृष्टपूर्वव्यसना राजपुत्री यशस्त्विनी । तेन दुःखेन रुदती नैव मां किंचिदवृतीत् ॥ ३५ ॥
 उद्दीक्षमाणा भर्तरं मुखेन परिशुष्यता । मुमोच सहसा बाष्पं प्रयान्तमुषवीक्ष्य सा ॥ ३६ ॥
 तथैव रामोऽश्रुमुखः कृताञ्जलिः स्थितेऽब्रवीललक्ष्मणवाहुपालितः ।
 तथैव सीता रुदती तपस्त्विनी निरीक्षते राजरथं तथैव माम् ॥ ३७ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

"Sītā (daughter of Janaka), for her part, who is engaged in austerities, stood sighing and motionless, oblivious of everything as though her mind was possessed by a spirit, O emperor ! (34) Having never seen adversity before, the illustrious princess did not speak anything at all to me, weeping as she did due to the distress of her husband. (35) Seeing me about to

depart (for Ayodhya), she suddenly broke into tears as she stood looking at her husband with a withering face. (36) Precisely as aforesaid spoke Śrī Rāma, protected by the arms of Lakṣmaṇa, and standing with joined palms, his face covered with tears. And so did Sītā, engaged in austerities, gaze weeping on the royal chariot (driven by me) as well as on me." (37)

*Thus ends Canto Fifty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
 of Vālmiki, the work of a Rsi and the oldest epic.*

एकोनषष्ठितमः सर्गः

Canto LIX

To satisfy the emperor's curiosity Sumantra tells him further of Śri Rāma's departure for the forest, and also apprises him of the pitiable condition of the animate as well as of the inanimate creation in his realm as also of his capital consequent on Śri Rāma's exile. Hearing of the woeful tale, Daśaratha raves like a madman in many ways in the presence of the charioteer-minister.

मम त्वश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि । उष्णमशु विमुच्चन्तो रामे सम्प्रस्थिते वनम् ॥ १ ॥
 उभाभ्यां राजपुत्राभ्यामथ कुलाहमज्जलिम् । प्रस्थितो रथमास्थाय तद् दुःखमपि धारयन् ॥ २ ॥
 गुहेन सार्धे तत्रैव स्थितोऽस्मि दिवसान् बहून् । आशया यदि मां रामः पुनः शब्दापयेदिति ॥ ३ ॥
 विषये ते महाराज महाव्यसनकर्शिताः । अपि वृक्षाः परिम्लानाः सपुष्पाङ्कुरकोरकाः ॥ ४ ॥
 उपतप्तोदका नद्यः पत्वलानि सरांसि च । परिशुष्कपलाशानि वनान्युपवनानि च ॥ ५ ॥
 न च सर्पन्ति सत्यानि व्याला न प्रचरन्ति च । रामशोकभिभूतं तन्निकूजमिव तद् वनम् ॥ ६ ॥
 लीनपुष्करपत्राश्च नद्यश्च कलुषोदकाः । संतसपद्माः पद्मियो लीनमीनविहंगमाः ॥ ७ ॥
 जलजानि च पुष्पाणि मात्यानि स्थलजानि च । नातिभान्त्यल्पगन्धीनि फलानि च यथापुरम् ॥ ८ ॥
 अत्रोदानानि शून्यानि प्रलीनविहगानि च । न चाभिरामानारामान् पश्यामि मनुर्जर्बभ ॥ ९ ॥

"Offering salutation with joined palms to both the princes on Śri Rāma having duly departed for the forest, and mounting the chariot, I too forthwith made ready to depart (for Ayodhya), restraining that (unbearable) agony (of separation from Śri Rāma). My horses, however, (even) as I turned my back (on Śri Rāma) did not proceed on their journey (to Ayodhya) and stood shedding tears of grief. (1-2) I remained with Guha (the chieftain of Śringaverpur) at his own place for many (three) days in the hope that Śri Rāma might probably call me again (through foresters). (3) Withered through intense suffering, O great monarch, even trees in your kingdom with their flowers, shoots and buds have been blasted. (4) The water of the rivers as well as of ponds and lakes has got dried up. (Nay) the leaves in the wood and groves

have got withered. (5) Living beings (in the forest) do not move about nor do reptiles crawl (even in search of food), the (entire) living creation being overwhelmed with grief born of separation from Śri Rāma. (Nay) the forest on the way is noiseless (too) as it were (though full of birds). (6) The water of the rivers, again, has become turbid and the leaves of the lotuses in them have fallen down. The lotuses in the ponds have got dried up and the fishes and water-fowls in them have perished. (7) Nay, giving forth very little fragrance, aquatic flowers and those growing on land do not look very charming and fruits (too) are not so luscious as before. (8) Desolate are the gardens in the city and the birds in them have disappeared. Nor do I find the parks (so) pleasing, O jewel among men ! (9)

प्रविशन्तमयोध्यायां न कश्चिदभिनन्दति । नरा रामसपश्यन्तो निःश्वसन्ति सुहुम्हृष्टः ॥ १० ॥
देव राजरथं दृष्ट्वा विना रामिहागतम् । दूरादश्मुखः सर्वो राजमार्गे गतो जनः ॥ ११ ॥
हम्यैर्विमानैः प्रासादैरवेश्य रथमागतम् । हाहाकारकृता नार्यो रामादर्शनकर्षिताः ॥ १२ ॥
आत्रत्विमलैर्नेत्रैरश्रुवेगपरिष्कृतैः । अन्योन्यमभिवीक्षनेऽव्यक्तमार्ततराः स्त्रियः ॥ १३ ॥
नामित्राणां न मित्राणामुदासीनजनस्य च । अहमार्ततया कंचिद् विशेषं नोपलक्ष्येऽप्य ॥ १४ ॥
अप्रहृष्टमनुष्या च दीननागतुरंगमा । आर्तस्वरपरिम्लाना विनिःश्वसितनिःस्वना ॥ १५ ॥
निरानन्दा महाराज रामप्रत्राजनानुरा । कौसल्या पुत्रहीनेव अयोध्या प्रतिभाति मे ॥ १६ ॥

"None greeted me as I entered Ayodhya. Not perceiving ŚRī Rāma, men sighed again and again. (10) Seeing from a distance the royal chariot arrived in Ayodhya without ŚRī Rāma, O lord, all the people present on the main road had their faces covered with tears. (11) Perceiving from their mansions, seven-storeyed buildings and palaces the chariot returned (from the forest), the ladies, who were feeling distressed due to their not being able to see ŚRī Rāma, broke into lamentation. (12) The ladies, who were sore afflicted (due to the exile of ŚRī Rāma)

mutely gazed on one another with their large eyes flooded with an upsurge of tears, their collyrium washed (thereby). (13) I do not perceive any difference in point of affliction between his enemies, friends and neutrals. (14) With its cheerless men and women and wretched elephants and horses, (nay) looking blasted through plaintive cries and full of noise in the shape of sighs, O great monarch, Ayodhya appears to me joyless and distressed through the banishment of ŚRī Rāma, like Empress Kausalyā, bereft of her son." (15-16)

सूतस्य वचनं श्रुत्वा वाचा परमदीनया । बाष्पोपहतया सूतमिदं वचनमब्रवीत् ॥ १७ ॥
कैकेय्या विनियुक्तेन पापाभिजनभावया । मया न मन्त्रकुशलैर्वृद्धैः सह समर्थितम् ॥ १८ ॥
न सुहृद्दिनं चामात्यैर्मन्त्रित्वा सनैगमैः । मयायमर्थः समोहात् खीरेतोः सहसा कृतः ॥ १९ ॥
भविनव्यतया नूनमिदं वा व्यसनं महत् । कुलस्यास्य विनाशाय प्राप्तं सूतं यद्वच्छया ॥ २० ॥
सूतं यद्यस्ति ते किंचिन्मयापि सुकृतं कृतम् । त्वं प्रापयागु मां रामं प्राणाः संत्वरयन्ति माम् ॥ २१ ॥
यद्यद्यापि ममैवाज्ञा निवर्तयतु राघवम् । न शक्ष्यामि विना रामं सुहूर्तमपि जीवितुम् ॥ २२ ॥
अथग्नापि महावाहुर्गतो दूरं भविष्यति । मामेव रथमारोप्य शीघ्रं रामाय दर्शय ॥ २३ ॥
वृत्तदंश्टो महेष्वासः क्वासौ लक्षणपूर्वजः । यदि जीवामि साध्वेनं पश्येयं सीतया सह ॥ २४ ॥
लोहिताक्षं महावाहुमासुक्तमणिकुण्डलम् । रामं यदि न पश्येयं गमिष्यामि यमक्षयम् ॥ २५ ॥
अतो तु किं दुःखतरं योऽहमिक्ष्वाकुनन्दनम् । इमामवस्थामापनो नेह पश्यामि राघवम् ॥ २६ ॥
हा राम रामानुज हा हा वैदेहि तपस्विनि । न मां जानीत दुःखेन चियमाणमनाथवत् ॥ २७ ॥

Hearing the submission of Sumantra, Daśaratha made the following reply to the charioteer in a most piteous tone, faltering through tears:—(17) "No deliberation was made by me (on the point of sending Rāma into exile) with the elders clever in giving counsel, dictated as I was by Kaikeyi of sinful birth and intention. (18) Without taking counsel with my well-

wishers and ministers including those well-versed in the Vedas, was this step precipitately taken by me through excessive infatuation in order to please my wife. (19) Or this great calamity has surely taken us by surprise by the will of Providence for the destruction of this race, O charioteer! (20) If at all, O charioteer, any good turn has been done to you by me, take you me at once

to Rāma; (for) my senses are importunately hastening me (to catch a last glimpse of Rāma). (21) If my authority alone prevails even today, let anyone fetch Rāma back (to Ayodhya); (for) I shall not be able to survive without Rāma even for an hour or so. (22) Or maybe the mighty-armed prince might have gone afar (by now). (In that case) helping me on to a chariot, promptly show me to Rāma. (23) Where is that Rāma (the eldest brother of Lakṣmaṇa) who has pearl-like teeth and is possessed of a mighty bow ? I can survive only if I am properly able to see him with Sītā. (24) If

स तेन राजा दुःखेन भृशमर्पितचेतनः ।	शोकसागरमत्रवीत् ॥ २८ ॥
रामशोकमहावेगः सीताविरहपारगः ।	बाष्पवेगजलविलः ॥ २९ ॥
बाहुविक्षेपमीनोऽसौ विकन्दितमहास्वनः ।	प्रकीर्णकेशशैवालः कैकेयीवडवासुखः ॥ ३० ॥
ममाश्रुवेगप्रभवः कुबजाचाक्यमहाग्रहः ।	वरचेलो नृशंसाया रामप्रद्वाजनायतः ॥ ३१ ॥
यस्मिन् बत निमग्नोऽहं कौसल्ये राघवं विना । दुस्तरो जीवता देवि मयायं शोकसागरः ॥ ३२ ॥	
अवगाढः सुदुष्पारं श्वसितोर्मिमहावर्तो	
योऽहमिहाद्य राघवं दिव्यक्षमाणो न लभे सलक्षणम् ।	
इतीव राजा विलप्न् महायशा: पपात तूर्णं शथने स मूर्छ्न्तः ॥ ३३ ॥	
इति विलपति पार्थिवे प्रनष्टे करुणतरं द्विगुणं च रामहेतोः ।	
वचनमनुनिश्चम्य तस्य देवी भयमगमत् पुनरेव राममाता ॥ ३४ ॥	
इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनष्ठितमः सर्गः ॥ ५९ ॥	

His mind being overwhelmed with that (unbearable) agony, and plunged as he was in that ocean of grief, which was most difficult to cross, the aforesaid king spoke of his grief in terms of an ocean (in the following words) :—(28) "This ocean of grief, in which alas ! I am plunged, O Kausalyā, bereft as I am of Rāma, is difficult for me to cross while I am living, O godly lady ! (Consciousness of) Rāma's grief (caused by his separation from his parents, relations and friends etc.) is its tremendous force. Severance from Sītā is the other shore to which it extends. Outgoing and ingoing breaths are the waves and whirlpools. It is rendered turbid by (the water of rivers flowing into it in the shape of) the upsurge of tears (of Kausalyā and others). The throwing about of arms

I am not able to see the mighty-armed Rāma with reddish eyes and adorned with ear-rings made of gems, I shall (surely) reach the abode of Yama (the god of death). (25) What can possibly be more painful to me than the fact that I do not behold Rāma (a scion of Raghu), the delight of the [kṣvākus, at this juncture, when I am reduced to this (wretched) plight ? (26) Ah Rāma, ah Lakṣmaṇa (younger brother of Rāma), ah Sītā (a princess of the Videha clan), who are engaged in austerities, you do not know that I am dying through agony like a forlorn creature." (27)

(in agony) represents the (leaping of) fishes. The loud wailings represent its roaring. Dishevelled hair are the sea-weeds. Kaikeyī represents the submarine fire. It is the source of (showers in the form of) the welling up of my tears. The words of Mantharā are (so many) mighty alligators infesting its waters. The couple of boons (granted by me in favour of Kaikeyī) represent its coastline and (the term of) Rāma's exile marks its extent. (29—32) It is (most) unfortunate that I am unable to clasp on Rāma (a scion of Raghu) along with Lakṣmaṇa on this spot today, even though I long to see them." Lamenting thus, that highly illustrious monarch immediately dropped senseless as it were on the couch. (33) When the emperor fainted while

lamenting most piteously for Rāma as mother) once more fell a prey to aforesaid, Queen Kausalyā (Śri Rāma's twofold fear on hearing his wail. (34)

*Thus ends Canto Fifty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Rsi and the oldest epic.*

षष्ठितमः सर्गः

Canto LX

Sumantra does not succeed in soothing the agony of Kausalyā, who tossed about on the floor due to excess of grief over her separation from Śri Rāma, even though he consoles her by telling her that Śri Rāma, being resolute and high-minded, was living in the forest free from agony.

ततो भूतोपसृष्टेव वैपमाना पुनः । धरण्यां गतसत्त्वेव कौसल्या सूतमवीत् ॥ १ ॥
नय मां यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः । तान् विना क्षणमप्यद्य जीवितुं नोत्सहे ह्यहम् ॥ २ ॥
निवर्तय रथं शीघ्रं दण्डकान् नय मामपि । अथ तान् नानुगच्छामि गमिष्यामि यमक्षयम् ॥ ३ ॥
बाष्पवेगोपहतया स वाचा सज्जमानया । इदमाश्वासयन् देवीं सूतः प्राञ्जलिरत्रवीत् ॥ ४ ॥
त्यज शोकं च मोहं च सम्ब्रमं दुःखजं तथा । व्यवधूय च संतापं वने कस्यति राघवः ॥ ५ ॥
लक्ष्मणश्चापि रामस्य पादौ परिचरन् वने । आराधयति धर्मजः परलोकं जितेन्द्रियः ॥ ६ ॥

Trembling again and again as though possessed by a spirit, and lying on the floor as though life had departed from her, Kausalyā thereupon spoke to Sumantra (as follows):—(1) “Take me to the place where Rāma (a scion of Kakutstha), Sītā and Lakṣmaṇa happen to be; for without them I cannot bear to live even for a moment longer today. (2) Quickly take the chariot back and convey me too to the Dandaka forest. In case I do not follow them, I will proceed to the abode of Death.” (3)

Seeking to comfort the queen, the aforesaid charioteer submitted (to her) with joined palms as follows in a faltering voice choked with an upsurge of tears.—(4) “Abandon grief and infatuation as well as agitation born of sorrow; for, shaking off agony, Śri Rāma (a scion of Raghu) will take up his abode in the forest. (5) Serving the feet of Śri Rāma in the forest, Lakṣmaṇa too, who knows what is right and has subdued his senses, is straightening his path to the other world (thereby). (6)

विज्ञेऽपि वने सीता वासं प्राप्य गृहेष्विव । विश्रम्भं लभतेऽभीता रामे विन्यस्तमानसा ॥ ७ ॥
नास्या दैन्यं कृतं किंचित् सुसृक्षममपि लक्ष्यते । उचितेव प्रवासानां वैदेही प्रतिभाति मे ॥ ८ ॥
नगरोपवनं गत्वा यथा स रमते पुरा । तथैव रमते सीता निर्जनेषु वनेष्वपि ॥ ९ ॥
बालेव रमते सीता बालचन्द्रनिभानना । रामा रामे ह्यदीनात्मा विज्ञेऽपि वने सती ॥ १० ॥
तद्गतं हृदयं यस्यास्तदधीनं च जीवितम् । अयोध्या हि भवेदस्या रामहीना तथा वनम् ॥ ११ ॥
परिषुच्छति वैदेही ग्रामांश्च नगराणि च । गति दृष्टा नदीनां च पादपान् विविधानपि ॥ १२ ॥
रामं वा लक्ष्मणं वापि दृष्टा जानाति जानकी । अयोध्या क्रोशमात्रे तु विहारमिव सा श्रिता ॥ १३ ॥
हृदमेव सराम्यस्याः सहस्रोपज्जिप्तम् । कैकेयीसंश्रितं जलं नेदानीं प्रतिभाति माम् ॥ १४ ॥

"Getting her abode even in a lonely forest, Sītā, whose mind stands focussed on Śrī Rāma, remains undaunted and enjoys complacence (even) as in her (own) house. (7) Not the faintest dejection of any kind caused by her exile is traceable in her. The daughter of Janaka (the ruler of the Videha kingdom) appears to me as though accustomed to staying away from home (now and then). (8) Sītā finds as much delight in lonely forests as she used to do in the past whenever she visited the groves in the precincts of the city. (9) The charming and virtuous Sītā, whose countenance shone like the full moon and who was (ever) undepressed in spirits, surely found delight as a girl even in the lonely forest in the presence of Śrī

Rāma. (10) Devoid of Śrī Rāma (however) Ayodhya too would be no better than a forest to Sītā, whose heart is intent on him and whose life is dependent on him. (11) Seeing villages and cities too as well as the flow of rivers as also trees of every description, Sītā (a princess of the Videha clan) makes inquiries (concerning them of Rāma or Lakṣmaṇa, whoever is by her side). (12) Finding Śrī Rāma or Lakṣmaṇa (beside her), the daughter of Janaka feels that she is as it were on a visit to a pleasure-garden only a couple of miles away from Ayodhya. (13) I remember only this much pertaining to Sītā. The remark uttered by her only in an unguarded moment concerning Kaikeyī does not strike me (just) at present." (14)

ध्रुंसयित्वा तु तद् वाक्यं प्रमादात् पर्युपस्थितम् । ह्नादनं वचनं सूतो देव्या मधुरमवीत् ॥ १५ ॥
 अध्वना वातवेगेन सम्भ्रेमणातपेन च । न विगच्छति वैदेह्याश्रन्द्रांशुसदशी प्रभा ॥ १६ ॥
 सदृशं शतपत्रस्य पूर्णचन्द्रोपमप्रभम् । वदनं तद् वदान्याया वैदेह्या न विकम्पते ॥ १७ ॥
 अलक्तरसरक्ता भावलक्तरसवर्जितौ । अद्यापि चरणौ तस्याः पद्मकोशासमप्रभौ ॥ १८ ॥
 नूपुरोत्कृष्टलीलेव खेलं गच्छति भामिनी । इदानीमपि वैदेही तद्रागान्यस्तभूषणा ॥ १९ ॥
 गजं वा वीक्ष्य सिंहं वा व्याघ्रं वा वनमाश्रिता । नाहारयति संत्रासं बाहू रामस्य संश्रिता ॥ २० ॥
 न शोच्यास्ते न चात्मा ते शोच्यो नापि जनाधिपः । इदं हि चरितं लोके प्रतिष्ठास्यति शाश्वतम् ॥ २१ ॥
 विधूय शोकं परिहृष्टमानसा महर्षियाते पथि सुव्यवस्थिताः ।
 वने रता वन्यफलाशनाः पितुः शुभां प्रतिशां प्रतिपालयन्ति ते ॥ २२ ॥
 तथापि सूतेन सुयुक्तवादिना निवार्यमाणा सुतशोककर्शिता ।
 न चैव देवी विरराम कूजितात् प्रियेति पुत्रेति च राघवेति च ॥ २३ ॥
 इत्याख्ये श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाष्ठे षष्ठितमः सर्गः ॥ ६० ॥

Skipping over that reference that had escaped from his lips through inadvertence, the charioteer spoke the following agreeable words that brought delight to the queen:—(15) "The splendour of Sītā (a princess of the Videha clan), which resembles the moonlight, does not fade through (fatigue of the) journey, the violence of the winds, agitation (caused by the sight of fearful beasts etc.) and the heat of the sun. (16) The well-known face of princess of the

Videha clan), which resembles a lotus and whose effulgence vies with that of the full moon, never fades. (17) Her soles, which, though no longer painted with Alakta (the red juice obtained from the resin of certain trees), still look red as Alakta and cast an effulgence akin to that of a lotus bud. (18) The high-minded Sītā (a princess of the Videha clan), who has not renounced her jewels out of love for Śrī Rāma (who is pleased to see her adorned), walks in a charming gait, as though

outvying the cackling of swans by (the music of) her anklets. (19) Though living in the forest, she does not give way to fear on seeing an elephant or a lion or a tiger, fully dependent as she is on the arms of Sri Rāma. (20) Neither they nor your own self nor the king deserves to be pitied. This story (of Sri Rāma) will abide in the world for ever. (21) Having shaken off grief, the (three) exiles, who are firmly established with a highly delighted

mind on the path trodden by eminent sages and are enamoured of the forest, are fully implementing the sacred vow of their father, living on wild fruits (etc. alone)". (22) Even though being forbidden in the aforesaid manner by the charioteer, who spoke highly reasonable words, the queen (Kausalyā), who was torn with grief caused by separation from her son, did not cease in the least from crying out: "O my darling! O my son!! O scion of Raghu!!!". (23)

*Thus ends Canto Sixty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Rsi and the oldest epic.*

एकषष्टिमः सर्गः

Canto LXI

Apprehending danger to the king from his inability to bear the grief caused by separation from Sri Rāma, Kausalyā, though foremost among devoted wives, twits Daśaratha.

वनं गते धर्मरते रामे रमयतां वरे । कौसल्या रुदती चार्ता भर्तारमिदमब्रवीत् ॥ १ ॥
यद्यपि त्रिषु लोकेषु प्रथितं ते महद् यशः । सानुक्रोशो बदान्यश्च प्रियवादी च राघवः ॥ २ ॥
कथं नरवरशेषं पुचौ तौ सह सीतया । दुःखितौ सुखसंवृद्धौ वने दुःखं सहिष्यतः ॥ ३ ॥
सा नूतं तरुणी श्यामा सुकुमारी सुखोचिता । कथमुर्णं च शीतं च मैथिली विसहिष्यते ॥ ४ ॥
भुक्त्वाशनं विशालाक्षी सूपदंशान्वितं शुभम् । वन्यं नैवारमाहारं कथं सीतोपभोक्षते ॥ ५ ॥
गीतवादित्रिनिर्दोषं श्रुत्वा शुभसमन्विता । कथं क्रव्यादसिंहानां शब्दं श्रोष्यत्यशोभनम् ॥ ६ ॥

Sri Rāma, who was devoted to righteousness and was the foremost among those who bring delight (to the people), having departed for the forest, Kausalyā, who was feeling distressed (due to separation from her son) spoke weeping to her husband as follows—(1) “Although your great glory is extended through (all) the three worlds, and it is well known that you (a scion of Raghu) are full of compassion and generous and speak kindly (to all), you never paused to think how your aforesaid two sons (Rāma and Lakṣmana) with Sītā, who have been brought up in ease, will endure suffering in the forest

when faced with hardships, O jewel among the foremost of men! (2-3) Indeed how will that young and delicate-bodied princess of Mithila, who is still about sixteen years of age and is deserving of comforts, bear heat and cold? (4) How, having partaken of a rich diet with delicious sauces and other seasoned articles, will the large-eyed Sītā live on meals consisting of wild rice? (5) How, having listened to the sweet strains of vocal and instrumental music, will Sītā (who is richly endowed with auspicious qualities) bear to hear the unpleasant roar of lions, animals that feed on flesh? (6)

महेन्द्रध्वजसंकाशः क्व नु शेते महाभुजः । भुजं परिवर्संकाशसुपाधाय महाबलः ॥ ७ ॥
 पद्मवर्णं सुकेशान्तं पद्मनिःश्चामसुत्तमम् । कदा द्रक्षयामि रामस्य वदनं पुष्करेक्षणम् ॥ ८ ॥
 वज्रसारमयं नूनं हृदयं मे न संशयः । अपश्यन्त्या न तं यद् वै फल्गीदं सहस्राधा ॥ ९ ॥
 यत् त्वया करुणं कर्म व्यपोह्य मम बान्धवाः । निरस्ताः परिधावन्ति सुखार्हाः कृपणा वने ॥ १० ॥
 यदि पञ्चदशे वर्षे राघवः पुनरेष्यति । ज्याद् राजयं च कोशं च भरतो नोपलक्षते ॥ ११ ॥

"Where does the mighty-armed prince (Rāma),—who is possessed of great might and resembles (in delighting all) the banner raised in honour of the mighty Indra on the 12th of the bright half of Bhādrapada as a mark of festivities —repulse placing his arm, stout as an iron club, under his head for support ? (7) When shall I behold (again) the exquisite countenance of Rāma, which possesses the hue of a lotus (leaf) and is decked with lovely locks, (nay) whose breath emits the fragrance of a lotus and which is possessed of lotus-like eyes ?

भोजयन्ति किल श्राद्धे केन्नित् स्वानेव बान्धवान् । ततः पश्चात् समीक्षन्ते कृतकार्या द्विजोत्तमान् ॥ १२ ॥
 तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः । न पश्चात् तेऽभिमन्यन्ते सुधामपि सुरोपमाः ॥ १३ ॥
 ब्राह्मणेष्वपि वृत्तेषु भुक्तशेषं द्विजोत्तमाः । नाभ्युपेतुमलं प्राजाः श्रज्ञच्छेदभिवर्द्धमाः ॥ १४ ॥
 एवं कनीयसा भ्रात्रा भुक्तं राज्यं विशास्पते । भ्राता ज्येष्ठो वरिष्ठश्च किमर्थं नावमन्यते ॥ १५ ॥
 न परेणाहृतं भक्ष्यं व्याघ्रः सादितुमिच्छति । एवमेव नरव्याघ्रः परलीढं न मंस्यते ॥ १६ ॥
 हविराज्यं पुरोडाशः कुशा यूपाश्च खादिराः । नैतानि यातयामानि कुर्वन्ति पुनरध्वरे ॥ १७ ॥
 तथा ह्यात्मिदं राज्यं हृतसारां सुरामिव । नाभिमन्तुमलं रामो नष्टसोममिवाध्वरम् ॥ १८ ॥
 नैवंविधमसत्कारं राघवो मर्षविष्यति । बलवानिव शार्दूलो वालधेरभिमर्शनम् ॥ १९ ॥

"It is a well-known fact that some householders feed their own relations (daughter's sons and others) on the occasion of a Śrāddha (a ceremony in honour and for the benefit of dead relatives on their death anniversary and at other times) and their object (in the shape of making special gifts in their favour) having been accomplished, attend to the foremost of (other) Brahmins (invited for the Śrāddha) afterwards. (12) Of them such Brahmins as are men of character, learned and godlike do not accept afterwards even food which is delicious as ambrosia. (13) Even though it may be Brahmins that have finished

(8) Surely my heart is made of a substance as hard as adamant: there is no doubt about it, as (is clear from the fact that) it does not break into a thousand pieces even while I do not behold him ! (9) (Indeed) it was a cruel act (on your part) that, expelled by you, my near and dear ones, who were deserving of comforts, knock about in a wretched condition in the forest, leaving the city ! (10) (Even) if Rāma (a scion of Raghu) returns (to Ayodhya) in the fifteenth year, it is not expected that Bharata will relinquish the sovereignty and the exchequer. (11)

their meals (in the first instance), great Brahmins, who are highly enlightened, would not consent to partake of what is left after others have finished their meal, any more than bulls of excellent breed would brook the severance of their horns. (14) Why (then) will Rāma (who is the eldest and most deserving brother) not likewise disdain a kingship (already) enjoyed by a younger brother, O ruler of the people ? (15) A tiger would not partake of the food brought by another; even so Rāma (a tiger among men) would not set his heart on that which has been enjoyed by another. (16) The wise do not use for a second time in a sacrifice the following

already used (in another sacrifice), viz., sacrificial food, ghee, Purcdāśa (a mass of ground rice rounded into a kind of cake, usually divided into pieces placed on receptacles and offered as an oblation in fire), blades of Kuśa grass and sacrificial posts of Khadira wood. (17) Even so Rāma (too) will not be able to accept this sovereignty already

enjoyed (by Bharata), any more than one would set one's heart on wine deprived of its essence or on the remnants of the beverage called Soma, which is drunk during sacrificial performances. (18) Rāma (a scion of Raghu) will not suffer such indignity any more than a mighty tiger would brook the twisting of its tail. (19)

नैतस्य सहिता लोका भयं कुर्यामहमृषे । अधर्मं विह धर्मत्मा लोकं धर्मेण योजयेत् ॥ २० ॥

नन्वसौ काञ्चनैर्बण्णैर्महावीर्यो महामुजः । युगान्त इव भूतानि सागरानपि निर्देहैत् ॥ २१ ॥

स तादशः सिंहवलो वृषभाक्षो नरर्षमः । स्वयमेव हतः पित्रा जलजेनात्मजो यथा ॥ २२ ॥

द्विजातिचरितो धर्मः शास्त्रे दृष्टः सनातनैः । यदि ते धर्मनिरते त्वया पुत्रे विवसिते ॥ २३ ॥

गतिरेका पतिर्नार्या द्वितीया गतिरात्मजः । तृतीया ज्ञातयो राजंश्चतुर्थो नैव विच्छते ॥ २४ ॥

तत्र त्वं मम नैवासि रामश्च वनमाहितः । न वनं गन्तुमिच्छामि सर्वथा हा हता त्वया ॥ २५ ॥

हतं त्वया राष्ट्रमिदं सराज्यं हताः स्म सर्वाः सह मन्त्रिभिश्च ।

हता सपुत्रासि हताश्च पौराः सुतश्च भार्या च तव प्रदृष्टौ ॥ २६ ॥

(All) the worlds combined (against him) would not be able to inspire terror into him (even) in a major conflict. He (however) did not wrest the throne of Ayodhya (even though capable of doing so) because, his mind being intent on righteousness, he is vowed to lead (even) unrighteous people towards righteousness (by setting a noble example before them). (20) That mighty-armed prince, possessed as he is of extraordinary might, can, if he so wills, even dry up the oceans by his shafts with gilded feathers (even) as the god of destruction dissolves the elements at the time of universal dissolution. (21) That jewel among men, who is so powerful as indicated above, nay, who possesses the strength of a lion and has eyes big as those of a bull, has been ruined by his own father even as the brood of a fish are devoured by the fish itself. (22) A son who is deeply devoted to righteousness having been exiled by you, it is problematic

whether the path of virtue discovered by the ancient sages and followed by the twice-born really exists in your eyes. (23) The main support of a woman is her husband, the second is her son, the third is her kindred, there is no fourth support at all, O king ! (24) Of the aforementioned (three) supports, you (my husband) are surely no support for me (inasmuch as you are under the thumb of my co-wife,) while Rāma has been sent away to the forest. I do not wish to proceed to the forest (since I cannot live apart from you). (In this way) alas ! I have been utterly destroyed by you. (25) This kingdom (of Kosala) along with other (neighbouring) kingdoms has been ruined by you. Nay, we all (your people) along with the counsellors have been destroyed by you. I stand doomed with my son (Rāma). The citizens too have been ruined. Only your son (Bharata) and wife (Kaikeyī) feel greatly delighted." (26)

इमां गिरं दारुणशब्दसंहितां निराम्य रामेति मुमोह दुःखितः ।

ततः स शोकं प्रविवेश पार्थिवः स्वदुष्कृतं चापि पुनस्तथासरत् ॥ २७ ॥

इत्यार्थं श्रीमद्भागवते वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षकविष्टमः सर्गः ॥ ६१ ॥

Distressed to hear this condemnation (of the emperor by Kausalyā), couched in harsh words, the emperor fell into a swoon, crying "O Rāma !" He then got plunged in grief and also vividly recalled once more his (past) misdeed (responsible for his present calamity). (27)

Thus ends Canto Sixty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛṣi and the oldest epic.

द्विषेषितमः सर्गः

Canto LXII

When reproached in harsh words by Kausalyā, though already feeling disconsolate through separation from his sons and daughter-in-law, Daśaratha falls into a swoon recalling his past sin in the form of killing a hermit boy, which was responsible for his present misfortune. On waking from his swoon he tries with joined palms to conciliate Kausalyā and on the latter reciprocating his sentiments, the emperor is lulled into a nap.

एवं तु कुद्रया राजा राममात्रा सशोक्या । श्रावितः परुषं वाक्यं चिन्तयामास दुःखितः ॥ १ ॥
चिन्तयित्वा स च नृपे मोहव्याकुलितेन्द्रियः । अथ दीर्घेण कालेन संज्ञामाप परंतपः ॥ २ ॥
स संज्ञामुपलभ्यैव दीर्घमुण्डं च निःश्वसन् । कौसल्यां पार्वतो दृष्ट्वा ततश्चिन्तामुपागमत् ॥ ३ ॥
तस्य चिन्तयमानस्य प्रत्यमात् कर्म दुष्कृतम् । यदनेन कृतं पूर्वमज्ञानाच्छब्दवेधिना ॥ ४ ॥
अमनास्तेन शोकेन रामशोकेन च प्रभुः । द्राभ्यामपि महाराजः शोकाभ्यामभितप्यते ॥ ५ ॥
दद्यमानस्तु शोकाभ्यां कौसल्यामाह दुःखितः । वैपमनोऽङ्गलिं कृत्वा प्रसादार्थमवाङ्मुखः ॥ ६ ॥

Told harsh words as aforesaid by the angry Kausalyā (Śrī Rāma's mother), who was full of grief, the king for his part felt distressed and fell a brooding. (1) Nay, having reflected (a while) the aforesaid monarch found his senses confused due to (a spell of) unconsciousness. And it was after a long time that the emperor (who was noted for subduing his enemies) regained consciousness. (2) Again, heaving a doleful sigh immediately on regaining consciousness, he relapsed into brooding on seeing Kausalyā by his side. (3) (Even) as he reflected, the sinful deed that

had been unwittingly perpetrated by him in the past while hitting a mark (screened from sight) with the help of sound (alone) flashed on his mind. (4) The mighty emperor felt disconcerted through remorse caused by the thought (of that sinful deed) as well as through grief born of separation from Śrī Rāma and was tormented with the dual grief. (5) Joining his palms in order to propitiate Kausalyā, the king, who was being consumed by the twofold grief and was feeling afflicted (thereby), spoke trembling (as follows) to Kausalyā, his face hanging downward:— (6)

प्रसादये त्वां कौसल्ये रचितोऽयं मयाङ्गलिः । वस्तला चानृशंसा च त्वं हि नित्यं परेष्वपि ॥ ७ ॥
भर्ता तु खलु नारीणां गुणवान् निर्गुणोऽपि वा । धर्मे विमृशमानानां प्रत्यक्षं देवि दैवतम् ॥ ८ ॥
सा त्वं धर्मपरा नित्यं दृष्टलोकपरावरा । नार्हसे विप्रियं वक्तुं दुःखितापि सुदुःखितम् ॥ ९ ॥
तद् वाक्यं करुणं राज्ञः श्रुत्वा दीनस्य भाषितम् । कौसल्या व्यसुजद् वाष्पं प्रणालीव नवोदकम् ॥ १० ॥
सा मूर्धिं वद्धन्वा रुदती राज्ञः पद्मिवाङ्गलिम् । सम्भ्रमादव्रवीत् त्रसा त्वरमाणाक्षरं वचः ॥ ११ ॥

"I seek your favour, O Kausalyā ! Here is my supplication to you (with joined palms). In fact you are ever full of affection even to your enemies and tender-hearted. (7) The husband for his part, be he full of virtues or even lacking in them, is indeed a visible deity to ladies knowing what is right, O godly lady ! (8) Though afflicted, you, who are not only conversant with the principles of righteousness of every kind but also ever devoted to righteousness and have seen (both)

good and evil fortune in the world, ought not to have told me unpalatable things, greatly afflicted as I am." (9) Hearing that piteous appeal uttered by the wretched king, Kausalyā shed tears (even) as a drain allows rain water to flow through it. (10) Interlocking on her (own) head the king's palms joined in the form of a lotus, Kausalyā, who felt dismayed (with the thought of having wronged her husband), spoke weeping in hurried tones through confusion (as follows) :-(11)

प्रसीद शिरसा याचे भूमौ निपतितासि ते । याचितासि हता देव क्षन्तव्याहं नहि त्वया ॥ १२ ॥
नैषा हि सा स्त्री भवति श्लाघनीयेन धीमता । उभयोर्लेकयोर्लेके पत्या या सम्प्रसाद्यते ॥ १३ ॥
जानामि धर्मे धर्मज्ञ त्वां जाने सत्यवादिनम् । पुत्रशोकार्त्या तच्चु मया किमपि भाषितम् ॥ १४ ॥
शोको नाशयते धैर्ये शोको नाशयते श्रुतम् । शोको नाशयते सर्वे नास्ति शोकसमो रिपुः ॥ १५ ॥
शक्यप्रापतितः सोङुं प्रहारो रिपुहस्ततः । सोङुमापतितः शोकः सुसूक्ष्मोऽपि न शक्यते ॥ १६ ॥
वनवासाय रामस्य पञ्चरात्रोऽत्र गण्यते । यः शोकहतहर्षीयाः पञ्चवर्षीयपमो मम ॥ १७ ॥
तं हि चिन्तयमानायाः शोकोऽयं हृदि वर्धते । नदीनामिव वैगेन समुद्रसलिलं महत् ॥ १८ ॥
एवं हि कथयन्त्यास्तु कौसल्यायाः शुभं वचः । मन्दरङ्गिमरभूत् सूर्यो रजनी चाभ्यर्वतं ॥ १९ ॥
अथ प्रहृदितो वाक्यैर्देव्या कौसल्यया रृपः । शोकेन च समाक्रान्तो निद्राया वशमेयिवान् ॥ २० ॥
इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विष्ठितमः सर्गः ॥ ६२ ॥

"Be gracious (to me) I entreat you with bowed head and lie prostrate (at your feet). Since I have been entreated by you (my superior, which is a matter for shame to me), I am ruined. In any case I do not deserve to be pardoned by you (and court punishment at your hands for the wrong done by me to you). (12) Surely she is not a woman of noble descent, who is earnestly propitiated by her wise husband, who is praiseworthy (adorable) for her in both the worlds. (13) I know my duty (towards you), O

knower of what is right, and (also) know you to be veracious. Something unseemly was, however, uttered by me, stricken as I was with grief caused by separation from my son. (14) Grief eradicates patience, grief effaces learning. Grief destroys all, there is no enemy like grief. (15) A blow that has descended from the hands of an enemy can be sustained. Grief (however) that has appeared all of a sudden cannot be endured even though it is very minute. (16) The period of five nights that has elapsed since Rāma left

for sojourning in the forest is reckoned as equal (in length) to five years at this moment by me, whose joy has been marred by grief. (17) Even as I think of Rāma, this grief (born of separation from him) abiding in my breast grows (in intensity), in the same way as the water of an ocean

swells with the rapid inflow of rivers." (18) While Kausalyā was speaking conciliatory words as aforesaid, the sun's rays became faint and the night prevailed. (19) Cheered by Queen Kausalyā in so many words and over-powered by grief, the king forthwith fell into the grip of slumber. (20)

Thus ends Canto Sixty-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic.

त्रिषष्ठितमः सर्गः

Canto LXIII

Waking from sleep after a while and recalling his sinful deed, which spelt death to him, Daśaratha proceeds to tell Kausalyā how, while he was Prince Regent of Ayodhya, he went out a hunting in the forest one day and heard during the last watch of the night the sound of a hermit boy filling his pitcher with water by submerging it into Sarayu river. Mistaking the gurgling sound for the trumpeting of an elephant, the prince hit the boy with an arrow, which dug deep into his body and mortally wounded him. On approaching his quarry he discovered the fatal blunder and tendered his heartfelt apology to the hermit boy, who asked him to extract the arrow from his body and report the matter to his aged parents. The boy died immediately the arrow was taken out of his body.

प्रतिबुद्धो	मुहूर्तेन	शोकोपहतचेतनः । अथ राजा दशरथः स चिन्तामभ्यपद्वत् ॥ १ ॥
रामलक्ष्मणयोद्दैवै	विवाभाद्	वासवोपमम् । आपेदे उपसर्गस्तं तमः सूर्यमिवासुरम् ॥ २ ॥
सभायेऽहि गते रामे कौसल्यां कोसलेश्वरः । विवक्षुरसितापाङ्गीं स्मृत्वा दुष्कृतमात्मनः ॥ ३ ॥		
स राजा रजनीं पृष्ठीं रामे प्रवाजिते वनम् । अर्धरात्रे दशरथः सोऽसरद् दुष्कृतं कृतम् ॥ ४ ॥		
स राजा पुत्रशोकातः स्मृत्वा दुष्कृतमात्मनः । कौसल्यां पुत्रशोकार्तमिदं वचनमवीत् ॥ ५ ॥		

Having awoke from sleep after an hour or so, the said King Daśaratha, whose mind was obscured through grief, (now) fell a prey to anxiety. (1) Consequent on the banishment of Śri Rāma and Lākṣmaṇa grief had seized the king, who vied (in might and splendour) with Indra (the ruler of

gods), (even) as obscurity, which is attributed to the demon Rāhu (also recognized as a planet), seizes the sun (at the time of a solar eclipse). (2) Recollecting his misdeed (as responsible for his present misfortune in the shape of separation from his sons and daughter-in-law) when Śri Rāma had actually

departed (for the forest) with his wife (and Lakṣmaṇa), Daśaratha (the king of Kosala) felt inclined to tell Kausalyā, the corners of whose eyes were noted for their dark colour, (all) about it. (3) On the sixth night after Śrī Rāma had been sent into exile the celebrated King Daśaratha remembered at midnight

the misdeed perpetrated (by him) (4) Recollecting his misdeed, the aforesaid monarch, who was stricken with grief caused by separation from his son, spoke as follows to Kausalyā, who was (equally) stricken with grief born of separation from her son:— (5)

यदाचरति कल्याणि शुभं वा यदि वाशुभम् । तदेव लभते भद्रे कर्ता कर्मजमात्मनः ॥ ६ ॥
 गुरुलघवमर्थानामारम्भे कर्मणां फलम् । दोषं वा यो न जानाति स बाल इति होच्यते ॥ ७ ॥
 कश्चिदाम्रवणं छित्वा पलाशांश्च निषिद्धति । पुष्पं दृश्या फले गृनुः स शोचति फलागमे ॥ ८ ॥
 अविजाय फलं यो हि कर्म त्वेवानुधावति । स शोचेत् फलवेलायां यथा किञ्चुकसेचकः ॥ ९ ॥
 सोऽहमाम्रवणं छित्वा पलाशांश्च न्यषेच्यम् । रामं फलागमे त्यक्त्वा पश्चाच्छोचामि दुर्मतिः ॥ १० ॥

"A doer surely reaps, O blessed lady, the fruit of his own deeds corresponding to the nature, good or evil, of that which he does, O gracious one ! (6) He who does not reckon, while undertaking actions, the relative importance of their fruits as well as the advantages or disadvantages accruing from them is surely dubbed as a fool. (7) Anyone who, cutting down a (whole) mango grove (because of its unattractive and tiny blossoms) nourishes (a cluster of) Palāśa trees expecting (large and

luscious) fruits on seeing their (charming and big) flowers repents at the time of their fruition. (8) Indeed like the man who nourishes a Kimśuka tree, he who embarks on action alone, not minding the consequences, is sure to repent when the action bears fruit. (9) Cutting down a mango grove I have accordingly watered Palāśa trees and sending away Rāma (to the forest) at a time when the said mango grove was going to bear fruit, I repent, a fool that I am ! (10)

लब्धशब्देन कौसल्ये कुमारेण धनुष्मता । कुमारः शब्दवेधीति मया पापमिदं कृतम् ॥ ११ ॥
 तदिदं मेऽनुसम्प्राप्तं देवि दुःखं स्वयंकृतम् । सम्मोहादिह बालेन यथा स्याद् भक्षितं विषम् ॥ १२ ॥
 यथान्यः पुरुषः कश्चित् पलाशैर्मौहितो भवेत् । एवं मयाप्यविजातं शब्दवेध्यमिदं फलम् ॥ १३ ॥
 देव्यनूढा त्वमभवो युवराजो भवास्यहम् । ततः प्रावृद्धनुप्राप्ता मम कामविवर्धिनी ॥ १४ ॥

"The sin which I am going to describe (now) was perpetrated by me, O Kausalyā, while I was (yet) a prince wielding a bow (and arrows) and had won the title of a prince clever in hitting an invisible mark with the help of a sound made by it. (11) This disaster, which was earned by myself, has been reaped by me, O godly, lady, in the same way as poison may be swallowed by a child through excessive folly. (12) (Even) as a common man would be deluded by the (charming red)

blossoms of a Palāśa tree (and misled to think that it would yield equally large and delicious fruits), so it was never suspected by me that the dexterity (acquired by me) in hitting an invisible mark with the help of its sound would yield such a disastrous result. (13) You were not married (with me till then), O pious lady, and I was (only) Prince Regent (at that time). Then set in the monsoon, which keenly enhanced my passion (for hunting). (14)

अपास्य हि रसान् भौमांस्तात्वा च जगदंशुभिः । परेताचरितां भीमां रविराचरते दिशम् ॥ १५ ॥
 उष्णमन्तर्दये सद्यः द्विग्धा ददृशिरे वनाः । ततो जहृषिरे सर्वे भेकसारङ्गबर्हिणः ॥ १६ ॥
 क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव पतत्रिणः । वृष्टिवातावधूताप्रान् पादपानभिपेदिरे ॥ १७ ॥
 पतितेनाम्भसाऽस्त्वच्चनः पतमानेन चापकृत् । आबभौ मत्सारङ्गसोयराशिरिवाचलः ॥ १८ ॥
 पाण्डुराशुणवर्णानि स्नोतांसि विमलान्यपि । सुखुद्विरिथातुभ्यः सभस्मानि भुजंगवत् ॥ १९ ॥

"Sucking the moisture of the earth and scorching the world with its rays, the sun had begun to course through the (southern) quarter haunted by spirits and therefore exciting fear. (15) Clouds laden with moisture appeared (in the sky) and the heat vanished all of a sudden. Frogs, the Chātaka birds and peacocks all rejoiced in consequence. (16) Birds, which had the upper part of their wings drenched and which (therefore) looked as though bathed, could reach

with difficulty the trees (on which they had nestled and), whose ends were shaken by rain and the winds. (17) Covered by the (rain) water (already) fallen and (still) repeatedly falling (on it), the mountain with elephants in rut looked like an ocean. (18) Cascades carrying transparent waters ran in a serpentine course assuming a white, ruddy and ashy colour (on the way) due to contact with mountain-minerals (of those colours). (19)

तस्मिन्निपतिसुखे काले धनुषानिशुमान् रथी । व्याथामकृतसंकल्पः सरयूमन्वगां नदीम् ॥ २० ॥
 निपाने महिषं रात्रौ गजं वाभ्यागतं मृगम् । अन्यद् वा श्वापदं किञ्चिजिघांसुरजितेन्द्रियः ॥ २१ ॥
 अथान्वकरे त्वश्रौषं जले कुम्भस्य पूर्यतः । अचक्षुर्विषये श्रोपं वारणस्येव नर्दतः ॥ २२ ॥
 ततोऽहं शरमुद्धृत्य दीपमाशीविषेषपमम् । शब्दं प्रति गजप्रेषुरभिलक्ष्यमपातयम् ॥ २३ ॥
 अमुच्चं निशितं वाणमहमाशीविषेषपमम् । तत्र वागुषसि व्यक्ता प्रादुरासीद् वनौकसः ॥ २४ ॥
 हा हेति पततस्त्वोये वाणाद् व्यथितमर्मणः । तस्मिन्निपतिते भूमै वागभूत् तत्र मानुषी ॥ २५ ॥

"Having made up my mind to take some exercise (by way of hunting), and with my senses uncontrolled, I drove at that most agreeable period in a chariot to the river Sarayu, equipped with a bow and arrows and wishing to hunt at night a (wild) buffalo, an elephant or any other beast of prey or deer, accidentally arrived at some ford (in the river). (20-21) Presently in the darkness I for my part heard the sound of a pitcher being filled in with water (of the river), resembling the sound of a trumpeting elephant, at a place which was not before my eyes.

(22) Taking out (from my quiver) an effulgent arrow, resembling a snake (in its deadly effect), I then discharged it in the direction of the sound in the hope of hitting the mark, as I wished to bag the elephant (after killing it). (23) In the quarter where I hurled my sharp arrow, resembling a snake (in its deadly effect), there emerged in the dawn the clear wail of a dweller in the forest dropping down in water, his vital part tormented with pain caused by the arrow. On his having dropped down to the ground issued forth on that (very) spot a human voice saying:— (24-25)

कथमसद्विधे शस्त्रं निपतेच्च तपस्विनि । प्रविविक्ता नदी रात्राबुदाहारोऽहमागतः ॥ २६ ॥
 इषुणाभिदतः केन कस्य वापकृतं मया । श्रुषेहि न्यस्तदण्डस्य वने वन्येन जीवतः ॥ २७ ॥
 कथं तु शस्त्रेण वधो मद्विधस्य विधीयते । जटाभारधरस्यैव वल्कलाजिनवाससः ॥ २८ ॥

को वधेन ममर्थी स्यात् किं वास्यापकृतं मया । एवं निष्फलमारब्धं केवलानर्थसंहितम् ॥ २९ ॥
 न क्वचित् साधु मन्येत् यथैव गुरुत्लगम् । नैमं तथानुशोचामि जीवितक्षयमात्मनः ॥ ३० ॥
 मातरं पितरं चोभावनुशोचामि मदधे । तदेतन्मिथुनं बृद्धं चिरकालभृतं मया ॥ ३१ ॥
 मयि पञ्चत्वमापन्ने कां वृत्तिं वर्तयिष्यति । बृद्धो च मातापितरावहं चैकेषुणा इतः ॥ ३२ ॥

केन स निहताः । सर्वे सुबालेनाकृतात्मना ।

"How could a weapon descend on an ascetic like myself (who can have no enemy) ? I came at (the close of) night to this exceedingly lonely river (bank) with the intention of drawing water. (26) By whom have I been hit with an arrow ? Or to whom could offence have been given by me, a seer who has forsworn (every form of) violence and who was living in a forest on the produce of the forest ? (27) How can the killing by means of a weapon of an ascetic like me, wearing a mass of matted hair (on his head) and clad in the bark of trees and deer-skin, be enjoined (by the scriptures) ? (28) Who can have any interest in killing me or what offence has been

given by me to the man who has hit me with an arrow ? In this way a futile act has been done by him, and an act which will be attended with evil consequences alone. (29) Nowhere will anyone admire him any more than one would admire a man seeking the bed of his preceptor's wife. I do not grieve for this loss of my life so much as for (the fate of) my father and mother both on my expiry. By what means of subsistence will this aged couple, maintained for long by me, support themselves when I have met my end ? My aged parents as well as myself stand killed with a single arrow. By what ignorant fool of an uncontrolled mind have we all been done to death ?'

तां गिरं करुणं श्रुत्वा
 कराभ्या सरारं चापं व्यथितस्यापतद् भुवि । तस्याहं करुणं श्रुत्वा अर्घेविलप्तो निशि ॥ ३३ ॥
 सम्प्रान्तः शोकवेगेन भृशमासं विचेतनः । तं देशमहमागम्य दीनसत्त्वः सुदुर्मनाः ॥ ३४ ॥
 अपश्यमिषुणा तीरे सरस्यास्तापसं हतम् । अवकीर्णजटाभारं प्रविद्धकलशोदकम् ॥ ३५ ॥
 पांसुशोणितदिवधाङ्गं शयानं शत्यवेष्टितम् । सं मामुद्वीक्ष्य नेत्राभ्यां त्रस्तमस्वस्यचेतनम् ॥ ३६ ॥
 इत्युवाच वचः कूरं
 दिघक्षन्निव तेजसा ।

"The bow with an arrow (which I held in my hands at the moment) dropped from my hands to the ground, distressed as I was to hear that plaintive cry, and sought (only) to do what is right. Hearing the piteous lament of the seer, who was wailing during (the close of) the night, I lost my consciousness again and again, utterly confounded as I was due to the outburst of grief. Reaching the place where he lay, distressed in mind and

extremely sad at heart as I was, I beheld the ascetic lying on the bank of the Sarayu, struck with an arrow and pierced with its point, the mass of matted hair (on his head) put out of order, the water of his pitcher run out and his limbs besmeared with dust and blood. Staring at me, who stood alarmed and sick in mind, with his (bloodshot) eyes as if going to consume me with his glory, he addressed the following harsh words (to me) :—

किं तवापकृतं राजन् बने निवसता मया ॥ ३८ ॥
 जिह्वारुर्ममो गुर्वर्थं यदहं ताडितस्त्वया । एकेन खलु बाणेन मर्मण्यभिहते मयि ॥ ३९ ॥

द्रावन्धौ निहतौ द्रुद्धौ माता जनयिता च मे । तौ नूनं दुर्बलावन्धौ मत्प्रतीक्षौ पिपासितौ ॥ ४० ॥
 चिरमाशां कृतां कष्टां तृष्णां संधारयिष्यतः । न नूनं तपसो वास्ति फलयोगः श्रुतस्य वा ॥ ४१ ॥
 पिता यन्मां न जानीते शयानं पतितं भुवि । जानन्ति च किं कुर्यादशक्तश्चापरिक्रमः ॥ ४२ ॥
 भिद्यमानमिवाशक्तस्त्रातुमन्यो नगो नगम् । पितुस्त्वमेव मे गत्वा शीघ्रमाचक्षव राघव ॥ ४३ ॥
 न त्वामनुदहैत् कुद्धो वनमणिरिवैथितः । इयमेकपटी राजन् यतो मे पितुराश्रमः ॥ ४४ ॥
 तं प्रसादय गत्वा त्वं न त्वा संकुपितः शपेत् । विशल्यं कुरु मां राजन् मर्म मे निशितः शरः ॥ ४५ ॥
 रुणद्धि मृदु सोत्सेधं तीरमम्बुरयो यथा ।

'What wrong was done by me to you, O king, living as I did in the forest, that while inlening to take water for my parents I was hit by you? On my being hit in a vital part with a single arrow, my blind and aged mother and father both have been virtually killed. Feeble, blind and thirsty, they must be (anxiously) waiting for me and will be cherishing since long the hope of getting water, placed in me, and enduring their painful thirst. Surely askesis or learning has not (yet) borne fruit (in my case or in the case of my father); for my father does not know (anything) about myself having fallen down (mortally wounded) and lying on the ground. Even if he knew, what could he do, feeble and unable as he is to move, and

(in this way) as incapable of protecting me as any tree is incapable of protecting a (neighbouring) tree which is going to be rent asunder. Seeking the presence of my father, O scion of Raghu, speak you alone to him speedily (about me). (30-43) (If you take courage in both hands and confess your guilt before him, I am sure) he will not burn you in his wrath as a swollen fire would consume a forest. Here is the track by which my father's hermitage can be reached. (44) Approaching him, seek his forgiveness lest he should get enraged and execrate you. Render me free from pain (by extracting the shaft from my body), O king, since your sharp-pointed arrow torments my vital part in the same way as a river-current corrodes a high sandy bank.'

सशल्यः	द्विश्यते	प्राणैर्विशल्यो	विनशिष्यति ॥ ४६ ॥
इति मामविशच्चिन्ता तस्य	शल्यापकर्पणे । दुःखितस्य च दीनस्य मम शोकातुरस्य च ॥ ४७ ॥		
लक्ष्यामास स ऋषिश्चिन्ता	मुनिसुतस्तदा । ताम्यमानं स मां कृच्छ्रादुवाच परमार्थवित् ॥ ४८ ॥		
सीदमानो विवृत्ताङ्गोऽचेष्टमानो	गतः क्षयम् । संस्तम्य शोकं धैर्येण स्थिरचित्तो भवाम्यहम् ॥ ४९ ॥		
ब्रह्महत्याकृतं तापं	हृदयादपनीयताम् । न द्विजातिरहं राजन् मा भूतं ते मनसो व्यथा ॥ ५० ॥		
शूद्रायामसि वैश्येन जातो नरवराधिप । इतीव वदतः कृच्छ्राद् बाणभिहतमर्मणः ॥ ५१ ॥			
	विवर्णतो विचेष्टस्य	वेपमानस्य भूतले ।	
तस्य त्वाताम्यमानस्य तं बाणमहमुद्धरम् । स मामुदीश्य संत्रस्तो जहौ प्राणास्तपोधनः ॥ ५२ ॥			
	जलाद्रिगात्रं तु विल्प्य कृच्छ्रं मर्मवृणं संततमुच्छ्वसन्तम् ।		
	ततः सरयां तमहं शयानं समीक्ष्य भद्रे सुभृशं विषणः ॥ ५३ ॥		
	इत्यार्थं श्रीमद्रामायणे बाहमीकीये अदिकाब्येऽगोध्याकाण्डे त्रिष्ठितमः सर्गः ॥ ६३ ॥		

"While I was going to extract the arrow from his body, the following thought entered my mind. 'With the

arrow (still rankling) in his body the hermit boy will (continue to) suffer, even though he will survive, while he

will (surely) expire the moment the shaft is removed from his body.' That sage son of a hermit immediately perceived my anxiety, distressed, miserable and stricken with grief as I was. The hermit boy, who knew the essence of the scriptures, spoke with difficulty (as follows) to me, who was feeling perplexed in mind:—(45-48) 'Though getting faint and motionless, with my eyes turned round, since I have approached my end, I am trying to compose my mind, restraining my grief by recourse to firmness. (49) Let agony caused by the thought of your having killed a Brahman be driven from your heart. I am not a Brahman, O king; (hence) let there be no anguish in your mind (on that score). (50) I was procreated by a Vaiśya through

a Śūdra woman, O ruler of the foremost of men !' While he was speaking as aforesaid with difficulty, his vital part having been smitten with the arrow, and was now rolling on the ground, now tossing about, now quivering and now fainting, I took out that arrow from his body. Looking dismayed (due to anxiety on the score of his parents) at me, the boy, whose (only) wealth was his asceticism, gave up the ghost. (51-52) I felt extremely sad, O blessed lady, to behold him sighing again and again after speaking out his mind with difficulty, his vital part having been injured, and then lying (dead) on the bank of the Sarayu, drenched all over his body with water." (53)

*Thus ends Canto Sixty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Rsi and the oldest epic.*

चतुःषट्ठितमः सर्गः

Canto LXIV

Daśaratha continues to tell Kausalyā how, having sought the presence of the aged parents of the deceased, he apprised them of the sad incident and escorted them to the river bank, where their son lay dead; how, clasping the boy to their bosom, they both piteously wailed and offered libations of water to his spirit for its benefit; how, invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would meet his death in his agony of separation from his son, the ascetic couple gave up the ghost and attained the Supreme.

Having thus related the story of his imprecation and loudly lamenting, the emperor breathes his last with the thought of Śri Rāma foremost in his mind.

वधमप्रतिरूपं	तु	महर्षेस्तस्य	राघवः ।	विलपनेव धर्मत्मा कौसल्यामिदमब्रवीत् ॥ १ ॥
तदज्ञानान्महत्पापं		कृत्वा	संकुलितेन्द्रियः ।	एकस्त्वचिन्तयं बुद्ध्या कथं तु सुकृतं भवेत् ॥ २ ॥
ततस्तं	घटमादाय	पूर्णं	परमवारिणा ।	आश्रमे तमहं प्राप्य यथाख्यातपर्थं गतः ॥ ३ ॥
तत्राहं	दुर्बलावन्धौ		वृद्धावपरिणायकौ ।	अपश्यं तस्य पितरौ द्वनपक्षाविव द्विजौ ॥ ४ ॥

तनिमित्ताभिरासीनौ

शोकोपहतचित्तश्च

पदशब्दं तु मे श्रुत्वा
यन्निमित्तमिर्दं तात सलिले

यृद् व्यलीकं कृतं पुत्र मात्रा ते यदि वा मया |

त्वं गतिस्त्वगतीनां च चक्षुस्त्वं हीनचक्षुषाम् |

मुनिमव्यक्त्या वाचा तमहं सज्जमानया |

मनसः कर्म चेष्टाभिरभिसंस्तम्भ वाग्वलम् |

कथाभिरपरिश्रमौ | तामाशां मत्कृते हीनाबुपासीनावनाथवत् || ५ ||

भयसंत्रस्तचेतनः | तस्माश्रमपदं गत्वा भूयः शोकमहं गतः || ६ ||

मुनिर्वाक्यमभाषत | किं चिरायसि मे पुत्र पानीयं क्षिप्रमानय || ७ ||

क्रीडितं त्वया | उत्कण्ठिता ते मातेयं प्रविश क्षिप्रमाश्रमम् || ८ ||

न तन्मनसि कर्तव्यं त्वया तात तपस्विना || ९ ||

समाख्यास्त्वयि प्राणाः कथं त्वं नाभिभाषसे || १० ||

हीनव्यञ्जनया प्रेक्ष्य भीतचित्त इवाब्रुवम् || ११ ||

आचचक्षे त्वं तस्मै पुत्रव्यसनजं भयम् || १२ ||

Recalling how that great seer was killed undeservedly (by him), the pious-minded Daśaratha (a scion of Raghu) for his part continued to speak as follows to Kausalyā, mourning (all the time for his son) :— (1) “Having perpetrated through ignorance that egregious sin, I thought with the help of my reason, my senses being utterly confounded and I being alone, how good luck may yet attend on me. (2) Taking that pitcher (left by the deceased) when it had been filled with excellent water (of the Sarayu), and proceeding along the track (already) pointed out (by the hermit boy), I reached the hermitage referred to by the deceased. (3) There I saw his feeble, blind and aged parents, with none to conduct them here and there and resembling a pair of birds whose wings had been clipped. (4) Remaining occupied with talks concerning their (only) son, they sat free from ennui and like two forlorn persons they (fondly) hugged the hope of meeting their son, though deprived of it through my agency. (5) My intellect being (already) clouded with grief and my mind dismayed through apprehension (of incurring the displeasure of the

ascetic couple), I fell a prey to further grief on reaching the site of that hermitage. (6) Hearing my footfalls, the sage for his part spoke as follows :— ‘Why are you tarrying, my son ? (Pray) bring water immediately. (7) Your mother here is seized with anxiety because, O dear son, you have sported in water (so long); (pray) enter the hermitage without delay. (8) The offence, if any, that may have been given (to you) by your mother or myself, my son, should not be taken to heart by you, my child, an ascetic that you are. (9) You are our support, supportless as we are, nay, you are our eyesight, sightless as we are. Our senses are focussed on you. How (then) do you not speak (to me) ? ’ (10) As though frightened in mind to behold the sage, I replied to him in faltering and inarticulate words lacking in certain consonants. (11) Fully controlling fear (which is an action of the mind) by means of outward signs (showing fearlessness) and acquiring the power of expression, I for [my part told him (in the following words) of the fear that awaited him as a result of his son’s death. (12)

क्षत्रियोऽहं दशरथो नाहं पुत्रो महात्मनः |

भगवश्चापहस्तोऽहं

ततः श्रुतो मया शब्दो जले कुम्भस्य पूर्यतः |

गत्वा तस्यास्ततस्तीरमपश्यमिषुणा

ततस्तस्यैव वचनादुपेत्वा

सरयूतीरमागतः | जिवांसुः श्वापदं किंचिन्निपाने वाऽस्तगतं गजम् || १३ ||

द्विपोऽयमिति मत्वाहं वाणेनाभिहतो मया || १४ ||

विनिर्भिन्नं गतप्राणं शथानं भुवि तापसम् || १५ ||

हृदि | विनिर्भिन्नं गतप्राणं शथानं भुवि तापसम् || १६ ||

परितप्यतः | स मया सहसा वाण उद्धृतो मर्मतस्तदा || १७ ||

स चोद्धृतेन वाणेन सहसा स्वर्गमास्थितः । भगवन्ताकुमौ शोचननन्धाविति विलप्य च ॥ १८ ॥
अशानाद् भवतः पुत्रः सहसाभिहतो मया । शेषमेवं गते यत् स्यात्तप्तसीदद्वु मे मुनिः ॥ १९ ॥

'I am a Kṣatriya named Daśaratha, and not the son of your exalted self. As a result of my own action this agony, which is despised by noble men, has been reaped by me. (13) Desirous of killing any beast of prey or elephant arrived in a ford (for drinking water), I sought the bank of the Sarayu, bow in hand, O holy sage ! (14) Presently was heard by me the sound of a pitcher being filled in water. I stood unsuspecting, believing that it was an elephant (that was making the noise) and the living being (responsible for the sound) was hit by me with an arrow. (15) Proceeding to the bank of the river I immediately

found an ascetic lying on the ground with his life (well-nigh) extinct, pierced as he was with the arrow in the heart. (16) Then, drawing near, at the instance of the ascetic himself, who had been suffering intense pain, the said arrow was immediately extracted from his vital part by me. (17) With the arrow extracted (from his bosom) the ascetic forthwith ascended to heaven, grieving for you both, and lamenting on the ground that you were blind. (18) Through ignorance your son has been rashly killed by me. Such being the case, may Your Holiness be pleased to direct what remains to be done.' (19)

स तञ्चुत्वा वचः क्रूरं मया तदधर्मसिना ।	नाशकत् तीव्रमायासं स कर्तुं भगवानृषिः ॥ २० ॥
स बाष्पपूर्णवदनो निःश्वसज्ञोकमूर्छितः ।	मासुवाच महातेजाः कृताङ्गलिमुपस्थितम् ॥ २१ ॥
यद्येतदशुभं कर्म न स्म मे कथये: स्वयम् ।	फलेन्मूर्धा स्म ते राजन् सद्यः शतसहस्राधा ॥ २२ ॥
क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः ।	ज्ञानपूर्वं कृतः स्यानाच्यावयेदपि वज्रिणम् ॥ २३ ॥
सप्तधा तु भवेन्मूर्धा मुनौ तपसि तिष्ठति ।	ज्ञानाद् विसृजतः शस्त्रं तादशे ब्रह्मवादिनि ॥ २४ ॥
अशानाद्वि कृतं यस्मादिदं ते तेन जीवसे ।	अपि ह्यकुशलं न स्याद् राघवाणां कुतो भवान् ॥ २५ ॥
नय नौ नृपं तं देशमिति मां चाभ्यमाषत् ।	अद्य तं द्रष्टुमिन्छावः पुत्रं पश्चिमदर्शनम् ॥ २६ ॥
रुधिरेणावसिक्काङ्गं प्रकीर्णाजिनवाससम् ।	शायानं भुवि निस्संशं धर्मराजवशं गतम् ॥ २७ ॥

"Hearing that cruel story related by me, who confessed the guilt, the aforesaid sage, though capable of pronouncing a terrible curse, could not do so (my sin having been attenuated by voluntary confession). (20) Stupefied through grief and sighing, his face bathed in tears, the sage, who was exceptionally glorious, replied (as follows) to me, who stood near him with joined palms:—(21) 'Had you not told me of this evil deed yourself, your head, O king, would have instantly split into a hundred or (even) thousand pieces. (22) The death of a hermit unwittingly brought about by a Kṣatriya in particular, O king, is sure to bring down even Indra

(the wielder of a thunderbolt) from his position. (23) Nay, the head of a man consciously hurling a weapon against such a hermit remaining engaged in austerities and expounding the Vedas is sure to split into seven. (24) Since this sinful deed has been done by you actually through ignorance, therefore you survive. Otherwise the race of the Raghus itself would have become extinct, much more you.' (25) The sage further said to me, 'Take us, O monarch, to that place (where my son is lying dead). We two long today to see that son (of ours)—whom (alas) we are going to see for the last time,—lying unconscious on the ground, transferred to the control of Dharmarāja,

(the god of piety, who receives virtuous souls into his realm after death), his

(whole) body bathed in blood and his robes of deerskin thrown about.' (26-27)

अथाहमेकस्तं देशं नीत्वा तौ भृशदुःखितौ । अस्पर्श्यमहं पुत्रं तं मुनि सह भार्या ॥ २८ ॥
 तौ पुत्रमात्मनः स्पृष्टा तमासाद्य तपस्विनौ । निषेततुः शरीरेऽस्य पिता चैनमुवाच ह ॥ २९ ॥
 नाभिवादयसे माद्य न च मामभिभाषसे । किं च शेषे तु भूमौ त्वं वत्स किं कुपितो ह्वसि ॥ ३० ॥
 नन्वहं तेऽप्रियः पुत्र मातरं पश्य धार्मिकीम् । किं च नालिङ्गसे पुत्र सुकुमार वचो वद ॥ ३१ ॥
 कस्य वा पररात्रेऽहं श्रोष्यामि हृदयंगमम् । अधीयानस्य मधुरं शास्त्रं वान्यद् विशेषतः ॥ ३२ ॥
 को मां संध्यामुपास्यैव स्नात्वा हुतहुताशनः । इश्वर्यिष्यत्युपासीनः पुत्रशोकभयादितम् ॥ ३३ ॥
 कन्दमूलफलं हृत्वा यो मां प्रियमितातिथिम् । भोजयिष्यत्यकर्मण्यमप्रग्रहमनायकम् ॥ ३४ ॥
 इमामन्धां च बृद्धां च मातरं ते तपस्विनीम् । कथं पुत्र भरिष्यामि कृपणं पुत्रगर्धिनीम् ॥ ३५ ॥

"I took the sore afflicted couple to that spot single-handed, and I immediately made that sage with his wife touch his son. (28) Approaching that son of theirs and touching him, the two ascetics fell on his person and the father addressed him (as follows): so the tradition goes:—(29) 'You do not greet me today (as you used to do before) nor do you speak to me. Moreover, why are you actually lying on the ground, my darling ? Are you really displeased (with me) ? (30) If I am unwelcome to you, my son, look at your pious mother. Moreover, why do you not embrace her, my tender son ? (Pray) address (loving) words to me. (31) Whose heart-captivating voice shall I

hear now in the latter half of the night, reading in particularly sweet tones from any scripture or other sacred book ? (32) Who, having bathed, worshipped Sandhyā (the goddess presiding over the morning twilight) and offered oblations to the sacred fire, and seated by my side, will console me, tormented with grief and fear caused by the death of my son ? (33) Who, having fetched bulbs, roots and fruits, will feed me as one would entertain a beloved guest, unfit as I am for work, resourceless and guideless ? (34) How, my son, shall I (be able to) support this mother of yours, who is not only blind, aged and given to austerities but also miserable and full of longing for her son ? (35)

तिष्ठ मा मा गमः पुत्र यमस्य सदनं प्रति । उभावपि च शोकार्तावनाथौ कृपणौ वने ।
 ततो वैवस्त्रं दृष्टा तं प्रवक्ष्यामि भारतीम् । दातुमर्हति धर्मात्मा लोकपालो महायशाः ।
 अपापोऽसि यथा पुत्र निहतः पापकर्मणा । यां हि शूरा गतिं यान्ति संग्रामेष्वनिवर्तिनः ।
 यां गति नगरः शैव्यो दिलीपो जनमेजयः । या गतिः सर्वभूतानां स्वाध्यायात् तपसश्च या ।
 गोसहस्रप्रदातणां गुरुसेवाभूतामपि । नहि त्वस्मिन् दुले जातो गच्छत्यकुशलां गतिम् ।

'Tarry, my son, (pray) do not, O do not (yet) proceed to the abode of Yama (the god of death). Tomorrow you will go

श्वो मया सह गन्तासि जनन्या च समेघितः ॥ ३६ ॥
 क्षिप्रमेव गमिष्यावस्त्वया हीनौ यमक्षयम् ॥ ३७ ॥
 क्षमतां धर्मराजो मे विभृयात् पितरावयम् ॥ ३८ ॥
 ईद्वास्य ममाक्षयामेकामभयदक्षिणाम् ॥ ३९ ॥
 तेन सत्येन गच्छाशु ये लोकास्त्वस्त्रयोधिनाम् ॥ ४० ॥
 हतास्त्वभिमुखाः पुत्र गतिं तां परमां व्रज ॥ ४१ ॥
 नहुषो धुन्धुमारश्च प्राप्तास्तां गच्छ पुत्रक ॥ ४२ ॥
 भूमिदस्याहिताग्नेश्च एकपत्नीत्रतस्य च ॥ ४३ ॥
 देहन्यासकृतां या च तां गतिं गच्छ पुत्रक ॥ ४४ ॥
 स तु यास्यति येन त्वं निहतो मम वान्वयः ॥ ४५ ॥

with me and accompanied by your mother (too). (36) Stricken with grief, devoid of a supporter and leading a wretched

life in the forest, we shall both proceed to Yama's abode without delay, bereft as we are of you. (37) Seeing Yama (son of Vivaswān, the sun-god) I shall then address the (following) prayer to him: 'May King Dharma (the god of piety) be pleased to condone my fault. Let this son (of mine) continue to support us, his parents (as heretofore). (38) A pious-minded and highly illustrious guardian of the world, you ought to vouchsafe in my favour this one imperishable boon and make me fearless (for ever), reduced (as I am) to this plight. (39) Though killed as a result of some sinful act (committed in some previous existence), you are (really) sinless. Therefore, endowed as you are with truthfulness, speedily ascend, my son, to the realms which are attained by those who die fighting with weapons. (40) Reach, my son, that highest destiny to which actually attain heroic warriors never retreating from the fields

of battle and killed while facing the enemy. (41) Reach, my dear child, the same goal to which attained Emperors Sagara, Śaibya, Dilipa, Janamejaya, Nahuṣa and Dhundhumāra. (42) Get merged, my dear son, in the same Brahma which is the goal of all living beings, attainable through study of the Vedas and asceticism, and attain that destiny which is reserved for a donor of land, for him who has maintained the sacred fire (all his life), who has taken a vow of marrying a single wife, those who have gifted a thousand cows, those who are vowed to the service of their preceptor or who have dropped their body (by journeying to the Himalayas or drowning themselves in water or leaping into the flames). (43-44) In fact no one born in this race (of ascetics) can ever meet with an evil destiny (after death). He alone by whom you, my son, have been killed will meet with such a destiny.' (45)

एवं स कृपणं तत्र पर्यदेवयतासकृत् ।
स तु दिव्येन रूपेण मुनिपुत्रः स्वकर्मभिः । सर्गमध्यारहत् क्षिप्रं शकेण सह धर्मवित् ॥ ४६ ॥
आवभाषे च तौ वृद्धौ शकेण सह तापसः । आश्वस्य च मुहूर्ते तु पितरं वाक्यमब्रवीत् ॥ ४७ ॥
स्थानमस्मि महत् प्राप्तो भवतोः परिचारणात् । भवन्तावपि च क्षिप्रं मम मूलमुपैष्यथः ॥ ४८ ॥
एवमुक्त्वा तु दिव्येन विमानेन वपुष्मता । आरुरोह दिवं क्षिप्रं मुनिपुत्रो जितेन्द्रियः ॥ ५० ॥
स कृत्वाशेदकं दूर्णं तापसः सह भार्यया । मामुवाच महातेजाः कृताऽजलिमुपस्थितम् ॥ ५१ ॥
अद्यैव जहि मां राजन् मरणे नास्ति मे व्यथा । यः शरैणैकपुत्रं मां ल्वमकार्षीरपुत्रकम् ॥ ५२ ॥
त्वयापि च यदज्ञानानिहतो मे स वालकः । तेन त्वामपि शप्त्येऽहं सुदुःखमतिदारुणम् ॥ ५३ ॥
पुत्रव्यसनं दुःखं यदेतन्म साम्प्रतम् । एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि ॥ ५४ ॥
अज्ञानात् हतो यसात् क्षत्रियेण त्वया मुनिः । तसात् त्वां नाविशत्याशु ब्रह्महत्या नराधिप ॥ ५५ ॥
त्वामप्येतादशो भावः क्षिप्रमेव गमिष्यति । जीवितान्तकरो घोरो दातारमिव दक्षिणाम् ॥ ५६ ॥

"The ascetic piteously wailed again and again as aforesaid on that spot. Saying so he proceeded with his wife to offer libations of water (to the spirit of his departed son). (46) By virtue of his own (virtuous) deeds, that sage's son, for his part, who knew what is right, immediately ascended in an ethereal form to heaven in the company of Indra (who had evidently come

in person drawn by the exceptional merits of the hermit in order to escort him). (47) Nay, the ascetic for his part along with Indra talked with the aged couple and, comforting them awhile, spoke to his father as follows:—(48) 'Through service rendered to you both I have attained an exalted place. You two as well will soon reach my presence.' (49) Hay-

ing spoken as aforesaid the sage's son, for his part, who had subdued his senses, quickly rose to heaven in a shapely aerial car of heavenly design. (50) Having quickly offered libations of water with his wife, the exceptionally glorious ascetic spoke (as follows) to me, who stood near him with joined palms:—(51) 'Since with one arrow you have rendered me sonless,—me, who had only one son, (pray) kill me (as well) this very day, O king; no agony will be experienced by me in dying. (52) Again, since that boy of mine has been killed by you through ignorance, I shall accordingly pronounce

a most painful and very severe curse on you too. (53) As this agony caused by the death of my son is being experienced by me at this moment (through you), you (too) will likewise meet your end through grief born of separation from your son. (54) Since, however, an ascetic has been killed by you, a Kṣatriya, through ignorance, the sin of killing a Brahman is not going to visit you forthwith (as may be expected by you), O ruler of men ! (55) A similar situation that will not only be dreadful but will prove fatal to you will soon confront you (even) as merit accrues to the giver of a donation to the priest.' (56)

एवं शापं मयि न्यस्य विलप्य करुणं बहु । तदेतच्चिन्तयानेन स्मृतं पापं मया स्वयम् । तस्यायं कर्मणो देवि विपाकः समुपस्थितः । तस्मान्मामगतं भद्रे तस्योदारस्य तद् वचः । यदहं पुत्रशोकेन संत्यजिष्यामि जीवितम् । यमक्षयमनुप्राप्ता द्रक्ष्यन्ति नहि मानवाः । धर्मं वा यौवराज्यं वा जीवियमिति मे मतिः । सदृशं तत्तु तस्यैव यदनेन कृतं मयि । कक्ष प्रवाज्यमानो वा नासूयेत् पितरं सुतः । दूता वैवस्वतस्यैते कौसल्ये त्वरयन्ति माम् । नहि पश्यामि धर्मजं नहि पश्यामि धर्मजं ।

"Having pronounced this execration on me and piteously wailing a lot, and throwing their body into the funeral pile the aforesaid couple rose to heaven. (57) The sin committed by me on that occasion through folly by (first discharging and then) extracting an arrow capable of hitting an invisible mark with the help of its sound was automatically recalled by me while brooding over the present predicament, O godly lady ! (58) The (bitter) fruit of that (sinful) deed, O queen ! has now come upon me (even) as illness follows (as a matter of course) in the wake of nutrient taken with zest along with unwholesome (seasoned) articles. (59) Therefore the fruit of the aforesaid imprecation

of that great sage has come to me, O blessed lady !" Saying so, the said emperor spoke weeping (again) to his wife (Kausalyā), frightened as he was (at the approach of death in the absence of Śri Rāma):—(60) "Since I am (soon) going to yield up the ghost out of grief born of separation from my son (Śri Rāma), I no longer perceive you with my eyes, O Kausalyā ! Therefore touch you me (to convince me of your presence by my side); for men who have reached the threshold of the abode of Yama (the god of death) no longer discern anyone. Should Rāma touch me (only) once or regain my wealth or the office of Prince Regent I might yet survive; such is my

belief. The wrong which has been done by me to Rāma (a scion of Raghu) is not becoming of me, O pious lady; while the obligation which has been done by him to me (by redeeming my promise and waiving his rightful claim to the throne of Ayodhya) is worthy of him alone. What wise man on earth would forsake a son even of bad morals ? And what son when being sent into exile (by his father)

would not find fault with his father ? I can no longer see you with my eyes (and) my memory (too) is fading. (Nay) these messengers of Yama (son of Vivasvān, the sun-god), are urging me to make hāste, O Kausalyā ! Really speaking, what can be more painful than the fact that (even) at the end of my life I cannot behold Rāma of unfailing prowess, who knows what is right !

तस्यादर्शनजः शोकः

सुतस्याप्रतिकर्मणः ॥ ६७ ॥

उच्छोषयति वै प्राणान् वारि स्तोकमिवातपः । न ते मनुष्या देवास्ते ये चारुगुभकुण्डलम् ॥ ६८ ॥
 मुखं द्रश्यन्ति रामस्य वर्षे पञ्चदशे पुनः । पश्चपत्रेक्षणं सुमु सुदंष्टं चारुनासिकम् ॥ ६९ ॥
 धन्या द्रश्यन्ति रामस्य ताराधिषसमं मुखम् । सदृशं शारदस्येनदोः फुल्लस्य कमलस्य च ॥ ७० ॥
 सुगन्धि मम रामस्य धन्या द्रश्यन्ति ये मुखम् । निवृत्तवनवासं तमयोध्यां पुनरागतम् ॥ ७१ ॥
 द्रश्यन्ति सुखिनो रामं शुक्रं मार्गसं यथा । कौसल्ये चित्तमोहेन हृदयं सीदतेराम् ॥ ७२ ॥

बेदये न च संयुक्ताऽशब्दस्पर्शरसानहम् ।

चित्तनाशाद् विपद्यन्ते सर्वाण्येवेन्द्रियाणि हि । क्षीणस्नेहस्य दीपस्य संरक्ता रश्मयो यथा ॥ ७३ ॥
 अयमात्मभवः शोको मामनाथमचेतनम् । संसाधयति वेगेन यथा कूलं नदीरयः ॥ ७४ ॥
 हा रघव महावाहो हा ममायासनाशन । हा पितृप्रिय मे नाथ हा ममासि गतः सुतः ॥ ७५ ॥
 हा कौसल्ये न पश्यामि हा सुमित्रे तपस्त्रिनि । हा नृशंसे ममामित्रे कैकेयि कुलपांसनि ॥ ७६ ॥

"The grief born of my not being able to see my son of incomparable deeds is really drying up my vitality (even) as sunshine dries up meagre water. They who will (be able to) behold again in the fifteenth year Rāma's face with lovely and beautiful ear-rings are not men but gods. Lucky men (alone) will look on the moon-like countenance of Rāma with eyes resembling lotus petals, shapely eyebrows, lovely teeth and a charming nose. Blessed are they who will see the sweet-smelling face of my Rāma, resembling the autumnal moon and a (full-) blown lotus. The happy (alone) will behold the celebrated Rāma returned to Ayodhya on his term of exile having expired, even as people see (with delight) the planet Venus reverted to its (usual) course. Due to obtuseness of mind, O Kausalyā, my heart is sinking, and I

have no sensation of sound, touch and taste even when these objects of senses are brought into contact with my senses, for all the senses are obscured as a result of the failure of the mind (even) as the exceedingly luminous rays of a light whose oil has been consumed disappear. (61—73) This grief, which has emanated from my own self, is rendering me helpless and unconscious by its vehemence in the same way as the current of a river wears away its own bank by its rapid motion. (74) Ah mighty-armed scion of Raghu, O reliever of my suffering, O darling of your father, ah my protector, Ah my son, are you (really) gone (out of sight) ? (75) Ah Kausalyā, I can no longer see (with my eyes). Ah Sumitrā, given to austerities ! Oh cruel Kaikeyī, my (sworn) enemy, the disgrace of my family ! " (76)

इति मातुश्च रामस्य मुमिनायाश्च संनिधौ । राजा दशरथः शोचञ्जीवितान्तसुपागमत् ॥ ७७ ॥
 तथा तु दीनः कथयन् नराधिपः प्रियस्य पुत्रस्य विवासनातुरः ।
 गतेऽर्धरात्रे भृशदुःखपीडितस्तदा जहौ प्राणमुदारदर्शनः ॥ ७८ ॥

इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽग्नेयधाकाष्ठे चतुःषष्ठितमः सर्गः ॥ ६४ ॥

Lamenting thus in the presence of Śrī Rāma's mother (Kausalyā) and Sumitrā, King Daśaratha reached the end of his life (77) Speaking as aforesaid, the king of noble aspect, who was already

feeling miserable and distressed on the score of his beloved son's exile, felt sore stricken with agony by the time half the night passed and forthwith gave up the ghost. (78)

Thus ends Canto Sixty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyāna of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्ठितमः सर्गः

Canto LXV

When the emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaecium conclude by other means that the king is dead; and soon after commences the loud wail of

Kausalyā, Sumitrā and other queens.

अथ	रात्र्या	व्यतीतायां	प्रातरेवापरेऽहनि । वन्दिनः	पर्युपातिष्ठान्तस्तपाथिवनिवेशनम् ॥ १ ॥
सूताः	परमसंस्कारा	मागधाश्रोत्तमश्रुताः । गायकाः	श्रुतिशीलाश्च निगदन्तः पृथक्कृथक् ॥ २ ॥	
राजानं	स्तुवतां	तेषामुदात्ताभिहिताशिषाम् । प्रासादाभोगविस्तीर्णः	स्तुतिशब्दो ह्यवर्तत ॥ ३ ॥	
ततस्तु	स्तुवतां	तेषां सूतानां पाणिवादकाः । अपदानान्युदाहृत्य	पाणिवादान्यवादयन् ॥ ४ ॥	
तेन	शब्देन	विहगाः प्रतिबुद्धाश्च सस्वनुः । शाखास्थाः	पञ्चरस्याश्च ये राजकुलगोचराः ॥ ५ ॥	
व्याहृताः	पुण्यशब्दाश्च	वीणानां चापि निःख्नाः । आशीर्णेयं च गाथानां	पूर्यमास वेश्म तत् ॥ ६ ॥	

When the night had ended, there arrived forthwith at the residence of the aforesaid emperor early next morning panegyrists, highly cultured minstrels and bards whose information (about genealogical tables etc.) was of a superior kind, as well as singers capable of distinguishing the difference in the tones of a Vina etc. and singing according to their different styles. (1-2) The sound of the praises uttered by the aforesaid bards and others, who were glorifying the king and by whom benedictions were pronounced in

a loud voice, actually pervaded the interior of the palaces (in the form of echo). (3) While the aforesaid minstrels for their part were (engaged in) uttering praises, those who sang with the clapping of hands thereupon clapped their hands recounting the marvellous feats of the rulers of Ayodhya. (4) Nay, roused by that sound (of clapping), birds appearing in the royal palace and perched on the boughs of trees as well as confined in a cage uttered forth their notes. (5) The holy words uttered (by the Brahmins and parrots etc.) as well as

the notes of Vina and the benedictory portion, set to music, of epic verses (composed by Brahmans in praise of the king) filled that palace. (6)

ततः शुचिभासाचाराः पर्युपस्थानकोविदाः । श्रीवर्षवरभूयिष्ठा उपतस्थुयथा पुरा ॥ ७ ॥
 हरिचन्दनसम्मुक्तसुदकं काञ्छनैर्वैष्टैः । आनिन्द्यः स्नानशिक्षाशा यथाकालं यथाविधि ॥ ८ ॥
 मङ्गलालभग्नीयानि प्राशनीयान्युपस्करान् । उपानिन्द्युस्था पुण्या कुमारीबहुलाः स्त्रियः ॥ ९ ॥
 सर्वलक्षणसम्पन्नं सर्वे विधिवदचित्तम् । सर्वे सुगुणलक्ष्मीवत् तदभूदाभिहारिकम् ॥ १० ॥
 ततः सूर्योदयं यावत् सर्वे परिसमुत्सुकम् । तस्थावनुपसम्प्राप्तं किंस्विदित्युपशङ्कितम् ॥ ११ ॥

Then attendants, mostly consisting of women and eunuchs, of unimpeachable conduct and proficient in service, stood ready to serve as usual. (7) Servants who knew how to conduct the bath (of emperors) brought at the appropriate hour and in the prescribed manner water scented with sandal paste in pitchers of gold. (8) Virtuous women, largely consisting of virgins (whose very sight is believed to be propitious), likewise brought cows etc. (whose very touch is considered to be auspicious), articles worth sipping the first thing (viz, the water of the holy Ganga, water in which the feet

of a deity have been washed and so on) and articles of dress, toilet etc. (9) All that was worth bringing (within the sight of the emperor at the time of his waking for his good luck) and was endowed with all auspicious characteristics and all that was praiseworthy, of excellent quality and possessed of charm was kept (ready) in accordance with the scriptural ordinance. (10) Till sunrise all the king's retinue stood immensely eager (to see the king) and apprehensive as to what (mishap) had befallen the king, who had not yet come out (of the gynaeceum). (11)

अथ याः कौसलेन्द्रस्य शयनं प्रत्यनन्तराः । ताः स्त्रियस्तु समागम्य भर्तारं प्रत्यक्षेधयन् ॥ १२ ॥
 अथाप्युचितवृत्तास्ता विनयेन नयेन च । नहस्य शयनं स्तृष्टा किंचिदप्युपलेभिरे ॥ १३ ॥
 ताः स्त्रियः स्वप्नशीलज्ञास्त्वेष्टं संचलनादिषु । ता वेपथुपरीताश्च राज्ञः प्राणेषु शङ्किताः ॥ १४ ॥
 प्रतिस्तोतस्तुणाग्राणं सदृशां संचकाशिरे ।

अथ संदेहमानानां स्त्रीणां दृष्टा च पार्थिवम् । यत् तदाशङ्कितं पापं तदा जडे विनिश्चयः ॥ १५ ॥
 कौसल्या च सुमित्रा च पुत्रशोकपराजिते । प्रसुष्टे न प्रबुध्येते यथा कालसमन्विते ॥ १६ ॥
 निष्प्रभासा विवर्णा च सन्ना शोकेन संनता । न व्यराजत कौसल्या तरिव तिमिरावृता ॥ १७ ॥
 कौसल्यानन्तरं राज्ञः सुमित्रा तदनन्तरम् । न स्म विघ्राजते देवी शोकाश्रुलितानना ॥ १८ ॥

Now approaching their consort, those ladies (other than Kausalyā and the other principal queens), for their part, who were close to the couch of the king of Kosala, began to rouse him (by calling him in gentle and polite words and touching his person). (12) Nevertheless, on touching his couch with reverence and skill, the ladies, whose behaviour (on the occasion) was (perfectly) justifiable, could not detect any sign of life whatsoever

(in him). (13) Those ladies, who knew the condition of a body in slumber, did not discover any throbbing in the heart, the pulse and other organs. They were (accordingly) seized with tremor, apprehensive as they were about the king's life, and looked (unsteady) like the ends of reeds standing against a stream. Now on seeing (the condition of) the emperor at that time a certainty rose in the mind of the doubting ladies about

the disaster (in the form of death) which was apprehended. (14-15) Being fast asleep, Kausalyā and Sumitrā too, who had been prostrated with grief caused by separation from their sons, would not wake up as though they had been overtaken by death. (16) Shorn of splendour and divested of her (native) colour, (nay) stricken and laid prostrate with

grief, Kausalyā did not shine brightly (as before) any more than a star engulfed in darkness. (17) Lying (asleep) close to the king (who was now dead and therefore pale) Kausalyā too did not shine brightly (any more than the king) nor did Queen Sumitrā, who lay asleep next to Kausalyā, and whose face was bathed in tears of grief. (18)

ते च दृष्टा तदा सुप्ते उभे देवैः च तं नृपम् । सुप्तमेवोद्भूतप्राणमन्तःपुरममन्यत ॥ १९ ॥
 ततः प्रचुकुशुर्दीनाः सखरं ता वराङ्गनाः । करेणव इवारये स्थानप्रच्छुतयूथपाः ॥ २० ॥
 तासामाक्रन्दशब्देन सहस्रोद्भूतचेतने । कौसल्या च सुमित्रा च त्यक्तनिद्रे बभूवतुः ॥ २१ ॥
 कौसल्या च सुमित्रा च दृष्टा स्पृष्टा च पार्थिवम् । हा नाथेति परिक्रुश्य पेतुरुर्धरणीतले ॥ २२ ॥
 सा कोसलेन्द्रदुहिता चेष्टमाना महीतले । न भ्राजते रजोध्वस्ता तारेव गगनच्युता ॥ २३ ॥

Seeing both the aforesaid queens (Kausalyā and Sumitrā), asleep at that time, (the inmates of) the gynaecium concluded that King Daśaratha had breathed his last while asleep. (19) Then those pretty women loudly wailed, afflicted as they were, like female elephants in a forest, the leader of whose herd had strayed away from their abode. (20) Roused all of a sudden by the noise of their wailing, Kausalyā

वृपे शान्तगुणे जाते कौसल्यां पतितां भुवि । अपश्यंस्ताः स्त्रियः सर्वा हतां नागवधूमिव ॥ २४ ॥
 ततः सर्वा नरेन्द्रस्य कैकीयप्रमुखाः स्त्रियः । रुदत्यः शोकसंतसा निपेतुर्गतचेतनाः ॥ २५ ॥
 ताभिः स बलवान् नादः क्रोशन्तीभिरनुद्रुतः । येन स्फीतीकृतो भूयस्तद् गृहं समनादयत् ॥ २६ ॥
 तत् परित्रस्तसम्भ्रान्तपर्युत्सुकजनाकुलम् । सर्वतस्तुमुलाक्रन्दं परितापात्मान्धवम् ॥ २७ ॥
 सद्योनिपतितानन्दं दीनं विक्षुपदर्शनम् । बभूव नरदेवस्य सदा दिष्टान्तमीयुषः ॥ २८ ॥
 अतीतमाशाय तु पार्थिवर्षभं यशस्विनं तं परिवार्यं पत्नयः ।
 भृशं रुदत्यः करुणं सुदुःखिताः प्रगृह्य बाहू व्यलपन्नाथवत् ॥ २९ ॥
 इयार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये योद्याकाष्ठे पञ्चाष्टिमः सर्गः ॥ ६५ ॥

The king having expired, all those ladies beheld Kausalyā fallen on the ground like the dead wife of a Nāga (a semi-divine being credited with a human face with serpent-like lower extremities). (24) Then the king's wives, Kaikeyī and others, who were all weeping, sore stricken with grief as they were,

and Sumitrā too shook off their slumber. (21) Looking at the emperor and touching him and crying loudly "Ah my lord !" Kausalyā and Sumitrā too dropped to the ground. (22) Tossing on the floor and covered with dust, that daughter of the ruler of Kosala (a principality of that name to the south of the kingdom of Kosala and later merged in it) did not look charming any more than a (shooting) star fallen from the heavens. (23)

fell down, consciousness having departed (from them). (25) That powerful noise (already heard in the gynaecium) was supplemented by those wailing ladies (by means of their own lamentation), swollen by which it rendered the house all the more noisy. (26) That gynaecium of the king,

who had (now) met his appointed end, was thronged with men and women who felt greatly alarmed, flurried and over-excited, was filled with a tumultuous wail on all sides and crowded with (the king's) relations who were stricken with deep agony. Joy had suddenly disappeared from it and it wore a miserable aspect

and presented a perplexed appearance. (27-28) Concluding the illustrious Daśaratha (the foremost of kings) to be deceased and surrounding him on all sides, his consorts, for their part, who were profusely shedding tears, greatly afflicted as they were, piteously wailed like helpless women, clasping his arms. (29)

Thus ends Canto Sixty-five in the Ayodhyā-Kānda of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

षट्पृष्ठितमः सर्गः

Canto LXVI

Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śri Rāma and other exiles. Holding back Kausalyā,—who was lamenting with her arms placed round her deceased husband's bosom,—and consigning the emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening.

तमग्निभिव

संशान्तमम्बुद्धीनमिवार्णवम् । गतप्रभमिवादित्यं स्वर्गस्थं प्रेश्य सूमिपम् ॥ १ ॥

कौसल्या बाष्पपूर्णीक्षी विविधं शोकर्क्षिता ।

उपगृह्य शिरो राजः कैकेयीं प्रत्यभाषत ॥ २ ॥

सकामा भव कैकेयि मुड्क्ष्व राज्यमकण्टकम् ।

त्यक्त्वा राजानमेकाग्रा दृशंसे दुष्टचारिणि ॥ ३ ॥

विहाय मां गतो रामो भर्ता च स्वर्गतो मम ।

विपथे सार्थीनेव नाहं जीवितुमुत्सहे ॥ ४ ॥

भर्तारं तु परित्यज्य का स्त्री दैवतमात्मनः ।

इच्छेज्जीवितुमन्यत्र कैकेयास्त्यक्तधर्मणः ॥ ५ ॥

न लुब्धो लुध्यते दोषान् क्रिम्पाकमिव भक्षयन् ।

कुञ्जानिभित्तं कैकेया राघवाणां कुलं हतम् ॥ ६ ॥

Beholding the aforesaid emperor, whose spirit was (now) in heaven, and who looked like a fully extinguished fire, a waterless ocean and a lustreless sun, and clasping the king's head, Kausalyā, who was stricken with grief in diverse ways, spoke (as follows) to Kaikeyī, her eyes full of tears:—(1-2) “(Having your desire fulfilled), O cruel Kaikeyī, be satisfied. Having done with the king, O woman of evil conduct, confidently enjoy the throne, which has no more enemies. (3) Forsaking me, Rāma has departed (for the forest),

while my husband has ascended to heaven. (As such) I cannot live any longer than a woman bereft of her companions on a perilous road. (4) Truly speaking, what woman, other than Kaikeyī, who has cast (all) piety to the winds, would survive leaving her husband, a (veritable) god to her ? (5) A greedy man does not cognize his own faults any more than he who partakes of a forbidden dish. The race of the Raghus has been destroyed by Kaikeyī at the instigation of Mantharā (a hunch-backed woman). (6)

अनियोगे नियुक्तेन राजा रामं विवासितम् । सभायै जनकः श्रुत्वा परितप्यत्यहं यथा ॥ ७ ॥
 स मामनाथां विधवां नाद्य जानाति धार्मिकः । रामः कमलपत्राक्षो जीवन्नाशमितो गतः ॥ ८ ॥
 विदेहराजस्य सुता तथा चारुतपस्तिनी । दुःखस्यानुचिता दुःखं वने पर्युद्दिजिष्यति ॥ ९ ॥
 नदतां भीमघोषाणां निशासु मृगपक्षिणाम् । निशम्य नादं संत्रस्ता राघवं संश्रयिष्यति ॥ १० ॥
 बृद्धश्चैवाल्पपुत्रश्च वैदेहीमनुचिन्तयन् । सोऽपि शोकसमाविष्टो नूनं त्यक्ष्यति जीवितम् ॥ ११ ॥
 साहमद्यैव दिष्टान्तं गमिष्यामि पतित्रता । इदं शरीरमालिङ्गय प्रवेश्यामि हुताशनम् ॥ १२ ॥

"Hearing of Rāma having been exiled with his consort (Sītā) by the king as urged (by Kaikeyī) to an unbecoming act, King Janaka (too) will feel greatly perturbed as I do. (7) That pious Rāma, who is possessed of eyes resembling lotus petals and who has disappeared from this place even though living, does not know me to have been deprived of my master and husband today. (8) The daughter of Janaka (the ruler of the Videha territory), who is engaged in agreeable austerities (in the shape of service to her exiled husband living in a forest) and is undeserving of suffering, will feel sorely afflicted in the forest. (9) Greatly alarmed to hear during the nights

the noise of howling (wild) beasts and birds possessing the habit of uttering a fearful cry, she will cling (in terror) to Rāma (a scion of Raghu). (10) Anxiously thinking again and again of Sītā (a princess of the Videha territory), and overwhelmed with grief, Janaka too, who is aged and who has few issues (viz., a daughter named Urmilā, wife of Lakṣmāna and a god-daughter in the person of Sītā), will surely give up the ghost. (11) I (too), devoted as I am to my husband, shall accordingly meet my destined end this very day. (Nay) embracing this body (of my husband), I shall enter the fire (that will be prepared for his funeral)." (12)

तां ततः सम्परिष्यज्य विलपन्तीं तपस्तिनीम् । व्यपनिन्युः सुदुःखार्ता कौसल्यां व्यावहारिकाः ॥ १३ ॥
 तैलद्रोष्यां तदाऽस्मात्याः संवेश्य जगतीपतिम् । राज्ञः सर्वाण्यथादिष्टाश्वकुः कर्माण्यनन्तरम् ॥ १४ ॥
 न तु संकालनं राजो विना पुत्रेण मन्त्रिणः । सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपम् ॥ १५ ॥
 तैलद्रोष्यां शायितं तं सचिवैस्तु नराधिपम् । हा मृतोऽश्यमिति ज्ञात्वा द्वियस्ताः पर्यदेवयन् ॥ १६ ॥
 वाहूनुच्छ्रुत्य कृपणा नेत्रप्रस्तवणैर्मुखैः । रुदत्यः शोकसंतसाः कृपणं पर्यदेवयन् ॥ १७ ॥

The ministers (lit., functionaries entrusted with the work of disposing of the king's dead body) then reverently removed (from that place) the wretched Kausalyā, who was sore stricken with agony and lamented holding the (dead) monarch in close embrace. (13) Consigning the (deceased) emperor at that time to a trough filled with oil, the ministers as commanded (by Vasistha and other family priests) then performed all the duties (connected with the preservation of the king's dead body etc.) required to be done next. (14) Knowing (as they did)

everything (connected with the disposal of the dead body), the aforesaid counsellors would not of course perform the king's funeral without (the presence of) a son; hence they preserved the body of the king. (15) Coming to know of the king having been laid by the ministers in the trough filled with oil, the aforesaid ladies lamented exclaiming as follows:—"Ah, the king is dead!" (16) Throw-ing up their arms, the wretched ladies, crying with their faces containing cascades in the form of eyes, sore stricken with grief (as they were), piteously wailed (as follows):— (17)

हा महाराज रामेण संतं प्रिथवादिना । विहीनाः सत्यसंघेन किमर्थे विजहासि नः ॥ १८ ॥
 कैकेया दुष्टभावाया राघवेण विवर्जिताः । कथं सपत्न्या वत्स्यामः समीपे विघवा वयम् ॥ १९ ॥
 स हि नाथः स चासाकं तव च प्रभुरात्मवान् । बनं रामो गतः श्रीमान् विहाय नृपतिश्रियम् ॥ २० ॥
 त्वया तेन च वीरेण विना व्यसनमोहिताः । कथं वयं निवत्स्यामः कैकेया च विदूषिताः ॥ २१ ॥
 यथा च राजा रामश्च लक्ष्मणश्च महावलः । सीताया सह संत्यक्ताः सा कमन्यं न हास्यति ॥ २२ ॥

"Ah, wherefore, O emperor, do you abandon us, (already) bereft of Rāma of unfailing promise, who ever speaks kindly (to all) ? (18) Forsaken by Rāma and deprived of our husband, how shall we live in proximity to our co-wife, Kaikeyī, of wicked intention ? (19) That glorious Rāma was indeed our protector and lord as well as of yours, self-controlled as he is. Having

relinquished the royal fortune, he has departed for the forest. (20) Non-plussed through adversity and treated disrespectfully by Kaikeyī, how shall we live without you and that heroic prince ? (21) Whom else will she,—by whom have been abandoned the king as well as Rāma and the very mighty Lakṣmaṇa with Sītā,—not abandon ?" (22)

ता बाष्पेण च संवीताः शोकेन विपुलेन च । व्यचेष्टत निरानन्दा राघवस्य वरस्त्रियः ॥ २३ ॥
 निशा नक्षत्रहीनेव स्त्रीव भर्तुविवर्जिता । पुरी नाराजतायोद्या हीना राजा महात्मना ॥ २४ ॥
 बाष्पपर्याकुलजना हाहाभूतकुलज्ञना । शून्यचत्वरवेशमान्ता न बध्राज यथापुरम् ॥ २५ ॥

गते तु शोकात् त्रिदिवं नराधिपे महीतलस्थासु वृगङ्गनासु च ।

निवृत्तचारः सहसा गतो रविः प्रवृत्तचारा रजनी ह्युपस्थिता ॥ २६ ॥

ऋते तु पुत्राद् दहनं महीपतेनरोचयंस्ते सुदृदः समागताः ।

इतीव तस्मिभवयने न्ववेशश्चन् विचिन्त्य राजानमचिन्त्यदर्शनम् ॥ २७ ॥

गतप्रभा दौरिव भास्करं विना व्यपेतनक्षत्रगणेव शर्वरी ।

पुरी वभासे रहिता महात्मना कण्ठास्तक्षणाकुलमार्गचत्वरा ॥ २८ ॥

नराश्र नार्यश्च समेत्य संघशो विर्गह्माणा भरतस्य मातरम् ।

तदा नगर्या नरदेवसंक्षये बभूराता न च शर्म लेभिरे ॥ २९ ॥

इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये योध्याकाण्डे षट्पृष्ठितमः सर्गः ॥ ६६ ॥

Bathed in tears and seized with enormous grief, those charming consorts of Daśaratha (a scion of Raghu) tossed about (on the ground), divested of joy as they were. (23) Bereft of its high-souled ruler (King Daśaratha), the city of Ayodhya did not shine any more than a night without stars or a woman deprived of her husband. (24) With its men bathed in tears and women of high pedigree raising a cry of distress, and its cross-roads and entrances of houses looking desolate, the city did not look charming as before. (25) The king for his part having departed

for heaven due to grief (caused by separation from his sons and daughter-in-law) and the king's consorts tossing on the floor, the sun suddenly disappeared (below the horizon), its rays having ceased to be diffused, and the night actually fell, darkness having commenced to spread. (26) Those friends and relations of the emperor that stood assembled (on the occasion) did not favour his cremation in the absence of a son. Therefore, considering the king as having assumed an appearance beyond conception, they laid the king in that trough (which served as his

bed). (27) Bereft of Daśaratha (an exalted soul), the city with its roads and cross-roads full of men whose throats were choked with tears that ran past their throats, looked like the firmament shorn of splendour in the absence of the sun and (further)

resembled a night with its host of stars gone out of sight. (28) Coming together in batches and reproaching Bharata's mother, men and women in the city felt distressed at that time on the king's demise and found no rest. (29)

Thus ends Canto Sixty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तश्चितमः सर्गः

Canto LXVII

Attributing the rise and fall of a kingdom to the presence and disappearance of its ruler, Mārkaṇḍeya and other great sages, who attended the king's court the following day, urge Vasiṣṭha to install any of the princes on the throne immediately.

आक्रन्दिता निरानन्दा सास्कृण्ठजनाविला । अयोध्यायामवतता सा व्यतीयाय शर्वरी ॥ १ ॥
 व्यतीतायां तु शर्वर्यामादित्यस्योदये ततः । समेत्य राजकर्तारः सभामीयुर्द्विजातयः ॥ २ ॥
 मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च कश्यपः । कात्याथनो गौतमश्च जावालिश्च महायशाः ॥ ३ ॥
 एते द्विजाः सहामात्यैः पृथग्वाचमूदीरयन् । वसिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितम् ॥ ४ ॥
 अतीता शर्वरी दुःखं या नो वर्षशतोपमा । अस्मिन् पञ्चत्वमापन्ने पुत्रशोकेन पार्थिवे ॥ ५ ॥
 स्वर्गस्थश्च महाराजो रामश्चारण्यमाश्रितः । लक्ष्मणश्चापि तेजस्वी रामेणैव गतः सह ॥ ६ ॥
 उभौ भरतशत्रुघ्नौ केकयेषु परंतपौ । पुरे राजगृहे रम्ये मातामहनिवेशने ॥ ७ ॥
 इक्ष्वाकूणामिहाद्यैव कश्चिद् राजा विधीयताम् । अराजकं हि नो राष्ट्रं विनाशं समवान्नुयात् ॥ ८ ॥

That night, which was full of laments and shorn of joy and (therefore) appeared long and was thronged with crowds of tearful men, in Ayodhya came to an end. (1) Coming together at sunrise, when the night had ended, Brahmans who carried on all the duties of a king (during the interregnum) arrived for their part at the court. (2) Seated with their faces turned towards Vasiṣṭha alone, the arch-priest of the royal family, Mārkaṇḍeya and Maudgalya, Vāmadeva and Kaśyapa, Kātyāyana and Gautama, as well as Jābāli, who enjoyed great fame, these Brahmans along with the ministers separately made speeches (the substance of which is given below:—) (3-4) “The yonder king having met his end due

to grief born of separation from his sons (Rāma and Lakṣmaṇa), the night, which weighed upon us like a hundred years, has ended with difficulty. (5) Not only is the emperor away in heaven but Śrī Rāma too has taken up his abode in the forest. Nay, the powerful Lakṣmaṇa too has left with the same Śrī Rāma. (6) Both Bharata and Śatrughna, who are capable of chastising the enemy, are in the lovely palace of their maternal grandfather at his capital, Rājagṛha, in the Kekaya kingdom. (7) Someone among the sons of Daśaratha (who are scions of Ikṣwāku) should be crowned king this very day; for without a ruler our state (of Kosala) may meet with ruin. (8)

नाराजके	जनपदे	विद्युन्माली	महास्वनः । अभिवर्षति पर्जन्यो महीं दिव्येन वारिणा ॥ ९ ॥
नाराजके	जनपदे	बीजमुष्टिः	प्रकीर्यते । नाराजके पितुः पुत्रो भार्या वा वर्तते वशे ॥ १० ॥
अराजके	धनं	नास्ति नास्ति	भार्याप्यराजके । इदमत्याहितं चान्यत् कुतः सत्यमराजके ॥ ११ ॥
नाराजके	जनपदे	कारयन्ति सभां	नराः । उच्चानानि च रस्याणि हृष्टाः पुण्यगृहाणि च ॥ १२ ॥
नाराजके	जनपदे	यज्ञशीला	द्विजातयः । सत्राप्यन्वासते दान्ता ब्राह्मणाः संशितव्रताः ॥ १३ ॥
नाराजके	जनपदे	महावज्रेषु	यज्ञनः । ब्राह्मणा वसुसम्पूर्णा विसृजन्त्यासदक्षिणाः ॥ १४ ॥
नाराजके	जनपदे	प्रहृष्टनटनर्तकाः	। उत्सवाश्च समाजाश्च वर्धन्ते राष्ट्रवर्धनाः ॥ १५ ॥
नाराजके	जनपदे	सिद्धार्था	व्यवहारिणः । कथाभिरभिरज्यन्ते कथाशीलाः कथाप्रियैः ॥ १६ ॥
नाराजके	जनपदे	तूच्चानानि	समागताः । सायाहे क्रीडितुं यान्ति कुमार्यो हेमभूषिताः ॥ १७ ॥
नाराजके	जनपदे	धनवन्तः	सुरक्षिताः । शेरते विवृतद्वाराः कृषिगोरक्षजीविनः ॥ १८ ॥

"In a land destitute of a ruler the thundering cloud wreathed with lightning does not drench the earth with rain water. (9) In a rulerless land handfuls of seeds are no longer scattered (for fear of uncertainty of crops). (Nay) in a rulerless land a son is not amenable to the control of his father nor is a wife amenable to the control of her husband (there being no executive authority to enforce correct conduct). (10) In a rulerless land there is no personal property (in the absence of a protector) nor is there a (faithful) wife in a rulerless land (there being no law to check adultery). There is this great risk in a rulerless territory. How can any other form of truthfulness (virtue) prevail ? (11) In a rulerless land, people do not construct assembly halls (for public gatherings, there being no such gatherings) nor do joyous men plant lovely gardens (for fear of their being destroyed by enemies of peace and order) or build sacred houses (such as temples and buildings for the free accommodation of travellers and strangers etc.). (12) In a rulerless land the twice-born (other than Brahmans, viz, Kṣatriyas and Vaiśyas) given to the performance of sacrifices and self-controlled Brahmans observing austere vows do not undertake sacrificial

performances in which everyone participating in it is both an officiating priest and a sacrificer. (13) In a rulerless land (even) Brahmans richly endowed with wealth do not pay handsome sacrificial fees to the priests officiating (even) at big sacrificial performances (wherever such performances are undertaken, lest they may be taken for rich men and looted by brigands). (14) In a rulerless land festivals (in honour of deities) in which actors and dancers exhibit their art in a highly ecstatic mood, and convivial gatherings promoting the welfare of the state do not gather strength. (15) In a rulerless land parties to a law-suit are not able to have their dispute settled, nor are those given to hearing stories from the Purāṇas etc. pleased with such stories told by those to whom the narration of such stories is agreeable. (16) In a rulerless land virgins decked with gold ornaments do not for their part go united to gardens to sport at dusk (for fear of being abducted or violated by miscreants). (17) In a rulerless land wealthy husbandmen and cowherds, even though well protected (by their attendants) do not sleep with open doors (for fear of burglars and dacoits). (18)

नाराजके	जनपदे	वाहनैः	शीघ्रवाहिभिः । नरा नियोन्त्यरण्यानि नारीभिः सह कामिनः ॥ १९ ॥
नाराजके	जनपदे	बद्धधण्टा	विषाणिनः । अटन्ति राजमार्गेषु कुञ्जराः षष्ठिहायनाः ॥ २० ॥

नाराजके	जनपदे	शरान्	संततमस्यताम् । श्रूयते	तलनिर्वोष	इष्वस्त्राणामुपासने ॥ २१ ॥
नाराजके	जनपदे	वणिजो	द्वूरगामिनः । गच्छन्ति	क्षेममध्वानं	बहुप्रण्यसमाचिताः ॥ २२ ॥
नाराजके	जनपदे	चरत्येकचरो	वशी । भावयन्नात्मनाऽत्मानं	यत्र सायंगृहो	मुनिः ॥ २३ ॥
नाराजके	जनपदे	योगक्षेमः	प्रवर्तते । न चाप्यराजके सेना	शत्रून्	विषहते युधिः ॥ २४ ॥
नाराजके	जनपदे	हृष्टैः	परमवाजिभिः । नराः संयान्ति	सहसा रथैश्च	प्रतिमण्डिताः ॥ २५ ॥
नाराजके	जनपदे	नराः	शास्त्रविशारदाः । संवदन्तोपतिष्ठन्ते	वनेषूपवनेषु	वा ॥ २६ ॥
नाराजके	जनपदे	माल्यमोदकदक्षिणाः ।	देवताभ्यर्थनार्थाय	कल्प्यन्ते	नियतैर्जनैः ॥ २७ ॥
नाराजके	जनपदे	चन्दनागुरुस्त्रिताः ।	राजपुत्रा	विराजन्ते	वसन्त इव शास्त्रिनः ॥ २८ ॥

"In a rulerless land lustful men do not drive in swift-going conveyances with women to pleasure-groves (for enjoying the forest scenery). (19) In a rulerless land sixty-year-old (army) tuskers do not (for fear of being deprived of their tusks or bells) move about on the main roads with bells fastened to their girths. (20) In a rulerless land the sound of plucking the bow-string with the palm produced by Kṣatriyas uninterruptedly discharging arrows while practising the use of bows is not heard. (21). In a rulerless land merchants travelling far and wide do not safely move about fully equipped with abundant salable goods. (22) In a rulerless land self-controlled ascetics moving all by themselves and contemplating on the Self with their own mind and taking up their

abode wherever the evening falls do not move about (freely for want of hospitable householders) (23) In a rulerless land there is no acquisition of property and no security of possessions. Nor is the army able in a rulerless land to vanquish the foes in a battle. (24) In a rulerless land people do not quickly move out decked with ornaments in chariots driven by spirited horses of excellent breed. (25) In a rulerless land men well-versed in sacred lore do not meet (freely) holding disputations in forests and groves. (26) In a rulerless land flowers, sweetmeats and sacrificial fees are not got together for the worship of deities by self-controlled men. (27) In a rulerless land princes smeared with paste of sandal and aloe wood do not figure prominently as trees in the vernal season. (28)

यथा ह्यनुदका नद्यो यथा वाप्यतृणं वनम् । अगोपाला यथा गावस्तथा राष्ट्रमराजकम् ॥ २९ ॥
ध्वजो रथस्य प्रजानं धूमो ज्ञानं विभावसोः । तेषां यो नो ध्वजो राजा स देवत्वमितो गतः ॥ ३० ॥
नाराजके जनपदे स्वकं भवति कस्यचित् । मत्स्या इव जना नित्यं भक्षयन्ति परस्परम् ॥ ३१ ॥
ये हि समिभन्नमर्यादा नास्तिकाश्चिन्नसंशयाः । तेऽपि भावाय कल्पन्ते राजदण्डनिपीडिताः ॥ ३२ ॥
यथा हृष्टैः शरीरस्य नित्येव प्रवर्तते । तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥ ३३ ॥
राजा सत्यं च धर्मश्च राजा कुलवत्यं कुलम् । राजा माता पिता चैव राजा हितकरो वृणाम् ॥ ३४ ॥
यमो वैश्रवणः शको वरणश्च महाबलः । विशिष्यन्ते नरेन्द्रेण वृत्तेन महता ततः ॥ ३५ ॥
अहो तम इवेदं स्वाज्ञ प्रजायेत किंचन । राजा चेन्न भवेष्ठोके विभजन् साधवसाधुनी ॥ ३६ ॥
जीवत्यपि महाराजे तवैव वचनं वयम् । नातिक्रमामहे सर्वे वेलां प्राप्येव सागरः ॥ ३७ ॥
स नः समीक्ष्य द्विजवर्य वृत्तं नृपं विना राष्ट्रमरण्यभूतम् ।
कुमारमिक्ष्वाकुसुतं तथान्यं त्वमेव राजानमिहाभिषेचय ॥ ३८ ॥
इत्यार्थं श्रीमद्रामायणे बालमीकीये आदिकाव्येऽयोध्याकाण्डे सप्तषष्ठितमः सर्गः ॥ ६७ ॥

"A state without a ruler is really no better than rivers without water, a woodland without grass and cows without a keeper. (29) A standard is the distinguishing mark of a chariot, while smoke is a testimony to (the presence of) fire. King Daśaratha, who (likewise) brought us, counsellors, into prominence (by bestowing this honour on us) has passed from the human state to the state of gods. (30) In a rulerless land nothing is one's own in the eyes of anyone. Like fishes men always devour one another. (31) (In the absence of a stable government) even those who do not believe in life after death and have flagrantly violated the rules of conduct prescribed by the Vedas and who have (consequently) been tormented with punishment inflicted by the king and whose fear (of punishment) has (now) been dispelled (by the anarchy prevailing at the time) are able to exercise authority (over others). (32) (Just) as the eye ever strives for the good of the body (by serving as a guide to it and showing it the right path), so does the king, who is the fountain of truth and righteousness, ever strive for the good of the state. (33) The king is truthfulness

and virtue (incarnate); the king constitutes the nobility of birth in men of a high pedigree. The king is the mother as well as the father; the king is the benefactor of men. (34) (Even) Yama (the god of retribution), Kubera (son of Viśravā, the god of riches), Indra (the ruler of gods) and the very mighty Varuṇa (the deity presiding over water) are outstripped by a king of excellent conduct by virtue of such conduct (inasmuch as he combines in himself the virtues of all the above-named deities). (35) If there is no king demarcating good and evil in the world, oh, this world will be reduced to (utter) darkness as it were and nothing can be clearly perceived. (36) Even while the emperor was alive, we all never violated your command only any more than the oceans overstep the coastline on reaching it. (37) Therefore, fully considering our (past) conduct (which has ever been loyal to the king and devoted to the best interests of the state) and looking on the state, which has been converted into a (veritable) jungle for want of a king, crown you alone as king on this throne any prince who is a scion of Ikṣwāku, or anyone else, O jewel among the Brahmans!" (38)

*Thus ends Canto Sixty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Rishi and the oldest epic.*

अष्टविंशतमः सर्गः

Canto LXVIII

With the concurrence of Mārkandeya and other sages, Vasiṣṭha despatches messengers to call back Bharata and Śatrughna from their maternal grandfather's. They leave forthwith for the capital of Kekaya and quickly enter that city.

तेषां तद् वचनं श्रुत्वा वसिष्ठः प्रत्युवाच ह । मित्रामात्यजनान् सर्वान् ब्राह्मणांस्तानिदं वचः ॥ १ ॥
यदसौ मातुलकुले दत्तराज्यः परं सुखी । भरतो वसति भ्रात्रा शत्रुघ्नेन मुदान्वितः ॥ २ ॥
तच्छीघ्रं जबना दूता गच्छन्तु त्वरितं हयैः । आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयम् ॥ ३ ॥

गच्छन्तिवति ततः सर्वे बसिष्ठं वाक्यमनुवन् । तेषां तद् वचनं श्रुत्वा वसिष्ठो वाक्यमब्रवीत् ॥ ४ ॥
 एहि सिद्धार्थं विजय यजन्ताशोकं नन्दन । श्रूयतामितिकर्तव्यं सर्वानेव ब्रवीमि वः ॥ ५ ॥
 पुरं राजग्रहं गत्वा शीत्रं शीघ्रजवैर्हैयैः । त्यक्तशोकैरिदं वाच्यः शासनाद् भरतो भम ॥ ६ ॥
 पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः । त्वरमाणश्च निर्याहि कृत्यमात्यथिकं त्वया ॥ ७ ॥
 मा चास्मै प्रोषितं रामं मा चास्मै पितरं मृतम् । भवन्तः शंसिषुर्गत्वा राघवाणमितः क्षयम् ॥ ८ ॥
 कौशेयानि च वस्त्राणि भूषणानि वराणि च । क्षिप्रमादाय राजश्च भरतस्य च गच्छत ॥ ९ ॥

Hearing the aforesaid speech of the counsellors (Mārkaṇḍeya and others), Vasiṣṭha, they say, addressed the following words to the king's friends, the ministers as well as to all the Brahmans assembled there on that occasion:—(1) “Since the celebrated Bharata, on whom kingship has been bestowed (by the emperor as urged by Kūkeyī), is leading a most happy and joyous life at his maternal uncle's with his (younger) brother Śatruघnha; therefore let swift messengers proceed quickly on horses to bring the two gallant brothers. What (else) can we thoughtfully consider ? ” (2-3) Then all submitted to Vasiṣṭha as follows:—“Let the messengers depart.” Hearing that reply of the counsellors, Vasiṣṭha (again) spoke as follows:—(4) “Come along, O Siddhārtha, Vijaya, Jayanta, Aśoka and Nandana ! Please hear what has

got to be done by you. I speak to you all. (5) Reaching the city of Rājagṛha quickly on (the back of) horses galloping at a swift speed, and shaking off grief, you should speak to Bharata under my orders as follows.—(6) ‘The family priest as well as all the counsellors have told you that all is well. (Pray) depart (hence) hastily; there is some most urgent business awaiting you.’ (7) Going there (pray) do not inform you him of Rāma having gone into exile or of his father having demised or of the (threatened) destruction of the scions of Raghu as a result of these incidents. (8) Taking (with you) silken robes as well as excellent ornaments for the king (Bharata's maternal grandfather) and Bharata (as a present from the king of Ayodhya), depart at once.” (9)

दत्तपथशना दूता जग्मुः स्वं स्वं निवेशनम् ।
 ततः प्रास्थानिकं कृत्वा कार्यशेषमनन्तरम् ।
 न्यन्तेनापरतालस्य प्रलम्बस्तोत्तरं प्रति ।
 ते हास्तिनपुरे गङ्गां तीर्त्वा प्रत्यङ्गमुखा ययुः ।
 सरांसि च सुफुल्लानि नदीश्च विमलोदकाः ।
 ते प्रसन्नोदकां दिव्यां नानाविहगसेविताम् ।

Having been furnished with the wherewithals to purchase provisions for the journey and while about to leave for the Kekaya kingdom mounting horses thought highly of (for their swiftness), the messengers proceeded each to his own house (to take leave of his own people). (10) Having immediately finished all pre-

केकयांस्ते गमिष्यन्तो हयानारुद्ध्य सम्मताम् ॥ १० ॥
 वसिष्ठेनाभ्यनुशाता दूताः संत्वरितं ययुः ॥ ११ ॥
 निषेवमाणास्ते जग्मुर्नदीं मध्येन मालिनीम् ॥ १२ ॥
 पञ्चालदेशमासाद्य मध्येन कुरुजाङ्गलम् ॥ १३ ॥
 निरीक्षमाणा जग्मुस्ते दूताः कार्यवशाद् द्रुतम् ॥ १४ ॥
 उपातिजग्मुर्वेगेन शरदण्डां जलाकुलाम् ॥ १५ ॥

parations that remained to be made for the journey, and duly permitted by Vasiṣṭha, the messengers proceeded post haste (to their destination). (11) They moved on touching Mālinī river flowing between the extreme (southern) end of Aparatāla mountain and the northern end of Pralamba mountain. (12) Crossing the Ganga at

Hastināpur they proceeded westward and, reaching the territory of Pañchāla through Kurujāngala and keenly perceiving lakes with full-blown flowers and rivers containing limpid waters, the aforesaid messengers swiftly moved on because of (the pressing nature

of) their errand. (13-14) Reaching the bank of the charming river Saradāndā, which not only contained translucent waters but was also full of water and was frequented by birds of various kinds, they speedily crossed it. (15)

निकूलवृथमासाद्य दिव्यं सत्योपयाचनम् । अभिगम्याभिवाच्यं तं कुलिङ्गां प्राविशन् पुरीम् ॥ १६ ॥
 अभिकालं ततः प्राप्य तेजोऽभिमत्तान्त्युताः । पितृपैतामहीं पुण्यां तेरुक्षुमतीं नदीम् ॥ १७ ॥
 अवेश्याङ्गलिपानांश्च ब्राह्मणान् वेदपारगान् । युर्मध्येन वाहीकान् सुदामानं च पर्वतम् ॥ १८ ॥
 विष्णोः पदं प्रेक्षमाणा विपाशां चापि शास्त्रमलीम् । नदीर्पीतयाकानि पल्वलानि सरांसि च ॥ १९ ॥
 पश्यन्तो विविधांश्चापि सिंहान् व्याशान् मृगान् द्विपान् । युः पथातिमहता शासनं भर्तुरीप्सवः ॥ २० ॥
 ते शान्तवाहना दूता विकृष्टेन सता पथा । गिरिव्रजं पुरवरं शीघ्रमासेदुरङ्गसा ॥ २१ ॥
 भर्तुः प्रियार्थं कुलरक्षणार्थं भर्तुश्च वंशस्य परिग्रहार्थम् ।
 अहेऽमानास्त्वरया स दूता रात्र्या तु ते तप्तुरमेव याताः ॥ २२ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टविंश्टिमः सर्वः ॥ ६८ ॥

Reaching a holy tree (inhabited by some divinity) standing on the western bank of the Saradāndā, and named Sityopayāchana (so called because prayers addressed to it invariably proved efficacious), which was worthy of salutation, and going round it clockwise (as a token of respect), the messengers entered the city of Kulingā. (16) Emerged from the village of Tejobhibhavana and reaching thence the village of Abhikāla, the messengers crossed the holy river Ikṣumati, associated with the father and grandfather of the deceased emperor. (17) Nay, perceiving Brahmins who had mastered the Vedas and lived on as much water as could be contained in the hollow of their palms, they reached the Sudāma mountain in the interior of the Bāhlika kingdom (now known by the name of Balkh). (18) Beholding the spot (on the top of Sudāma mountain)

containing the footprints of Lord Viṣṇu, as well as the rivers Vipāśā (now known by the name of Beas) and Śālmali and other rivers, big wells provided with stairs to reach the water and ponds, pools and lakes, and looking on lions, tigers, deer and elephants of various kinds, they proceeded along an exceptionally broad highway, keen as they were to execute the command of their master. (19-20) Even though their horses felt exhausted, the messengers shortly and directly reached the foremost town of Girivraja (the capital of the Kekaya kingdom) by a long yet peaceful route. (21) For the pleasure of their master (Sage Vasistha) as well as for the protection of the people and for (vindicating) the honour of their king's race the messengers for their part respectfully and speedily entered that town during the night itself. (22)

Thus ends Canto Sixty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.



एकोनसप्ततिमः सर्गः

Canto LXIX

Finding Bharata oppressed and sad, his friends try to beguile him by means of music and narration of stories. But when the prince does not return to his normal mood even then, they inquire of him as to what makes him pensive and Bharata tells them how he saw a bad dream the previous night.

यामेव रात्रि ते दूताः प्रविशन्ति स तां पुरीम् । भरतेनापि तां रात्रि स्वप्नो दृष्टोऽयमप्रियः ॥ १ ॥
 व्युष्टमेव तु तां रात्रि दृष्टा तं स्वप्नमप्रियम् । उत्रो राजाधिराजस्य सुभृशं पर्यतप्यत ॥ २ ॥
 तप्यमानं तमाज्ञाय वयस्याः प्रियवादिनः । आयासं विनियथन्तः सभायां चक्रिरे कथाः ॥ ३ ॥
 वाद्यन्ति तदा शान्तिं लासयन्त्यपि चापरे । नाटकान्यपरे साहुर्हास्यानि विविधानि च ॥ ४ ॥
 स तैर्महात्मा भरतः सखिभिः प्रियवादिभिः । गोष्ठीहास्यानि कुर्वद्दिनं प्राहृष्यत राघवः ॥ ५ ॥
 तमत्रवीत् प्रियसखो भरतं सखिभिर्वृतम् । सुहृद्दिः पर्युपासीनः किं सखे नातुमोदसे ॥ ६ ॥

The very night the aforesaid messengers entered that city (of Girivraja) an unpleasant dream, which is being described as follows, was seen by Bharata. (1) Seeing that unpleasant dream at an hour* when the night had well-nigh ended, Bharata (the emperor's son) felt extremely perturbed. (2) Finding him disconsolate, his friends, who (ever) spoke kindly (to him), commenced chatting in a coterie, seeking (as they did) to relieve his agony. (3) Some friends played upon musical instruments at that time, while others indulged in gentle dance (accompanied with vocal and instrumental music).

with a view to relieving his anxiety, while (still) others read out (to him) dramas of various kinds having mirth for their dominant sentiment. (4) The aforesaid Bharata, a scion of Raghu and an exalted soul as he was, did not (however) feel much delighted in the company of those friends, who spoke kindly (to him) and indulged in jokes worthy of an assembly. (5) A beloved friend (of Bharata) spoke (as follows) to the said Bharata, who was surrounded by (many) friends.—“Why, O friend, do you not join us in rejoicing, sitting as you are in the midst of friends?” (5)

एवं ब्रुवाणं सुहृदं भरतः प्रत्युवाच ह । श्रणु त्वं यन्निमित्तं मे दैन्यमेतदुपागतम् ॥ ७ ॥ स्वप्ने पितरमद्राक्षं मलिनं मुक्तमूर्धजम् । पतन्तमद्रिशिखरात् कलुषे गोमये हदे ॥ ८ ॥ पूर्वमानश्च मे दृष्टः स तस्मिन् गोमये हदे । पिबन्तज्ञलिना तैलं हसन्निव मुहुर्मुहुः ॥ ९ ॥ ततस्तिलोदनं सुक्त्वा पुनः पुनरधःशिराः । तैलेनाभ्यक्तसर्वोङ्गरस्तैलमेवान्वगाहत ॥ १० ॥ स्वप्नेऽपि सागरं शृष्टं चन्द्रं च पतितं भुवि । उपरुद्धां च जगतीं तमसेव समावृताम् ॥ ११ ॥ औपवाह्यस्य नागस्य विषाणं शकलीकृतम् । सहसा चापि संशान्ता ज्वलिता जातवेदसः ॥ १२ ॥ अवदीर्णं च पृथिवीं शुष्कांश्च विविधान् द्रुमान् । अहं पश्यामि विभवस्तान् सधुमांश्चैव पर्वतान् ॥ १३ ॥ पीठे कार्णीयसे चैव निषष्टणं कृष्णवाससम् । प्रहरन्ति स राजानं प्रमदाः कृष्णपिङ्गलाः ॥ १४ ॥ त्वरमानश्च धर्मात्मा रक्तमाल्यानुलेपनः । रथेन खरयुक्तेन प्रयातो दक्षिणामुखः ॥ १५ ॥ ग्रहसन्तीव राजानं प्रमदा रक्तवासिनी । प्रकर्षन्ती मया दृष्टा राक्षसी विकृतानना ॥ १६ ॥

* A dream seen at the close of night is believed to come true in a majority of cases.

To the friend speaking as aforesaid, Bharata replied as follows:—"Hear you the circumstances due to which this depression has overtaken me. (7) In a dream I saw father dejected and falling from a mountain-peak, his hair dishevelled, into a dirty pool full of cow-dung. (8) He was (further) seen by me swimming in that pool of cow-dung, drinking oil from the hollow of his palms and laughing as it were again and again. (9) Then, partaking of rice cooked with sesame seeds and (himself) smeared all over with sesame oil, he took a dip again and again head foremost in the oil. (10) Also in the dream I saw the ocean dry and the moon fallen on the earth and the (entire) globe molested (by Rāksasas and others) and enveloped as it were

in darkness. (11) I (further) beheld a tusk of the king's elephant broken to pieces and blazing fires suddenly extinguished. (12) I also saw the earth riven and trees of various kinds withered up and mountains too emitting smoke and razed to the ground. (13) Young women, dark and reddish brown of complexion, assailed the king, seated on an iron seat attired in black. (14) Nay, adorned with a garland of crimson flowers and smeared with red sandal-paste, the pious-minded king hastily departed southward in a chariot drawn by donkeys. (15) A young ogress with an ugly face and clad in crimson was seen by me mocking the king as it were and dragging him. (16)

एवमेतन्मया दृष्टिमां रत्नं भयावहाम् । अहं रामोऽथवा राजा लक्ष्मणो वा मरिष्यति ॥ १७ ॥
 नरो यानेन यः स्वने खरयुक्तेन याति हि । अचिरात्स्य धूमाग्रं चितायां सम्प्रदश्यते ॥ १८ ॥
 एतन्निमित्तं दीनोऽहं न वचः प्रतिपूजये । शुष्यतीव च मे कण्ठो न स्वस्थमिव मे मनः ॥ १९ ॥
 न पश्यामि भयस्थानं भयं चैवोपधारये ।
 भ्रष्टश्च स्वरयोगे मे छाया चापगता मम । जुगुप्स इव चात्मानं न च पश्यामि कारणम् ॥ २० ॥
 इमां च दुःखनगर्ति निशाभ्य हि त्वनेकरूपामवितर्कितां पुरा ।
 भयं महत्तु हृदयान याति मे विचिन्त्य राजानमचिन्त्यदर्शनम् ॥ २१ ॥

इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये॒योध्याकाण्डे एकोनसप्ततिमः सर्गः ॥ ६९ ॥

"During the last night, fearful as it was, this was the vision seen by me as aforesaid. (This prognosticates that) either myself or Śrī Rāma or the king or Laksmana is going to die. (17) A column of smoke is surely and vividly perceived before long on the funeral pile of a man who drives in a dream in a chariot drawn by donkeys. (18) This is why I feel depressed and do not make much of your words. My throat is getting parched as it were and my mind is not quite at ease. (19) I do not perceive any (tangible) ground for

fear, yet I experience fear. Nay, my voice has become hoarse and my lustre has departed. Moreover I have begun to hate myself, yet I do not see any cause (for it). (20) (Even) as I reflect on the course of my evil dreams, which were seen in many forms,—a course which was never imagined (by me) before,—and (even) as I think deeply of the king, whose sight is something which can no longer be anticipated, the great fear that has been roused (in me) does not depart from my heart. (21)"

Thus ends Canto Sixty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rsi and the oldest epic.



समतितमः सर्गः

Canto LXX

While Bharata was narrating to his friends the dream seen by him the previous night, the messengers from Ayodhya arrive in his presence and, bowing low to Bharata, communicate to him the orders of Sage Vasiṣṭha. Having heard of the welfare of all from the mouth of the messengers, the prince takes leave of his maternal grandfather and others and departs for Ayodhya.

भरते ब्रुवति स्वप्नं दूतास्ते क्लान्तवाहनाः । प्रविश्यासद्यपरिखं रम्यं राजग्रहं पुरम् ॥ १ ॥
 समागम्य च राजा ते राजपुत्रेण चार्चिताः । राजाः पादौ गृहीत्वा च तमूच्चुभरतं वचः ॥ २ ॥
 पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः । त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया ॥ ३ ॥
 इमानि च महार्हणि वस्त्राण्याभरणानि च । प्रतिगृह्य विशालाक्षं मातुलस्य च दापय ॥ ४ ॥
 अत्र विंशतिकोद्यस्तु वृपतेर्मातुलस्य ते । दशकोद्यस्तु सम्पूर्णस्तथैव च वृपात्मज ॥ ५ ॥
 प्रतिगृह्य तु तत् सर्वे स्वनुरक्तः सुहृज्ञे । दूतानुवाच भरतः कामैः सम्प्रतिपूज्य तान् ॥ ६ ॥

Entering the lovely city of Rājagṛha,—the moat enclosing which was unassailable (by the enemies),—at a time when Bharata was narrating the dream (to his friends), their horses being exhausted, nay, meeting the king (of Kekaya) as well as the Crown prince and treated with honour (by them), and touching (as a mark of respect) the feet of Bharata (their prospective king), the aforesaid messengers spoke to the celebrated Bharata as follows:—(1-2) “Sage Vasiṣṭha (the family priest) as well as all the counsellors tell you that all is well. Yet please depart expeditiously. There is business with you, which cannot brook delay. (3) Nay, accepting (from us) these valuable

robes and jewels, O large-eyed prince, have them presented to your maternal grandfather and maternal uncle too. (4) Of these, articles worth twenty crores of course are meant for the king; while full ten crores worth of articles are likewise meant for your maternal uncle, O prince!” (5) Accepting for his part all those presents (brought by the messengers from Ayodhya), Bharata, who was very fond of his near and dear ones, had them presented (on behalf of his royal father) to his maternal grandfather and maternal uncle and, having entertained the messengers with articles of food and drink coveted by them spoke to them (as follows):— (6)

कच्चित् स कुशली राजा पिता दशरथो मम । कच्चिदारोग्यता रामे लक्ष्मणे च महात्मनि ॥ ७ ॥
 आर्या च धर्मनिरता धर्मज्ञा धर्मवादिनी । अरोगा चापि कौसल्या माता रामस्य धीमतः ॥ ८ ॥
 कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या । शशुधनस्य च वीरस्य अरोगा चापि मध्यमा ॥ ९ ॥
 आत्मकामा सदा चण्डी क्रोधना प्राज्ञमानिनी । अरोगा चापि मे माता कैकेयी किमुवाच ह ॥ १० ॥
 एवमुक्तास्तु ते दूता भरतेन महात्मना । ऊचुः सम्प्रश्रितं बाक्यमिदं तं भरतं तदा ॥ ११ ॥

"Is my father, the celebrated Daśaratha, doing well ? Does good health abide in Śri Rāma and the high-souled Lakṣmana ? (7) And is the mother of the wise Śri Rāma, the noble Kausalyā, who is devoted to virtue, knows what is right and talks virtue, enjoying good health ? (8) Is my intermediate mother, Sumitrā,—who knows what is right and is the mother of Lakṣmana and the valiant Satrughna,—also free

from ailment ? (9) Is my own mother, Kaikeyī,—who always seeks to gain her own ends, is violent and given to wrath and accounts herself wise,—also healthy and what message has she sent (for me) ? " (10) Questioned thus by the high-souled Bharata on that occasion, the aforesaid messengers for their part addressed the following most polite words to the said Bharata:—(11)

कुशलस्ते नरव्याघ येषां कुशलमिच्छसि	श्रीश्वत्वं बृणुते पद्मा युज्यतां चापि ते रथः ॥ १२ ॥
भरतश्चापि तान् दूतानेवमुक्तोऽयभाषत	आपुच्छेऽहं महाराजं दूताः संत्वरयन्ति माम् ॥ १३ ॥
एवमुक्त्वा तु तान् दूतान् भरतः पार्थिवात्मजः	दूतैः संचेदितो वाक्यं मातामहमुवाच ह ॥ १४ ॥
राजन् पितुर्गमिष्यामि सकाशं दूतचोदितः	पुनरप्यहमेष्यामि यदा मे त्वं सरिष्यसि ॥ १५ ॥
भरतेनैवमुक्तस्तु नृपो मातामहस्तदा	तमुवाच शुभं वाक्यं शिरस्याश्राय राघवम् ॥ १६ ॥
गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया	मातरं कुशलं ब्रूयाः पितरं च परंतप ॥ १७ ॥
पुरोहितं च कुशलं ये चान्ये द्विजसत्तमाः	तौ च तात महेष्वासौ भ्रातरौ रामलक्ष्मणौ ॥ १८ ॥

"They are (all) well, whose welfare you seek, O tiger among men ! Nay, holding a lotus (in her hand), Śri (the goddess of fortune), looks on you with favour. Therefore let your chariot be equipped (for journey)." (12) Told thus Bharata too replied to the messengers, "I shall (presently) seek the permission of the monarch (my maternal grandfather) saying that you (the messengers) are urging me to make haste (to depart for Ayodhya)". (13) Having told the messengers thus, Prince Bharata for his part made the following submission to his maternal grandfather, as entreated by the messengers: so the tradition goes:—(14) "Urged by the messengers I shall, Your Majesty, return to the presence of my father. I shall come

again whenever you remember me." (15) Smelling (as a token of affection) the head of Bharata (a scion of Raghu), when requested as aforesaid by the latter on that occasion, the king, his maternal grandfather, addressed to him the following agreeable words:—(16) "Depart, dear child ! I grant you leave to return (to Ayodhya). Kaikeyī is blessed with a noble son in you. Communicate, O tormentor of enemies, our welfare to your mother as well as to your father (on my behalf), also to Sage Vasiṣṭha (the family priest) and to other jewels among Brahmans, whoever are present (on the occasion) and (lastly) to the two celebrated brothers, Rāma and Lakṣmana, the wielders of mighty bows." (17-18)

तस्मै हस्त्युत्तमांश्चित्रान् कम्बलानजिनानि च	सत्कृत्य केकयो राजा भरताय ददौ धनम् ॥ १९ ॥
अन्तःपुरेऽतिसंवृद्धान् व्याप्रवीर्यबलोपमान्	दंश्युक्तान् महाकायाऽश्चनुशोपायनं ददौ ॥ २० ॥
रुक्मिणिष्कमहस्ते द्वे षोडशाश्वशतानि च	सत्कृत्य केकयीपुत्रं केकयो धनमादिशत् ॥ २१ ॥
तदामात्यानभिप्रेतान् विश्वास्यांश्च गुणान्वितान्	ददावश्वपतिः शीत्रं भरतायानुयायिनः ॥ २२ ॥
ऐरावतानैन्द्रशिरान् नागान् वै प्रियदर्शनान्	खराऽशीशान् सुसंयुक्तान् मातुलोऽस्मै धनं ददौ ॥ २३ ॥

Treating him with honour, the king of Kekaya bestowed on the aforesaid Bharata foremost of elephants, multi-coloured blankets, deerskins and riches (consisting of gold vessels etc.). (19) He also gave as a present dogs of enormous size, possesseed of large teeth, brought up with care in the gynaeceum (itself) and vying in prowess and strength (of body) with a tiger. (20) Receiving him kindly, the king of the Kekayas (further) bestowed on Bharata (the son of

स दर्तं केक्येन्द्रेण धनं तन्नाभ्यनन्दत् । भरतः केक्यीपुत्रो गमनत्वरया तदा ॥ २४ ॥
 वभूव ह्यस्य हृदये चिन्ता सुमहती तदा । त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात् ॥ २५ ॥
 स स्ववेशमाभ्यतिकम्य नरनागश्वसंकुलम् । प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम् ॥ २६ ॥
 अभ्यतीत्य ततोऽपश्यदत्तःपुरमनुत्तमम् । ततस्तद् भरतः श्रीमानाविवेशानिवारितः ॥ २७ ॥
 स मातामहमापृच्छय मातुलं च युधाजितम् । रथमास्थ्य भरतः शत्रुघ्नसहितो ययौ ॥ २८ ॥
 रथान् मण्डलचक्रांश्च योजयित्वा परं शतम् । उष्णगोदश्वरैर्भृत्या भरतं यान्तमन्वयुः ॥ २९ ॥
 बलेन गुप्तो भरतो महात्मा सहार्यकस्यात्मसमैरमात्यैः ।
 आदाय शत्रुघ्नमपेतशत्रुर्गृहाद् ययौ सिद्ध इवेन्द्रलोकात् ॥ ३० ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्ततिमः सर्गः ॥ ७० ॥

Because of his hurry to depart (for Ayodhya) Bharata, the son of Kaikeyi, did not at that moment welcome the aforesaid wealth gifted by the king of the Kekayas. (24) Nay, due to the hastening of the messengers and also because of his having seen the (ominous) dream indeed a very great anxiety appeared in his heart at that time. (25) Returning to his own residence and then leaving it, Bharata, who (now) owned a very large fortune, reached the main road, which was crowded with men, elephants and horses and unexcelled (by other roads). (26) Passing thence he saw the gynaeceum, which was unsurpassed (by other mansions). The glorious Bharata thereupon entered it unchallenged. (27) Taking leave of his maternal grandfather (and grandmother) as well as of

Kaikeyi) wealth consisting of two thousand gold mohurs and sixteen hundred horses. (21) On that occasion King Aśwapati (also) quickly sent as escorts for Bharata esteemed and trustworthy ministers endowed with good qualities. (22) Bharata's maternal uncle (Yudhājit) too bestowed on him wealth consisting of elephants of the Airāvata breed and those born in the territory of Indrasira and agreeable to the sight, as well as swift-going and well-trained mules. (23)

his maternal uncle, Yudhājit, (and aunt) and mounting his chariot with Śatruघna, the said Bharata left (for Ayodhya). (28) Fitting a hundred other chariots having circular wheels with camels, bullocks, horses and mules, servants (of King Aśwapati) followed Bharata as he departed. (29) Guarded by a detachment sent by his maternal grandfather and taking Śatruघna (with him), Bharata, who was possessed of great fortitude and had no enemies, departed with ministers who were equalled by (none but) themselves from his residence (even) as a Siddha (a member of a class of demigods credited with supernatural powers by virtue of their very birth) would from the realm of Indra (the lord of paradise). (30)

*Thus ends Canto Seventy in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Valmiki, the work of a Ṛṣi and the oldest epic.*

एकसप्ततिमः सर्गः

Canto LXXI

When Bharata reaches Ayodhya after crossing many streams and rivers and passing through different territories and finds the city cheerless and wearing a deserted look, he sets about brooding and speculating as to what may be the reason for this and, speaking to the charioteer about it, enters the palace dejected and disconsolate.

स प्राङ्मुखो राजगृहादभिनिर्यय वीर्यवान् । ततः सुदामां द्युतिमान् संतीर्यवेक्ष्य तां नदीम् ॥ १ ॥
 हादिनीं दूरपारां च प्रत्यक्षोत्सरज्जिणीम् । शतद्रुमतरच्छीमान् नदीमिक्षवाकुनन्दनः ॥ २ ॥
 ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्वतान् । शिलामांकुर्वतीं तीर्त्वा आग्नेयं शत्यकर्षणम् ॥ ३ ॥
 सत्यसंघः शुचिभूत्वा प्रेक्षमाणः शिलावहाम् । अभ्यगत् स महाशैलान् वनं चैत्ररथं प्रति ॥ ४ ॥
 सरस्वतीं च गङ्गां च युग्मेन प्रतिपद्य च । उत्तरान् वीरमस्त्यानां भारुण्डं प्राविशद् वनम् ॥ ५ ॥
 वैगिनीं च कुलिङ्गाख्यां हादिनीं पर्वतावृताम् । यमुनां प्राप्य संतीर्णं बलमाश्वासयत् तदा ॥ ६ ॥
 शीतीकृत्य तु गात्राणि क्ळान्तानाश्वास्य वाजिनः । तत्र स्नात्वा च पीत्वा च प्रायादादाय चोदकम् ॥ ७ ॥
 राजपुत्रो महारथ्यमनभीक्षणोपसेवितम् । भद्रो भद्रेण यानेन मरुतः खमिवात्यगत् ॥ ८ ॥
 भागीरथीं दुष्प्रतरां सौऽशुधाने भवानदीम् । उपायाद् राववस्त्रैः प्राग्वर्ते विश्रुते पुरे ॥ ९ ॥

Proceeding from Rājagṛha in an easterly direction and then surveying and crossing the well-known river Sudāmā* as well as the broad river Hrādīnī, the powerful and dignified Bharata, a glorious scion of Ikṣwāku, crossed the river Śatadru (the modern Sutlej), whose stream takes a westward course. (1-2) Crossing another stream at Ailadhāna (a village of that name) and reaching the territory of Aparaparvata and crossing a river which petrified everything thrown into it, he reached the tract lying to the south-east and known by the name of Śalyākarṣana (so called because it abounded in a herb possessing the virtue of extracting a thorn etc.). (3) Gazing on the river Śilāvahā (so called because it carried away even

rocks along its swift stream) and getting purified (through bathing in it), Bharata (who was true to his promise) crossed the Mahāśaila hills heading towards the forest of Chaitraratha. (4) Reaching the river Saraswati (flowing towards the west) and (a branch of) the (holy) Ganga at their confluence, he passed through the northern part of the Viramatsya territory and entered the forest of Bhārunḍa. (5) Having duly crossed the swift and thundering river named Kulingā, hemmed in by mountains, and reaching the Yamuna, he allowed the detachment (accompanying him) to rest for the time being. (6) Refreshing the limbs of the horses (by bathing them) and giving the fatigued animals (food and) rest (in the shade

* The messengers sent to call Bharata from his maternal grandfather's rode to Rājagṛha by a shorter yet more difficult route through the forest region. Bharata, however, was accompanied by an army and therefore drove through a broader yet longer route. Hence it took him a full week to reach Ayodhya and he had to pass through places which the messengers did not come across in their journey.

of trees), nay, (himself) bathing and quenching his thirst, and taking water (for the journey ahead), Bharata proceeded further. (7) The prince, who had undergone propitious rites (before embarking on the long journey), crossed (speedily) by his excellent chariot the great forest (lying in the way), which was not frequented, (even) as the wind sweeps through the atmosphere.

(8) Finding the great river Ganga (associated with the name of Emperor Bhagiratha, who was instrumental in bringing the stream to the terrestrial region) difficult to cross at (the village of) Amśudhāna, Bharata, (a scion of Raghu) hastily approached it (with a view to crossing it) at the well-known town of Prāgvaṭa (where it could be easily crossed). (9)

स गङ्गां प्रावटे तीर्त्वा समायात् कुटिकोष्ठिकाम् । सबलस्तां स तीर्त्वाथ समग्राद धर्मवर्धनम् ॥ १० ॥
 तोरणं दक्षिणार्धेन जम्बूप्रस्थं समागमत् । वर्णयं च ययौ रम्यं ग्रामं दशरथात्मजः ॥ ११ ॥
 तत्र रम्ये वने वासं कृत्वासौ प्राङ्मुखो ययौ । उद्यानमुजिहानायाः प्रियका यत्र पादपाः ॥ १२ ॥
 स तांस्तु प्रियकान् प्राप्य शीत्रानास्थाय वाजिनः । अनुजाप्याथ भरतो वाहिनीं त्वरितो ययौ ॥ १३ ॥
 वासं कृत्वा सर्वतीर्थे तीर्त्वा चोत्तानिकां नदीम् । अन्या नदीश्च विविदैः पार्वतीयैस्तुरंगमैः ॥ १४ ॥
 हस्तिपृष्ठकमासाद्य कुटिकामत्यवर्तत । ततार च नरव्याशो लोहित्ये च कपीवतीम् ॥ १५ ॥
 एकसाले स्थाणुमतीं विनते गोमतीं नदीम् । कलिङ्गनगरे चापि प्राप्य सालवनं तदा ॥ १६ ॥
 भरतः क्षिप्रमागच्छत् सुपरिश्रान्तवाहनः । वनं च समतीत्यग्नु शर्वर्यामरुणोदये ॥ १७ ॥
 अयोध्यां मनुना राजा निर्मितां स ददर्श ह । तां पुरीं पुरुषव्याघ्रः सप्तरात्रोषितः पथि ॥ १८ ॥

Crossing the (holy) Ganga at Prāgvaṭa, he reached the river Kuṭikostikā. Again crossing the latter along with the detachment (accompanying him), he duly arrived at (the village of) Dharmavardhana. (10) Bharata (son of Daśaratha) duly reached (the village of) Jambūprastha through the southern portion of (the village of) Torana and (then) arrived at the lovely village of Varūtha. (11) Having halted (for the night) in a delightful grove adjoining that village, he drove in an easterly direction to the garden of Ujjihānā (a city), in which existed (a cluster of) Kadamba trees. (12) Having reached those Kadamba trees and getting swifter horses yoked to his chariot and allowing the army to come slowly (since he had reached his own territory), Bharata for his part hastily proceeded (further). (13)

Having halted (that night) in (the village of) Sarvatirtha and forded (next morning) the river Uttānikā and other streams on the back of various mountain ponies and reaching (the village of) Hastiprsthaka, Bharata (a tiger among men) crossed the river Kuṭikā and at Lohitya (another village) crossed the river Kapivatī (too). (14-15) He crossed the Sthānumati at (the village of) Ekasāla and, reaching the river Gomti, he crossed it near (the village of) Vinata. And then Bharata quickly reached a grove of sal trees at Kalinganagara. Nay, hurriedly driving through the grove during the night, his horses having been completely exhausted, the tiger among men beheld the celebrated city of Ayodhya, founded by King (Vaivaswata) Manu, at dawn, having spent seven nights in the way: so the tradition goes. (16-18)

अयोध्यामग्रतो दृश्वा सारथिं चेदमब्रवीत् । एषा नातिप्रतीता मे पुण्योद्याना यशस्विनी ॥ १९ ॥
 अयोध्या दृश्यते दूरात्सारथे पाण्डुमृत्तिका । यज्ञिभिरुणसम्पन्नैर्ब्राह्मणैर्वेदपारगैः ॥ २० ॥
 भूयिष्ठमृद्दैराकीर्णा राजविवरपालिता । अयोध्यायां पुरा शब्दः श्रूयते तुमुलो महान् ॥ २१ ॥

समन्तान्नरनारीणां तमद्य न शृणोम्यहम् । उद्यानानि हि सायाहे क्रीडित्वोपरतैर्नरैः ॥ २२ ॥

समन्ताद् विप्रधावद्धिः प्रकाशन्ते ममान्यथा । तान्यद्यानुरुदन्तीव परित्यक्तानि कामिभिः ॥ २३ ॥

अरण्यभूतेव पुरी सारथे प्रतिभाति माम् ।

न ह्यत्र यानैर्दश्यन्ते न गजैर्न च वार्जिभिः । निर्यन्तो वाभियान्तो वा नरमुख्या यथा पुरा ॥ २४ ॥

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च । जनानां रतिसंयोगेष्वव्यन्तगुणवन्ति च ॥ २५ ॥

तान्येतान्यद्य पश्यामि निरानन्दानि सर्वशः । स्थूलपैर्णैरनुपथं विक्रोशद्विरिव द्रुमैः ॥ २६ ॥

नान्यापि श्रूयते शब्दो मत्तानां मृगपक्षिणाम् । सरक्तां मधुरां वाणीं कलं व्याहरतां बहु ॥ २७ ॥

चन्दनागुरुसम्पुक्तो धूपसमूच्छितोऽमलः । प्रवाति पवनः श्रीमान् किं तु नान्य यथा पुरा ॥ २८ ॥

मेरीमृदद्वारीणां कोणसंघटितः पुनः । किमद्य शब्दो विरतः सदादीनगतिः पुरा ॥ २९ ॥

अनिश्चनि च पापानि पश्यामि विविधानि च । निमित्तान्यमनोज्ञानि तेन सीदति मे मनः ॥ ३० ॥

सर्वथा कुशलं सूत दुर्लभं मम बन्धुषु । तथा ह्यति सम्मोहे हृदयं सीदतीव मे ॥ ३१ ॥

Nay, seeing Ayodhya in front of him, Bharata spoke as follows to the charioteer:—"This well-famed city, consisting of sacred gardens, does not look very cheerful to me. (19) Ayodhya, O charioteer, which was thickly crowded with Brahmans given to sacrificial performances, endowed with good qualities and well-versed in the Vedas, as well as with wealthy men and was protected by the foremost of royal sages, looks from a distance to be a heap of white clay. Formerly in Ayodhya was heard on all sides a great confused noise of men and women; I do not hear it today. Indeed gardens, which looked bright with men running helter-skelter on all sides, having ceased sporting (in the morning) after entering them at dusk and sporting (the whole night), appear to me (quite) different. Deserted by gallants, they are weeping as it were today. (20—23) The city, O charioteer, appears to me as converted into a woodland; for high-class men are not seen going out or coming here in conveyances or on (the back of) elephants or horses as before. (24) The gardens (in this city) formerly

looked excited with joy and enraptured and were extremely favourable for love-contacts of men. (25) Today I find those very gardens bereft of joy in every way with their trees shedding (tears in the form of) leaves on the alleys and piteously wailing as it were. (26) Not even at this hour (of sunrise) is heard the cry of deer and birds in rut profusely and inarticulately giving forth their sweet and impassioned utterances. (27) I wonder how a pure and delightful breeze laden with the fragrance of sandalwood and aloë and scented with the fume of burnt incense does not blow today as before. (28) How has the sound, which ever proceeded unstintedly in the past, of kettledrums, clay tom-toms and Viras, played upon with a drum-stick, palms or fingers, has ceased only today? (29) I also perceive unwelcome, portentous and unpleasant omens of every description. My mind is feeling dejected on that score. (30) The all-round welfare of my near and dear ones is difficult to find, O charioteer! (For) even when there is no (ostensible) cause for infatuation my heart is sinking as it were." (31)

विषण्णः श्रान्तहृदयस्तः संलुलितेन्द्रियः । भरतः प्रविवेशाशु पुरीमिक्षाकुपालिताम् ॥ ३२ ॥
 द्वारेण वैजयन्तेन प्राविशच्छ्रान्तवाहनः । द्वाःस्थैरुत्थाय विजयमुक्तस्तैः सहितो यथौ ॥ ३३ ॥
 स त्वनेकाग्रहृदयो द्वाःस्थं प्रत्यर्च्य तं जनम् । सूतमश्वपतेः कलान्तमब्रवीत् तत्र राघवः ॥ ३४ ॥

Dejected and alarmed, his heart weary and senses extremely perturbed, Bharata speedily entered the city protected by the scions of Ikṣwāku. (32) His horses being fatigued, he effected his entry by the western gate (known by the name of Vaijayanta). Greeted with shouts of triumph by the porters,

किमहं त्वरयाऽनीतः कारणेन विनामव । अशुभासाङ्कि हृदयं शीलं च पततीव मे ॥ ३५ ॥
 श्रुता नु यादशाः पूर्वं वृपतीनां विनाशने । आकारांसानहं सर्वानिह पश्यामि सारथे ॥ ३६ ॥
 सम्मार्जनविहीनानि पश्याण्युपलक्ष्ये । असंयतकवाटानि श्रीविहीनानि सर्वशः ॥ ३७ ॥
 बलिकर्मविहीनानि धूपसम्मोदनेन च । अनाश्रितकुदुम्बानि प्रभाहीनजनानि च ॥ ३८ ॥
 अलक्ष्मीकानि पश्यामि कुदुम्बिभवनान्यहम् । अपेतमाल्यशोभानि असमृष्टाजिराणि च ॥ ३९ ॥
 देवागारणि शून्यानि न भान्तीह यथा पुरा । देवतार्चाः प्रविद्वाश्च यज्ञगोष्ठास्तथैव च ॥ ४० ॥
 माल्यापणेषु राजन्ते नाद्य पश्यानि वा तथा । दृश्यन्ते विजितपृथ्वे न यथा पूर्वमत्र वै ॥ ४१ ॥
 ध्यानसंविग्नहृदया नष्टव्यापारयन्त्रिताः । देवायतनचैत्येषु दीनाः पक्षिमृगास्तथा ॥ ४२ ॥
 मलिनं चाश्रुपूर्णक्षं दीनं ध्यानपरं कृशम् । सत्त्वीपुंसं च पश्यामि जनमुक्तपितं पुरे ॥ ४३ ॥

"Why have I been brought (to Ayodhya) in a hurry without (mentioning) any cause, O sinless one ? My heart is (therefore) apprehensive of some misfortune and my composure is vanishing (as it were). (35) I observe at this moment, O charioteer, all those indications that have been heard of (by me) in the past as pointing to the demise of kings. (36) I behold the dwellings of householders unswept, dirty-coloured, shorn of splendour in every way and with open doors. (37) I find that no oblations have been offered in them to the various creatures, that they are devoid of odour coming from the burning of incense and bereft of fortune, that members of the household have not been fed in them (for many days past) and their inmates look pale. Temples which

who rose to usher him in, he moved on accompanied by them. (33) Sending the porters back with honour, the said Bharata (a scion of Raghu) for his part, troubled as he was at heart, spoke on the spot to the wearied charioteer of King Aśwapati (as follows):— (34)

अशुभासाङ्कि हृदयं शीलं च पततीव मे ॥ ३५ ॥
 आकारांसानहं सर्वानिह पश्यामि सारथे ॥ ३६ ॥
 असंयतकवाटानि श्रीविहीनानि सर्वशः ॥ ३७ ॥
 अनाश्रितकुदुम्बानि प्रभाहीनजनानि च ॥ ३८ ॥
 अपेतमाल्यशोभानि असमृष्टाजिराणि च ॥ ३९ ॥
 देवतार्चाः प्रविद्वाश्च यज्ञगोष्ठास्तथैव च ॥ ४० ॥
 दृश्यन्ते विजितपृथ्वे न यथा पूर्वमत्र वै ॥ ४१ ॥
 देवायतनचैत्येषु दीनाः पक्षिमृगास्तथा ॥ ४२ ॥
 सत्त्वीपुंसं च पश्यामि जनमुक्तपितं पुरे ॥ ४३ ॥

are no longer adorned with garlands (hanging on the gates), whose courtyards have not been swept (for the last so many days) and which are devoid of men, do not look charming now as before. Images of gods as well as sacrificial halls have been deserted; salable goods (such as flowers and garlands) do not figure prominently as before in flower marts today. Merchants too in this city, whose hearts are seized with fear due to anxiety and who feel dispirited because of their business having been brought to a standstill, do not appear (as happy) as they looked before. Nay, birds and beasts in temples and (other) places of worship are distressed. (38—42) Again, I behold the people in the city, including men and women, in soiled attire, miserable, worried, emaciated and sorrowful, with eyes full of tears." (43)

इत्येवमुक्त्वा भरतः सूतं तं दीनमानसः । तान्यनिष्टान्ययोध्यायां प्रेक्ष्य राजगृहं यौ ॥ ४४ ॥
 तां शूद्यशृङ्गाटकवेशमरथां रजोऽरुणद्वारकवाटशन्त्राम् ।
 दृष्ट्वा पुरीमिन्द्रपुरीप्रकाशां दुःखेन सम्पूर्णतरो बभूव ॥ ४५ ॥
 बभूव पश्यन् मनसोऽप्रियाणि यान्यन्यदा नास्य पुरे बभूवः ।
 अवाक्षिरा दीनमाना नहृष्टः पितुर्महात्मा प्रविवेश वेशम् ॥ ४६ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्यैऽयोध्याकाण्डे एकसप्ततिमः सर्गः ॥ ७१ ॥

Perceiving those unwelcome indications in Ayodhya and having spoken to the said charioteer as above, Bharata drove to the royal palace afflicted in mind. (44) He was filled to the brim with sorrow to see that city, which shone (at one time) like Amarāvatī (the capital of Indra in paradise), with its cross-

roads, houses and streets desolate and its doors and bolts soiled with dust. (45) Beholding things distasteful to the mind, things which had never come to pass in his city before, the high-souled Bharata became cheerless and entered his father's apartments distressed in mind, his head hung down. (46)

Thus ends Canto Seventy-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

द्विसप्तितमः सर्गः

Canto LXXII

Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyi then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies.

अपश्यस्तु ततस्त्र पितरं पितुरालये । जगाम भरतो द्रष्टुं मातरं मातुरालये ॥ १ ॥
 अनुप्राप्तं तु तं दृष्टं कैकेयी प्रेषितं सुतम् । उत्पात तदा हृष्टा त्यक्त्वा सौवर्णमासनम् ॥ २ ॥
 स प्रविश्यैव धर्मात्मा स्वगृहं श्रीविर्जितम् । भरतः प्रेष्य जग्राह जनन्याश्ररणौ शुभौ ॥ ३ ॥
 तं मूर्ध्नि समुपाश्राय परिष्वज्य यशस्विनम् । अङ्के भरतमारोप्य प्रष्टुं समुपचक्रमे ॥ ४ ॥
 अद्य ते कतिचिद् राघवश्च्युतस्यार्थकवेश्मनः । अपि नाधश्रमः शीर्णं रथेनापततस्तव ॥ ५ ॥
 आर्यकस्ते सुकुशली युधाजिन्मातुलस्तव । प्रवासाच्च सुखं पुत्रं सर्वे मे वक्तुमर्हसि ॥ ६ ॥

Not finding his father in the latter's apartments in the palace, Bharata for his part then proceeded to see his mother in her apartments. (1) Rejoiced to see her aforesaid son, who had (long) been absent from home, returned, Kaikeyi for her part sprang on her feet at once, quitting her seat of gold. (2) Immediately on entering his (mother's) apartments and observing them completely shorn of splendour,

the celebrated Bharata, whose mind was given to piety, clasped his mother's lovable feet. (3) Duly smelling his head (as a token of motherly affection) and embracing the illustrious Bharata and seating him on her lap, she coolly proceeded to question him (as follows):— (4) “How many nights have elapsed today since you departed from your maternal grandfather's abode and was not fatigue experienced by you in

the course of the (long and tedious) journey while you rode fast in your chariot ? (5) Is your maternal grandfather as well as your maternal uncle,

Yudhājit, enjoying perfect health ? And has everything been well with you (ever) since you left home, my son ? You should tell me everything." (5-6)

एवं पृष्ठस्तु कैकेया प्रियं पार्थिवनन्दनः । आचष्ट भरतः सर्वे मात्रे राजीवलोचनः ॥ ७ ॥
 अद्य मे सप्तमी रात्रिश्च्युतस्यार्थकवेशमनः । अम्बायाः कुशली तातो युधाजिन्मातुलश्च मे ॥ ८ ॥
 यन्मे धनं च रत्नं च ददौ राजा परंतपः । परिश्रान्तं पथ्यभवत् ततोऽहं पूर्वमागतः ॥ ९ ॥
 राजवाक्यहरैदूतैस्त्वर्यमाणोऽहमागतः । यदहं प्रष्टुमिच्छामि तदम्बा वक्तुमहति ॥ १० ॥
 शूद्र्योऽयं शयनीयस्ते पर्यङ्को हेमभूषितः । न चायमिक्ष्वाकुजनः प्रहृष्टः प्रतिभाति मे ॥ ११ ॥
 राजा भवति भूयिष्टमिहम्बाया निवेशने । तमहं नाद्य पश्यामि द्रष्टुमिच्छन्निहागतः ॥ १२ ॥
 पितुर्ग्रीष्मे पादौ च तं ममाख्याहि पृच्छतः । आहोस्विदम्बान्येष्टायाः कौसल्याया निवेशने ॥ १३ ॥

Questioned thus in endearing terms by Kaikeyī, the lotus-eyed Prince Bharata, for his part, related to his mother everything (concerning himself). (7) (He said) "Today has elapsed the seventh night since I departed from the abode of my maternal grandfather. My maternal grandfather as well as my maternal uncle, Yudhājit, is enjoying good health. (8) The animals carrying the wealth (gold) and jewels that King Aśwapati (a tormentor of his enemies) gave (to me) got fatigued on the way; hence I came away first. (9) Being urged by the messengers, carrying the royal message, to hurry up, I came away (in advance). Be pleased,

Mother, to tell me (now) what I intend to ask. (10) This couch of yours, fit for reposing on and plated with gold (as it is), is unoccupied (by the king, who used to grace it every now and then). These attendants of Daśaratha (a scion of Ikṣvāku) do not appear much delighted to me either. (11) The king used mostly to be present here in your apartments. Though I have come here longing to see him, I do not see him today. (12) Nay, I shall clasp the feet of my father: (pray) tell me, (even) as I ask you, where he may be. Is he in the apartments of Kausalyā, the seniormost of my mothers ?" (13)

तं प्रत्युत्ताच कैकेयी प्रियवद् घोरमप्रियम् । अजानन्तं प्रजानन्ती राज्यलोभेन मोहिता ॥ १४ ॥
 या गतिः सर्वभूतानां तां गति ते पिता गतः । राजा महात्मा तेजस्वी यायजूकः सतां गतिः ॥ १५ ॥
 तच्छुत्वा भरतो वाक्यं धर्माभिजनवाच्छुचिः । पपात सहसा भूमौ पितुशोकबलादितः ॥ १६ ॥
 हा हतोऽस्मीति कृपणां दीनां वाचमुदीरयन् । निषपात महाबाहुर्बहू विश्विष्य वीर्यवान् ॥ १७ ॥
 ततः शोकेन संवीतः पितुर्मरणदुःखितः । विललाप महातेजा भ्रान्ताकुलितचेतनः ॥ १८ ॥
 एतत् सुरुचिरं भाति पितुम् शयन पुरा । शशिनेवामलं रात्रौ गगनं तोयदात्यये ॥ १९ ॥
 तदिदं न विभात्यद्य विहीनं तेन धीमता । व्योमेव शशिना हीनमप्युष्क इव सागरः ॥ २० ॥
 बाष्पमुत्सुक्य कण्ठेन स्वात्मना परिपीडितः । प्रच्छाद्य वदनं श्रीमद् वस्त्रेण जयतां वरः ॥ २१ ॥

Infatuated by greed of sovereignty, Kaikeyī, who knew everything in detail, related to Bharata, who knew nothing (about it), the whole thing, which was (so) terrible and unpleasant, as though it were agreeable (to hear) :—(14)

"The high-souled and glorious king, your father, who was given to the performance of sacrifices and was the haven of the virtuous, has met the same fate as is the destined end of all created beings." (15) Hearing the aforesaid

reply (from the lips of Kaikeyi), the guileless Bharata, who came of a pious family, fell to the ground all at once, aard smitten with grief caused by the death of his father. (16) Uttering in piteous tones the plaintive words "Alas, I am ruined !" and striking his arms against the floor, the heroic Bharata (who possessed long arms) fell prostrate. (17) Overwhelmed with grief and distressed over the death of his father, Bharata (who was endowed with great glory) then lamented (in the following words), his mind being confused and agitated

(through grief) :—(18) "This couch of my father looked most charming before like a clear sky adorned with the moon on an autumnal night (19) Devoid of that sagacious king (however), the same couch does not shine brightly today any more than a moon less sky or a sea whose water has been dried up (by the fire of universal dissolution)." (20) Shedding tears with a sound (expressive of anguish) from his throat, and covering his charming face with a cloth, Bharata (the foremost of victorious men), who felt greatly troubled in his own mind, continued to wail. (21)

तमार्ते देवसंकारां समीक्ष्य पतितं भुवि । निकृत्तमिव सालस्य स्कन्धं परशुना वने ॥ २२ ॥
 माता मातङ्गसंकारां चन्द्रार्कसदृशं सुतम् । उत्थापयित्वा शोकार्ते वचने चेदमब्रवीत् ॥ २३ ॥
 उत्तिष्ठेत्तिष्ठ किं शेषे राजब्रत्र महायशः । त्वद्विधा नहि शोचन्ति सन्तः सदसि सम्मताः ॥ २४ ॥
 दानयज्ञाधिकारा हि शीलश्रुतिपोऽनुगा । बुद्धिस्ते बुद्धिसम्बन्ध प्रभेवार्कस्य मन्दिरे ॥ २५ ॥

Perceiving her aforesaid son, shining brightly like a god,—who closely resembled (the young of) an elephant and vied with the moon and the sun (in splendour) and felt stricken with grief, fallen in a wretched plight on the ground like a bough of a sal severed with an axe in a forest,—and lifting him, the mother (Kaikeyi) spoke to him as follows:— (22-23) "Get up, O king ! Rise, O highly illustrious one ! Wherefore are

you lying down here (on the ground) ? Virtuous souls like you, honoured in an assembly (of men), do not grieve. (24) Your mind, O prince richly endowed with intelligence,—which is (ever) devoted to charity and sacrificial performances and which pursues right conduct,—follows (the injunctions of) the Vedas, and is prone to austerities,—is steady as the radiance of the sun is fixed in the orb of the sun." (25)

स ददित्वा चिरं कालं भूमौ परिवृत्य च । जनर्नी प्रस्युवाचेदं शोकैर्बहुभिरावृतः ॥ २६ ॥
 अभिषेक्ष्यति रामं तु राजा यज्ञं तु यक्ष्यते । इत्यहं कृतसंकल्पो हृष्टो यात्रामयासिष्मू ॥ २७ ॥
 तदिदं ह्यन्यथाभूतं व्यवदीर्ण मनो मम । पितरं यो न पश्यामि नित्यं प्रियहिते रतम् ॥ २८ ॥
 अम्ब केनात्यगाद् राजा व्याधिना मय्यनागते । धन्या रामादयः सर्वे यैः पिता संस्कृतः स्वयम् ॥ २९ ॥
 न नूनं मां महाराजः प्राप्तं जानाति कीर्तिमान् । उपजिन्नेत् तु मां मूर्ध्नि तातः संनाम्य सत्वरम् ॥ ३० ॥
 क्ष स पाणिः सुखस्पर्शस्तात्स्याक्लिष्टकर्मणः । यो हि मां रजसा ध्वस्तमभीक्षणं परिमार्जति ॥ ३१ ॥
 यो मे भ्राता पिता वन्द्युर्यस्य दासोऽस्मि सम्मतः । तस्य मां शीघ्रमाल्याहि रामस्याक्लिष्टकर्मणः ॥ ३२ ॥
 पिता हि भवति ज्येष्ठो धर्ममार्यस्य जानतः । तस्य पादौ ग्रहीव्यामि स हीदानीं गतिर्मम ॥ ३३ ॥
 धर्मविद् धर्मशीलश्च महाभागो दद्रवतः । आये किमब्रवीद् राजा पिता मे सत्यविक्रमः ॥ ३४ ॥
 पश्चिमं साधुसंदेशमिच्छामि श्रोतुमात्मनः ।

Weeping for a long time and rolling on the floor, Bharata, who was filled with many-sided grief, replied to his

mother as follows:—(26) "Having arrived at the conclusion that the king will most probably install Sri

Rāma (as Prince Regent) or perform a sacrifice, I gladly undertook the journey (to Ayodhya). (27) Indeed that calculation (of mine) has come to be incorrect, (and) my mind is torn (with anguish) in that I do not behold my father, who was ever intent on doing kind acts to me and devoted to my good (28) Of what disease did the king die before I arrived, O mother ? (How) fortunate are Śri Rāma and all others, by whom father was cremated with their own hands ! (29) Surely the illustrious emperor does not know me to have come (home). Otherwise, pressing me down, father would have quickly smelt my head (as a token of affection). (30) Where is that hand, agreeable to the touch, of my father,—who did (great) things

without (much) exertion,—that would wipe me again and again when he found me soiled with dust. (31) (Pray) announce me soon to Śri Rāma, who is unwearied in action, (nay) who is my (elder) brother, father (in the absence of the emperor) and friend (all in one), and whose beloved servant I am. (32) To a worthy man knowing what is right, an elder brother is a virtual father. I shall clasp his feet (as a mark of respect) since he is my support now. (33) What did the king, my father, of firm resolve and unfailing prowess,—who knew what is right, had a virtuous disposition and was highly fortunate,—say to my elder brother (at the last moment) ? (34) I wish to hear his last kind message for me.”

इति पृष्ठा यथात्तर्वं

रामेति राजा विलपन् हा सीते लक्ष्मणेति च । स महात्मा परं लेकं गतो मतिमतां वरः ॥ ३६ ॥
 इतीमां पश्चिमां वाचं व्याजहार पिता तव । कालधर्मपरिक्षिप्तः पाशैरिव महागजः ॥ ३७ ॥
 सिद्धार्थस्तु नरा राममागतं सह सीतया । लक्ष्मणं च महाबाहुं द्रश्यन्ति पुनरागतम् ॥ ३८ ॥
 तच्छ्रुत्वा विषपादैव द्वितीयाप्रियशंसनात् । विषण्णवदनो भूत्वा भूयः पप्रच्छ मातरम् ॥ ३९ ॥
 कै चेदानीं स धर्मत्मा कौसल्यानन्दवर्धनः । लक्ष्मणेन सह भ्रात्रा सीतया च समगतः ॥ ४० ॥
 तथा पृष्ठा यथान्यायमाख्यातुमुपचक्रमे । मातास्य युगपद्वाक्यं विप्रियं प्रियशंसया ॥ ४१ ॥
 स हि राजसुतः पुत्र चीरवासा महावनम् । दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः ॥ ४२ ॥
 तच्छ्रुत्वा भरतस्तो भ्रातुश्चारित्रशङ्क्या । स्वस्य वंशस्य माहात्म्यात् प्रधुं रामुपचक्रमे ॥ ४३ ॥
 कच्चिन्न त्राक्षणघनं हृतं रामेण कस्यचित् । कच्चिन्नाब्यो दरिद्रो वा तेनापापो विहिसितः ॥ ४४ ॥
 कच्चिन्न परदारान् वा राजपुत्रोऽभिमन्यते । कस्मात् स दण्डकारण्ये भ्राता रामो विवासितः ॥ ४५ ॥

Questioned thus, Kaukeyī replied as follows (strictly) in consonance with facts:—(35) “That high-souled monarch, the foremost among the wise, departed for the other world crying ‘O Rāma, oh Sītā, O Lakṣmāṇa !!!’ (36) Bound by the laws of Time (according to which a living being meets his end at the appointed time), like a huge elephant bound with ropes, your father uttered the following parting words:— (37) ‘Only those men who (are able to) behold Rāma returned with Sītā, as also the mighty-armed Lakṣmāṇa

come back (to Ayodhya) will have their object accomplished.’” (38) Hearing the aforesaid report, the prince grew melancholy at that other unpleasant tidings and, assuming a dejected look, further questioned his mother (as follows):— (39) “Where is Śri Rāma, whose mind is given to virtue and who enhances the joy of Kausalyā, now, conjoined with brother Lakṣmāṇa and Sītā ?” (40) Questioned as aforesaid, his mother began duly to relate (as follows) the unpleasant event simultaneously with the news

of his father's demise in the tone of breaking a welcome news:—(41) "Actually clad in the bark of trees, my son, and followed by Lakṣmaṇa, the aforesaid prince proceeded to the great forest of Dandaka with Sītā (a princess of the Videha territory)." (42) Filled with apprehension to hear the tidings because of his misgivings about the character of his (elder) brother (Śrī Rāma), and remembering

as he did the greatness of his (royal) house, Bharata commenced interrogating her (as follows):—(43) 'I hope no property of a Brahman was (wantonly) seized by Śrī Rāma. I am sure no sinless man, whether wealthy or destitute, was killed by him. (44) Nor did the prince long for another's wife, I am sure. (If not), wherefore was my celebrated brother sent into exile to the Dandaka forest ?' (45)

अथास्य चपला माता तत् स्वर्कर्म यथातथम् । तेनैव छ्रीस्वभावेन व्याहर्तुसुपचक्रमे ॥ ४६ ॥
एवमुक्ता तु कैकेयी भरतेन महात्मना । उवाच वचनं हृष्टा वृथापण्डितमानिनी ॥ ४७ ॥
न ब्राह्मणधनं किञ्चिद्दृतं रामेण कस्यचित् ।
कश्चिन्नाद्यो दरिद्रो वा तेनापापो विहिसितः । न रामः परदारान् स चक्षुर्भ्यमपि पश्यति ॥ ४८ ॥
मया तु पुत्र श्रुत्वैव रामस्येहाभिषेचनम् । याच्चितस्ते पिता राज्यं रामस्य च विवासनम् ॥ ४९ ॥
स स्ववृत्तिं समास्थाय पिता ते तत् तथाकरोत् । रामस्तु सहसौमित्रिः प्रेषितः सह सीतया ॥ ५० ॥
तमपश्यन् प्रियं पुत्रं महीपाले महायशाः । पुत्रशोकपरिद्यूनः पञ्चत्वसुपपेदिवान् ॥ ५१ ॥
त्वया खिदानीं धर्मज्ञ राजत्वमवलम्बयताम् । त्वत्कृते हि मया सर्वमिदमेवंविधं कृतम् ॥ ५२ ॥
मा शोकं मा च संतापं धैर्यमाश्रय पुत्रक । त्वदधीना हि नगरी राज्यं चैतदनामयम् ॥ ५३ ॥
तत् पुत्र शीघ्रं विधिना विधिज्ञैर्सिष्टमुख्यैः सहितो द्विजेन्द्रैः ।
संकाल्य राजानमदीनसत्त्वमात्मानसुर्व्यामभिषेचयस्व ॥ ५४ ॥
इत्यर्थं श्रीमद्रामायणे वाल्मीकीये आदिकान्देयोध्याकाण्डे द्विसप्तितमः सर्गः ॥ ७२ ॥

Prompted by her feminine (frivolous) nature, which was too well-known, Bharata's capricious mother forthwith began to recount her notorious doing (precisely) as matters stood. (46) Questioned as aforesaid by the high-souled Bharata, Kaikeyī, for her part, who vainly accounted her wise, merrily replied as follows:—(47) "No property whatsoever of a Brahman or anyone (else) was (wantonly) seized by Rāma nor was any innocent man, wealthy or destitute, killed by him. Nor did the celebrated Rāma look on another's wife even with sinless eyes. (48) The moment I heard of Rāma's installation (as Prince Regent) on the throne of Ayodhya, my son, your father was in fact asked by me for the sovereignty (of Ayodhya in your favour) and the banishment of Rāma. (49) Following his own

(truthful) nature, your father thereupon did as he was asked (by me). Accompanied by Lakṣmaṇa, Rāma was accordingly sent into exile along with Sītā. (50) Missing his beloved son (Rāma), and stricken with grief over his separation from that son, the highly illustrious emperor met his end. (51) Let the throne (of Ayodhya) be accepted by you now, O knower of what is right ! Indeed all this has been manipulated by me in this wise for your sake. (52) Do not yield to grief nor to remorse, my dear son, but have recourse to firmness. Indeed (the existence of) the city (of Ayodhya) as well as this kingdom, which is free from trouble, is dependent on you. (53) Therefore, speedily performing with due ceremony the funeral rites with respect to the king (your

deceased father) with the help of the foremost of Brahmans well-versed in the scriptural ordinance, get yourself

installed, my son, as the ruler of the (entire) globe, undepressed in spirits. (54)

Thus ends Canto Seventy-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्तिमः सर्गः

Canto LXXXIII

Bitterly reproaching Kaikeyī in many ways, and cutting her to the quick by his caustic remarks, Bharata takes a vow before her to bring back Śrī Rāma from the forest, install him on the throne of Ayodhya and wait upon him as an attendant to offend her.

श्रुत्वा च स पितुर्वृत्तं भ्रातरौ च विवासितौ । भरतो हुःखसंतस इदं वचनमब्रवीत् ॥ १ ॥
किं नु कार्यं हतस्येह मम राज्येन शोचतः । विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च ॥ २ ॥
हुःखे मे हुःखमकरोर्ब्रणे क्षारमिवाददाः । राजानं प्रेतभावस्थं कृत्वा रामं च तापसम् ॥ ३ ॥
कुलस्य त्वमभावाय कालरात्रिविवागता । अङ्गारमुपगुह्य स्स पिता मे नाववृद्धवान् ॥ ४ ॥
मृत्युमापादितो राजा त्वया मे पापदर्शिनि । सुखं परिहृतं मोहात कुलेऽस्मिन् कुलपांसनि ॥ ५ ॥
त्वां प्राप्य हि पिता मेऽद्य सत्यसंधो महायशाः । तीव्रहुःखमिसंतसो वृत्तो दशरथो नृपः ॥ ६ ॥
विनाशितो महाराजः पिता मे धर्मवत्सलः । कसात् प्रवाजितो रामः कसादेव वनं गतः ॥ ७ ॥

Sore stricken with sorrow to hear the (unwelcome) news about his father, as well as of his brothers (Śrī Rāma and Lakṣmaṇa) having been sent into exile, Bharata replied as follows.—(1) “What object on earth will possibly be gained through sovereignty by me, a wretched being, deprived of his father and (elder) brother,—who was as good as a father,— and (therefore) grieving ? (2) Reducing the king to the state of a departed soul and turning Śrī Rāma an ascetic (on top of it), you have brought calamity after calamity to me—rubbed salt as it were into my wound. (3) Like the night of universal dissolution (or Goddess Kālarātri, one of the nine Durgās or manifestations of the Divine Energy associated with the dissolution of the universe), you made your appearance

(in my father's house) for the extermination of my race ! (Even) on clasping a live coal to his bosom my father did not recognize it (as such). (4) The king, my father, has been consigned to death by you, O woman who perceive evil (even where there is none) and have brought disgrace to your family ! Through infatuation the joy of this family has been taken away by you. (5) Indeed having got you (for his wife) my highly illustrious father, King Daśaratha, who was true to his promise and was sore stricken with acute agony (born of separation from his eldest son) has passed away. (6) Wherefore was the emperor, my father, who was (so) lovingly devoted to duty, deprived of his life by you ? For what precise reason was Śrī Rāma sent into exile and proceeded to the forest ? (7)

कौसल्या च सुमित्रा च पुत्रशोकाभिपीडिते । दुष्करं यदि जीवेतां प्राप्य त्वां जननीं मम ॥ ८ ॥
 नन्बार्येऽपि च धर्मात्मा त्वयि वृत्तिमनुत्तमाम् । वर्तते गुरुवृत्तिज्ञो यथा मातरि वर्तते ॥ ९ ॥
 तथा ज्येष्ठा हि मे माता कौसल्या दीर्घदर्शिनी । त्वयि धर्मे समाख्याय भगिन्याभिव वर्तते ॥ १० ॥
 तस्याः पुत्रं महात्मानं चीरवल्कलवाससम् । प्रस्थाप्य वनवासाय कथं पापे न शोच्नसे ॥ ११ ॥
 अपापदर्शिनं शूरं कृतात्मानं यशस्विनम् । प्रत्राज्य चीरवसनं किं नु पश्यसि कारणम् ॥ १२ ॥
 लुभ्याया विदितो मन्ये न तेऽहं राघवं यथा । तथा ह्यनर्थो राज्यार्थं त्वयाऽनीतो महानयम् ॥ १३ ॥
 अहं हि पुरुषव्याधावपश्यन् रामलक्ष्मणै । केन शक्तिप्रभावेण राज्यं रक्षितुमुत्सहे ॥ १४ ॥

"Having got you, my mother (for their co-wife), Kausalyā and Sumit्रā too have been tormented with grief caused by separation from their (own) son. They would (indeed) accomplish something hard to accomplish if they survived (any longer). (8) Surely my elder brother (Śrī Rāma) too, whose mind is given to piety and who knows (full well) how to serve his elders, rendered the best services to you as he did to his (own) mother! (9) Even so my seniormost mother, Kausalyā, who takes a long-range view of things, behaved towards you as towards her (own) sister, following (as she does) the principles of right conduct. (10) Having sent her high-souled son, clad in tatters and

the bark of trees, into exile in a forest, wherefore do you not grieve, O sinful woman? (11) Having sent into exile, clad in the bark of trees, the illustrious hero who never detected others' sin and had mastered his self, what gain on earth do you expect? (12) To you, who are full of greed (for power and pelf), I am not known I believe, in my reality as to how devoted I am to Śrī Rāma (a scion of Raghu). That is why this great tragedy has been enacted by you for the sake of sovereignty. (13) Failing to perceive the two tigers among men, Śrī Rāma and Lakṣmana, by virtue of what strength can I venture to protect the kingdom (of Ayodhya)? (14)

तं हि नित्यं महाराजो बलवन्तं महौजसम् । उपाश्रितोऽभूद् धर्मात्मा मेरुमेस्वनं यथा ॥ १५ ॥
 सोऽहं कथमिमं भारं महाधुर्यसमुद्यतम् । दम्भो धुरमिवासाद्य सहेयं केन चौजसा ॥ १६ ॥
 अथवा मै भवेच्छक्तिवैर्गैरुद्दिवलेन वा । सकामां न करिष्यामि त्वामहं पुत्रगर्द्धिनीम् ॥ १७ ॥
 न मे विकाङ्गा जायेत त्यक्तुं त्वां पापनिश्चयाम् । यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत् सदा ॥ १८ ॥
 उत्पन्ना तु कथं बुद्धिस्वर्वेण पापदर्शिनी । साधुवारित्रिविभ्रष्टे पूर्वोषां नो विगर्हिता ॥ १९ ॥
 अस्मिन् कुले हि सर्वेषां ज्येष्ठो राज्येऽभिजित्यते । अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः ॥ २० ॥
 नहि मन्ये नृशंसे त्वं राजधर्मवेक्षसे । गति वा न विजानासि राजवृत्तस्य शाश्वतीम् ॥ २१ ॥

"Even the emperor, whose mind was given to piety, ever depended on (the might of) the powerful Śrī Rāma,—who is possessed of extraordinary strength,—(just) as Mount Meru depends (for its protection against inroads) on the forest grown on it. (15) How and with what stamina shall I, whose only strength is Śrī Rāma, sustain this burden (of kingship) any

more than a calf would stand the strain on getting a load, borne with ease by a giant bull? (16) Or (even) if such capacity could be brought out in me through contrivances or through intellectual calibre, I shall never allow you to attain your desired end,—you, who covet sovereignty for your son (i.e., myself). (17) No disinclination would be felt by me (even) in

deserting you, a woman of sinful resolve, if Śrī Rāma did not regard you as a mother at all times. (18) How did this idea (of securing the kingdom for a younger brother in supersession of the eldest),—an idea which contemplates evil (in relation to others) and which has been severely condemned by our forbears,—enter your mind at all, O

woman fallen from virtuous conduct ? (19) Indeed in our house the eldest* of all (brothers) is installed (on the throne). The other brothers devoutly obey him. (20) I believe you do not at all respect the moral code prescribed for kings nor do you know the eternal way of life of kings, O cruel woman ! (21)

सततं राजपुत्रेषु ज्येष्ठो राजाभिषिन्द्यते ।	राजामेतत् समं तत् स्यादिक्षवाकूणां विशेषतः ॥ २२ ॥
तेषां धर्मैकरक्षाणां कुलचारित्रशोभिनाम् ।	अद्य चारित्रशौटीर्यं त्वां प्राप्य विनिवर्तितम् ॥ २३ ॥
तवापि सुमहाभागे जनेन्द्रकुलपूर्वके ।	बुद्धिमोहः कथमयं सम्भूतस्त्वयि गहितः ॥ २४ ॥
न तु कामं करिष्यामि तवाहं पापनिश्चये ।	यथा व्यसनमारब्धं जीवितान्तकरं मम ॥ २५ ॥
एष विदानीमेवाहमप्रियार्थं तवानधम् ।	निवर्तयिष्यामि वनाद् भ्रातरं स्वजनप्रियम् ॥ २६ ॥
निवर्तयित्वा रामं च तस्याहं दीसतेजसः ।	दासभूतो भविष्यामि सुस्थितेनान्तरात्मना ॥ २७ ॥
इत्येवमुक्त्वा भरतो महात्मा प्रियेतरैर्वैक्यगणैस्तुदंस्ताम् ।	
शोकादितश्चापि ननाद भूयः सिंहो यथा मन्दरकन्दरस्थः ॥ २८ ॥	
इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे विस्पृशितम्: सर्गः ॥ ७३ ॥	

"Among the sons of a king the eldest (alone) is invariably crowned king. This is a common practice among (all) kings, and it is particularly true of the Ikṣwākus. (22) The self-esteem, born of (loftiness of) character, cherished by the aforesaid kings,—who were protected by their righteousness alone and who shone by virtue of a mode of life befitting their race,—has disappeared today on coming to be associated with you. (23) How has this perversity of reason, contemptible for you, appeared in you too, O exceptionally blessed lady, born of a royal lineage ! (24) I will not in any case accomplish your desired object, O woman of sinful resolve, since a calamity which may (eventually) prove

fatal to me, has been set on foot by you. (25) In order to give offence to you I shall, however, forthwith cause to return from the forest my sinless (elder) brother (Śrī Rāma), the beloved of his people. (26) Nay, having caused Śrī Rāma to return (from the forest) I shall settle down (in life) with a composed mind, turning a servant of the aforesaid prince of effulgent glory." (27) Having spoken as aforesaid (to his mother), pricking her once more with volleys of piercing words, the high-souled Bharata, even though tormented with grief, roared like a lion ensconced in a cave of Mount Mandara. (28)

Thus ends Canto Seventy-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛṣi and the oldest epic.

* This is fully supported by Manu, who says:—

ज्येष्ठ एव तु गृहीयात्सकलं पैतृकं धनम् । अन्ये तमनुजीवेयुर्यैव पितरं तथा ॥

"The eldest son alone should inherit the entire property of his father. Others should depend on him as they did on their father (heretofore)."

चतुःसप्ततिमः सर्गः

Canto LXXIV

Severely reproaching his mother once more, and making up his mind not only to bring back Śri Rāma from the forest and crown him king but also to go into exile for fourteen years in order to redeem his elder brother's vow, Bharata, who is filled with rage at the thought of the mischief wrought by his mother, cannot contain his grief and falls unconscious to the ground.

तां तथा गर्वयित्वा तु मातरं भरतस्तदा । रोषेण महताऽविष्टः पुनरेवाब्रवीद् वचः ॥ १ ॥
 राज्याद् भ्रंशस्व कैकेयि नृशंसे दुष्टचारिणि । परित्यक्तासि धर्मेण मा मृतं रुदती भव ॥ २ ॥
 किं तु तेऽद्यूप्रयद् रामो राजा वा भृशाधार्मिकः । ययोर्मृत्युर्विवासश्च त्वकृते तुल्यमागतौ ॥ ३ ॥
 भ्रूणहस्यामसि प्राप्ता कुलस्यास्य विनाशनात् । कैकेयि नरकं गच्छ मा च तातसलोकताम् ॥ ४ ॥
 यत्वया हीटशं पापं कृतं घोरेण कर्मणा । सर्वलोकप्रियं हित्वा ममाप्यापादितं भयम् ॥ ५ ॥
 त्वकृते मे पिता वृत्तो रामश्चारण्यमाश्रितः । अयशो जीवलोके च त्वयाहं प्रतिपादितः ॥ ६ ॥

Having reproached his mother, Kaikeyī, as aforesaid on that occasion, Bharata, for his part, who was filled with violent anger, spoke once more as follows:—(1) “Be deprived of sovereignty, O cruel Kaikeyī of vicious conduct ! Since you have been forsaken by virtue, keep wailing (for life) taking me to be dead (since the course you have adopted is bound to prove fatal to me). (2) What interest of yours, I wonder, did Śri Rāma or the exceedingly pious king mar, whose banishment and death (severally) came about at one and the same time because of you ? (3) By having brought destruction to this family you have incurred the sin of having killed a Brahman studying the Veda. Proceed

you (therefore) to hell (after death), O Kaikeyī, and not to heaven in common with my father (your husband, the virtuous King Daśaratha). (4) Since such a (gross) sin has been incurred by you through a terrible act (in the form of taking the life of a pious husband and sending into exile a loving and virtuous son), peril (of being disowned by my loving brother) has been brought by you to me as well by banishing a prince who is the beloved of all people. (5) Because of you my father has joined the majority, while Śri Rāma has taken up his abode in the forest, and I too have been subjected to ignominy in the world of mortals by you. (6)

मातृरूपे ममामित्रे नृशंसे राज्यकामुके । न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिव्यातिनि ॥ ७ ॥
 कौसल्या च सुमित्रा च याश्चान्या मम मातरः । दुर्वेन महताऽविष्टास्त्वा प्राप्य कुलदूषिणीम् ॥ ८ ॥
 न त्वमश्वपतेः कन्या धर्मराजस्य धीमतः । राक्षसी तत्र जातासि कुलप्रध्वंसिनी पितुः ॥ ९ ॥
 यत् त्वया धार्मिको रामो नित्यं सत्यपरायणः । वनं प्रस्थापितो वीरः पितापि त्रिदिवं गतः ॥ १० ॥
 यत्प्रधानासि तत् पापं मयि पित्रा विना कृते । भ्रातुभ्यां च परित्यक्ते सर्वलोकस्य चाप्रिये ॥ ११ ॥
 कौसल्यां धर्मसंयुक्तां वियुक्तां पापनिश्चये । कृत्वा कं प्राप्यसे ह्यय लोकं निरयगामिनि ॥ १२ ॥

"I ought not to be spoken to by you, O cruel woman of evil conduct and covetous of sovereignty, who have killed your (own) husband and are my enemy in the guise of a mother ! (7) Having got you, the disgrace of your family, (for a co-wife), Kausalyā and Sumitrā and my other (step-) mothers too have been filled with great agony. (8)(Surely) you are not the daughter of the virtuous and wise King Aśwapati, but an ogress sprung from his loins, who has brought complete ruin to my father's race. (9) Since the virtuous hero, Śri Rāma, who is ever devoted to truth, has been sent into exile to

the forest by you and my father too has departed for heaven because of you, the sin that has been chiefly incurred by you thereby has been visited on me, who have (consequently) been deprived of my father, nay, abandoned by my brothers (Śri Rāma and Laksmana) and have become unpopular with the whole world. (10-11) Indeed, having rendered Kausalyā, who is wedded to piety, desolate (by depriving her of her husband and only son), O woman of sinful resolve and doomed to perdition, what realm (other than the infernal regions) will you attain now (after death) ? (12)

किं नावृत्युधसे क्रूरे नियतं बन्धुसंश्रयम् ।
 अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चाभिजायते । तस्मात् प्रियतरो मातुः प्रिया एव तु बान्धवाः ॥ १३ ॥
 अन्यदा किल धर्मज्ञा सुरभिः सुरसम्मता । वहमानौ ददशौर्यीं पुत्रौ विगतचेतसौ ॥ १४ ॥
 तावर्धदिवसं आन्तौ दृष्टा पुत्रौ महीतले । श्रोद पुत्रशोकेन बाष्पपर्याकुलेक्षणम् ॥ १५ ॥
 अधस्ताद् ब्रजतस्त्वाः सुरराज्ञो महात्मनः । बिन्दवः पतिता गात्रे सूक्ष्माः सुरभिगन्धिनः ॥ १६ ॥
 निरीक्षमाणस्तां शक्रो ददर्श सुरभिं स्थितम् । आकाशे विष्टितां दीनां रुदतीं भृशदुःखिताम् ॥ १७ ॥
 तां दृष्टा शोकसंततां वज्रपाणिर्यशस्तिनीम् । इन्द्रः प्राञ्जलिरुद्दिग्मः सुरराजोऽब्रवीद् वचः ॥ १९ ॥
 भयं कविन्न चामासु कुतश्चिद् विद्यते महत् । कुतेनिमित्तः शोकस्ते ब्रह्मि सर्वहितैषिणि ॥ २० ॥
 एवमुक्ता तु सुरभिः सुरराजेन धीमता । प्रत्युत्ताच ततो धीरा वाक्यं वाक्यविशारदा ॥ २१ ॥
 शान्तं पापं न वः किंचित् कुतश्चिद्मराधिप । अहं तु मग्नौ शोचामि स्वपुत्रौ विषमे स्थितौ ॥ २२ ॥
 एतौ दृष्टा कृशौ दीनौ सूर्यरसिमप्रतापितौ । वध्यमानौ बलीवर्दौ कर्षकेण दुरात्मना ॥ २३ ॥
 मम कायात् प्रसूतौ हि दुःखितौ भारपीडितौ । यौ दृष्टा परितप्येऽहं नास्ति पुत्रसमः प्रियः ॥ २४ ॥

"Did you not cognize Śri Rāma, born of Kausalyā's own womb, to be my eldest brother and (therefore) as good as my father, self-controlled and the asylum of his kinsfolk, O cruel woman ? (13) A son takes his shape from (the essence of) the various primary and secondary limbs of his father (in the form of his generative fluid) and the heart of his mother (which is the fount of her ovum). Hence he is dearer (than all others) to his mother, whereas her (other) relations are simply dear (to her). (14) On one occasion (in the hoary past), so the tradition goes, Surabhi (the

cow of plenty), who knows what is right and is adored by gods, saw a pair of bullocks (her own sons) fallen unconscious on the ground while drawing the plough. (15) Seeing her two sons lying on the ground exhausted due to their having toiled (hard) for half the day, Surabhi wept for grief born of anxiety for her sons, her eyes blinded with tears. (16) Her sweet-scented tear-drops fell on the person of the high-souled Indra, (the ruler of gods), who happened to pass below. (17) Looking upwards Indra beheld the said Surabhi standing weeping in the heavens in a miserable plight, sore afflicted. (18)

"Perturbed to find the illustrious cow agonized through grief, Indra, the ruler of gods, who carried a thunder-bolt in one of his hands, spoke with joined palms as follows:—(19) 'I hope there is no grave danger to us (heavenly beings) from any quarter (whatsoever). Now tell me, O well-wisher of all, what is the occasion for your grief ?' (20) Addressed in the afore said words by the wise Indra (the ruler of gods), the intelligent Surabhi for her part, who was adept in speaking, forthwith

यस्याः पुत्रसहस्रैर्स्तु कृस्तनं व्यापमिदं जगत् । तां दृष्ट्वा रुदर्तीं शको न मुतान्मन्यते परम् ॥ २५ ॥
 इन्द्रो द्व्यशुनिपातं तं स्वगात्रे पुण्यगच्छनम् । सुर्भिं मन्यते दृष्ट्वा भूयसीं तामिहेष्वरः ॥ २६ ॥
 समाप्रतिमवृत्ताया लोकधारणकाम्यया । श्रीमत्या गुणमुख्यायाः स्वभावपरिचेष्या ॥ २७ ॥
 यस्याः पुत्रसहस्राणि सापि शोचति कामधुक् । किं पुनर्या विना रामं कौसल्या वर्तयिष्यति ॥ २८ ॥
 एकपुत्रा च साध्वी च विवस्तेयं त्वया कृता । तस्मात् त्वं सततं दुःखं प्रेत्य चेह च लप्स्यसे ॥ २९ ॥
 अहं त्वपचितिं भ्रातुः पितुश्च सकलामिमाम् । वर्धनं यशसश्चापि करिष्यामि न संशयः ॥ ३० ॥

"Seeing Surabhi,—by whose countless offsprings (in the shape of the bovine race) the whole creation is filled,—weeping, Indra reckoned none as dearer (to a mother) than a son. (25) Perceiving that dropping of tears, which emitted a sweet odour, (from the eyes of Surabhi) on his own person, the powerful Indra recognized the said Surabhi to be the greatest (of all) in this world. (26) When even the celebrated cow of plenty—whose conduct (in the world) is uniformly beneficent to all and is without parallel (in this respect), actuated as she is by the desire to sustain the world, (nay) who is rich in the power to grant the desire of all (whosoever approaches her) and is foremost in her virtue (of truthfulness etc.) and who is blessed with number-

replied (in the following words):—(21) 'Heaven forbid ! There is no danger whatsoever to you from any quarter, O ruler of immortals ! I, however, grieve to see plunged in adversity a pair of bullocks, my own progeny, emaciated and miserable, scorched by the sun's rays and (on top of it) being beaten by an evil-minded farmer. (22-23) I feel sore distressed to find the two bullocks, who are sprung from my own womb, afflicted and oppressed with a (heavy) load; for there is none so dear (to a mother) as a son.' (24)

less offsprings—grieves (for them) as an outward expression of her natural love (for her progeny), how much more will Kausalyā, who will (have to) drag her existence without Śri Rāma (her only son) ? (27-28) Kausalyā, who is blessed with one son (only) and is a virtuous lady to boot, has been deprived of her son by you. Hence you will incessantly undergo suffering here as well as after death. (29) I for my part shall offer worship as follows (in the form of bringing him back from the forest and restoring his patrimony to him) to my (elder) brother (Śri Rāma) and entire worship (in the form of all obsequial rites) to my father and also enhance their reputation: there is no doubt about it. (30)

आनाथ्य च महावाहुं कोसलेन्द्रं महावलम् । स्वयमेव प्रवेक्ष्यामि वनं मुनिनिषेवितम् ॥ ३१ ॥
 नह्यहं पापसंकल्पे पापे पापं त्वया कृतम् । शको धारयितुं पौरैरश्रुकाष्ठैर्निरीक्षितः ॥ ३२ ॥
 सा त्वमिन्द्रं प्रविश वा स्वयं वा विश दण्डकान् । रज्जुं बद्रवाथवा कण्ठेऽन्हि तेऽन्यत् परायणम् ॥ ३३ ॥
 अहमप्यवर्नं प्राप्ते रामे सत्यपराक्रमे । कृतकृत्यो भविष्यामि विप्रवासितकल्पमः ॥ ३४ ॥
 इति नाग इवारप्ये तोमराङ्कशतोदितः । पपात भुवि संकुद्दो निःश्वसन्निव पक्षगः ॥ ३५ ॥

संरक्तनेत्रः शिथिलाम्बरस्तथा विधूतसर्वाभरणः परंतपः ।
वभूव भूमौ पतितो नृपात्मजः शचीपते: केतुरिवोत्सवक्षये ॥ ३६ ॥
इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्स्रसपतितमः सर्गः ॥ ७४ ॥

"Having caused Śrī Rāma (the ruler of the kingdom of Kosala)—who is distinguished by long arms and is possessed of great might—to return (to Ayodhya), I shall myself retire (in his place) to the forest frequented by hermits (and thus save him from the sin of having violated his vow). (31) Looked on by the citizens with their throat full of tears, I shall surely not be able to brook the sin perpetrated by you (in the shape of sending the eldest brother into exile and securing the kingdom in favour of a younger one), O wicked woman of sinful resolve ! (32) Having deliberately committed this sin, enter you the fire or retire yourself to the Dandaka forest or (again) end your life by

tying a cord round your neck (and throttling yourself); there is no other course left for you. (33) I too shall have washed my stain and accomplished my purpose (only) when Śrī Rāma of unfailing prowess has returned to his native land." (34) Having spoken thus and hissing, highly enraged, like a serpent, Bharata dropped (unconscious) to the ground like an elephant pricked with a javelin and a goad in a forest. (35) With deep red eyes, his garment loosened and all his jewels tossed about, the prince (Bharata), the tormentor of his foes, fell to the ground like a banner raised in honour of Indra and let down at the end of the festival. (36)

*Thus ends Canto Seventy-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Ṛṣi and the oldest epic.*

पञ्चसप्ततितमः सर्गः

Canto LXXV

swearing that what had already come to pass in the shape of exile of Śrī Rāma, Sītā and Lakṣmaṇa and the resultant death of the King-Emperor was not to his liking, Bharata moves with Śatruघna to the apartments of his stepmother, Kausalyā, who speaks unkindly to him taunting him with the remark that his mother, Kaikeyi, had rendered good offices to him by securing for him the kingdom of Kosala sought after by him. Bharata, however, politely denies on a number of oaths all complicity in the machinations of his vile mother. Thereby coming to know his heart, the guileless Kausalyā places Bharata on her lap and weeps bitterly.

दीर्घकालात् समुत्थय संज्ञा लब्ध्वा स वीर्यवान् । नेत्राभ्यामश्रुपूर्णाभ्यां दीनामुद्दीक्ष्य मातरम् ॥ १ ॥
सोऽमात्यमध्ये भरतो जननीमस्यकुत्सयत् । राज्यं न कामये जातु मन्त्रये नापि मातरम् ॥ २ ॥

अभिषेकं न जानामि योऽभूद् राजा समीक्षितः । विप्रकृष्टे ह्यं देशे शत्रुघ्नसहितोऽभवत् ॥ ३ ॥
 वनवासं न जानामि रामस्याहं महात्मनः । विवासनं च सौभित्रेः सीतायाश्र यथाभवत् ॥ ४ ॥
 तथैव क्रोशतस्तस्य भरतस्य महात्मनः । कौसल्या शब्दमाशाय सुमित्रा मिदमवीत् ॥ ५ ॥

Regaining his consciousness after a long time the said Bharata, who was full of valour, got up and, casting a glance at his mother, who looked miserable (at the unexpected turn of events) with her eyes full of tears, reproached her right and left in the midst of the ministers (who had evidently collected there on coming to know of Bharata's arrival) and said, "I never coveted the throne nor did I (ever) hold (any) consultation with my mother. (1-2) Nor did I know (anything) about the

installation (of Śrī Rāma as Prince Regent) which was contemplated by the king; for I happened to be (at that time) in a distant land with Śatruघna (my brother). (3) Nor (again) was I aware of the residence in the forest of the high-souled Śrī Rāma nor how the exile of Lakṣmaṇa (son of Sumitrā) and Sītā came about." (4) Recognizing the voice of the celebrated Bharata of noble mind, who was lamenting as aforesaid, Kausalyā spoke to Sumitrā as follows:— (5)

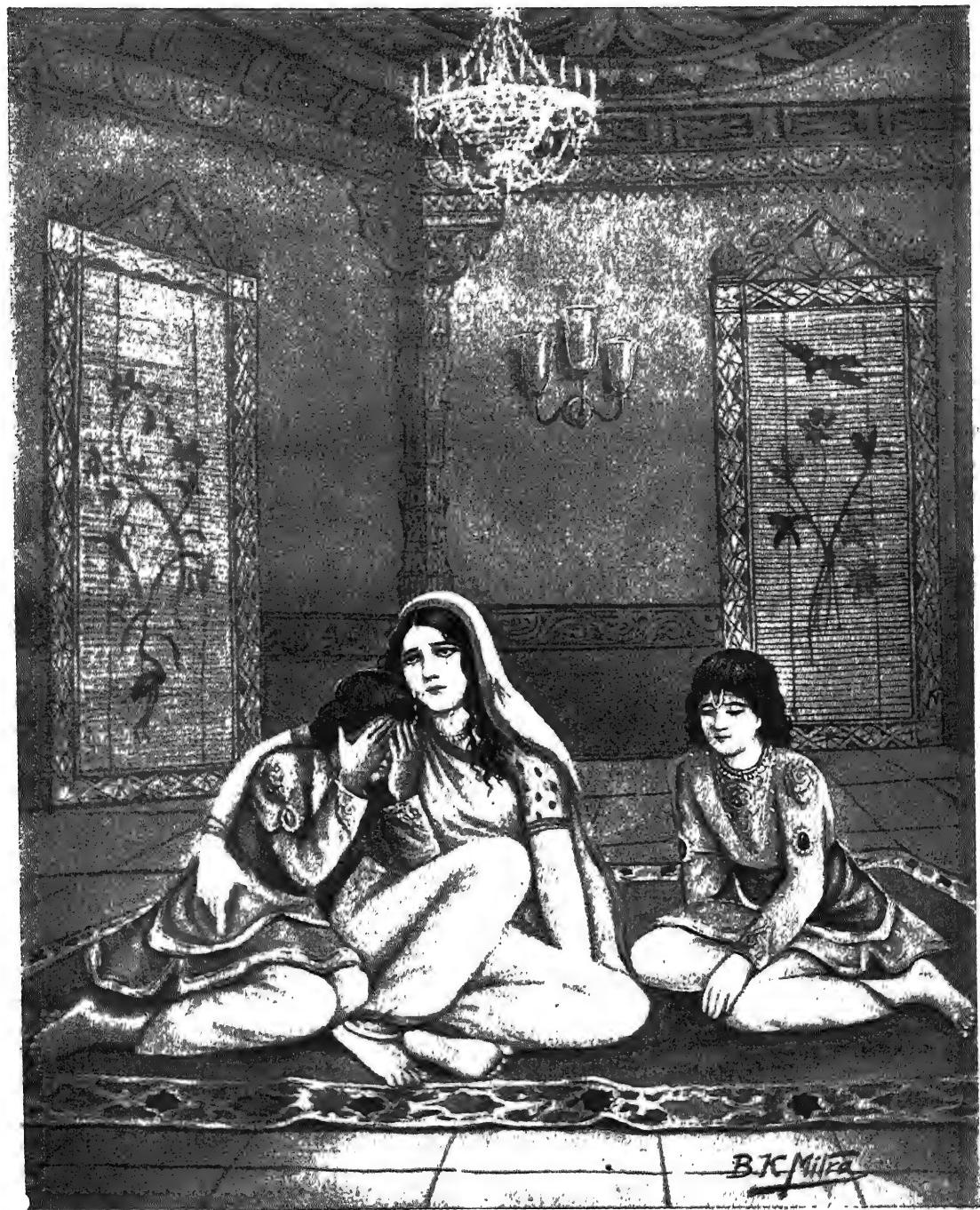
आगतः क्रूरकार्याः कैकेया भरतः सुतः । तमहं द्रष्टुमिच्छामि भरतं दीर्घदर्शिनम् ॥ ६ ॥
 एवमुक्त्वा सुमित्रां तां विवर्णवदना कृशा । प्रतस्थे भरतो यत्र वेपमाना विचेतना ॥ ७ ॥
 स तु राजात्मजश्चापि शत्रुघ्नसहितसदा । प्रतस्थे भरतो येन कौसल्याया निवेशनम् ॥ ८ ॥
 ततः शत्रुघ्नभरतौ कौसल्यां प्रेक्ष्य दुःखितौ । पर्यवजेतां दुःखातां पतितां नष्टचेतनाम् ॥ ९ ॥
 रुदन्तौ रुदती दुःखात् समेत्यार्या मनस्विनी । भरतं प्रत्युवाचेदं कौसल्या भृशदुःखिता ॥ १० ॥

"(I think) Bharata, the son of Kaikeyī of cruel deeds, has returned (from his maternal grandfather's). I long to see the aforesaid Bharata, who takes a long-range view of things." (6) Speaking as aforesaid to the said Sumitrā, the pale-faced and emaciated lady, who looked absent-minded, advanced trembling to the place where Bharata was. (7) Nay, accompanied by Śatruघna, the said prince (Bharata) too, on the other side, proceeded that

(very) moment along the route by which Kausalyā's apartments could be reached. (8) Perceiving Kausalyā, who was stricken with sorrow, and had fallen unconscious (on the way), the two afflicted brothers, Śatruघna and Bharata, hugged her. (9) Embracing (in return) the two brothers, who were weeping through agony, the noble and high-minded Kausalyā, who was sore distressed, addressed Bharata as follows:— (10)

इदं ते राज्यकामस्य राज्यं प्राप्तमकण्टकम् । सम्प्राप्तं वत कैकेया शीघ्रं कूरेण कर्मणा ॥ ११ ॥
 प्रस्थाप्य चीरवसनं पुत्रं मे वनवासिनम् । कैकेयी कं गुणं तत्र पश्यति कूरदर्शिनी ॥ १२ ॥
 क्षिप्रं मामपि कैकेयी प्रस्थापयितुर्महिति । हिरण्यनामो यत्रास्ते सुतो मे सुमहायशाः ॥ १३ ॥
 अथवा स्वयमेवाहं सुमित्रानुचरा सुखम् । अनिहोत्रं पुरस्कृत्य प्रस्थाप्ये यत्र राव्रवः ॥ १४ ॥
 कामं वा स्वयमेवाद्य तत्र मां नेतुर्महिसि । यत्रासौ पुरुषव्याप्रस्तथते मे सुतस्तपः ॥ १५ ॥
 इदं हि तव विस्तीर्णं धनधान्यसमाचित्तम् । हस्त्यश्वरथसम्पूर्णं राज्यं निर्यातितं तथा ॥ १६ ॥
 इत्यादिबहुभिर्वाक्यैः क्रूः सम्भर्त्सितोऽनवः । विव्यथे भरतोऽतीव ब्रणे तुद्येव सूचिना ॥ १७ ॥
 पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः । विलप्य बहुधासंशो लब्धसंज्ञस्तः स्थितः ॥ १८ ॥
 एवं विलपमानं तां प्राङ्गलिर्भरतस्तदा । कौसल्यां प्रत्युवाचेदं शोकैर्बहुभिरावृताम् ॥ १९ ॥

Kalyana-Kalpataru



Bharata's Meeting with Kausalyā

"Enjoy this kingdom, devoid of enemies, obtained by you, who coveted it. Alas, it has been promptly secured (for you) by Kaikeyi through a cruel deed (in the shape of banishing Rāma, Sītā and Lakṣmaṇa). (11) What good did the cruel-eyed Kaikeyi expect by sending (into exile) as she did my son (Rāma) as an ascetic clad in the bark of trees? (12) Kaikeyi ought to send away soon me as well to the place where my exceptionally illustrious son with a golden navel (a distinguishing mark of Lord Viṣṇu) is sojourning. (13) Or, placing the sacrificial fire* (carried by a Brahman) at my head and followed by Sumitrā, I shall myself depart happily along the route by which Rāma has proceeded (to the forest). (14) Or you ought personally to take me now freely to the place

आर्ये कस्मादजानन्तं गर्हसे मामकल्मषम्
कृतशास्त्रानुगा बुद्धिर्मा भूत तस्य कदाचन
प्रैष्यं पापीयसां यातु सर्वे च प्रति मेहतु
कारयित्वा महत् कर्म भर्ता भृत्यमनर्थकम्
परिपालयमानस्य राजो भूतानि पुत्रवत्
बलिषङ्गभागमुद्भूत्य वृपस्यारशितुः प्रजाः
संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञदक्षिणाम्

"Wherefore do you reproach me, O noble lady, guileless as I am and did not know anything (about Śrī Rāma's exile before I returned to Ayodhya)? Nay, you know my great love borne towards Śrī Rāma (a scion of Raghu). (20) Let his judgment never follow (the teachings of) the scriptures as taught by his preceptor, with whose concurrence my elder brother, who is true to his promise and is the foremost of the virtuous, has gone into exile. (21) Let him with whose concurrence my elder brother has gone into exile suffer the lot of a servant of men belonging to

where my aforesaid son, a (veritable) tiger among men, is practising austerities. (15) This extensive kingdom overflowing with riches and foodgrains and fully equipped with elephants, horses and chariots has actually been conferred on you by her (your mother)." (16) Bitterly reproached in many such cruel words, the sinless Bharata felt extremely pained as he would when pricked with a needle in his wound. (17) Having lost his consciousness, his mind being utterly confused (to hear the taunting words of Kausalyā), Bharata presently regained his senses and, wailing in many ways, then fell at her feet. (18) To Kausalyā, overwhelmed with griefs of many kinds and lamenting as aforesaid, Bharata then replied with joined palms as follows:—(19)

। विपुलां च मम प्रीतिं स्थितां जानासि राघवे ॥ २० ॥
। सत्यसंधः सतां श्रेष्ठो यस्यार्योऽनुमते गतः ॥ २१ ॥
। हन्तु पादेन गाः सुसा यस्यार्योऽनुमते गतः ॥ २२ ॥
। अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः ॥ २३ ॥
। ततस्तु द्रुद्यतां पापं यस्यार्योऽनुमते गतः ॥ २४ ॥
। अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः ॥ २५ ॥
। तां चापलपतां पापं यस्यार्योऽनुमते गतः ॥ २६ ॥

the lowest stratum of society, incur the sin of answering the calls of nature facing the sun and reap the consequences of kicking cows lying asleep. (22) Let him with whose concurrence my elder brother has gone into exile incur the sin that attaches to a master who robs his servant of his resources after getting him accomplish a great deed (for him). (23) Let the sin attaching to those bearing enmity to a king protecting his subjects as his (own) offspring, be incurred by him with whose concurrence my elder brother has gone into exile. (24) Let the sin that attaches to a king who fails to protect

* The king's seniormost wife alone is entitled to preserve and worship the sacred fire in the absence or on the death of her husband.

the people even after collecting the land revenue in the form of one-sixth of the produce be incurred by him with whose concurrence my elder brother has gone into exile. (25) Let the sin attaching to those withholding payment

of the sacrificial fee (even) after promising it to the priests practising austerities and officiating at a sacrifice be incurred by him with whose concurrence my elder brother has gone into exile. (26)

हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले । मा स कार्षीत् सतां धर्म यस्यायोऽनुमते गतः ॥ २७ ॥
उपदिष्टं सुसूक्ष्मार्थे शास्त्रं यत्नेन धीमता । रा नाशयतु दुष्टात्मा यस्यायोऽनुमते गतः ॥ २८ ॥
मा च तं व्यूढवाहूंसं चन्द्रभास्करतेजसम् । द्राक्षीद् राज्यस्थमासीनं यस्यायोऽनुमते गतः ॥ २९ ॥
पायसं कृसरं छां वृथा सोऽन्नातु निर्वृणः । गुरुंश्वायवजानातु यस्यायोऽनुमते गतः ॥ ३० ॥
गवां स्पृशतु पादेन गुरुन् परिवदेत च । मित्रे द्रुह्येत सोऽत्यर्थं यस्यायोऽनुमते गतः ॥ ३१ ॥
विश्वासात् कथितं किञ्चित् परिवारं मिथः क्वचित् । विरुद्धोतु स दुष्टात्मा यस्यायोऽनुमते गतः ॥ ३२ ॥

"Let the sin attaching to the man who fails to observe the code of warfare followed by the virtuous on a field of battle crowded with elephants, horses and chariots and thick with weapons (of all kinds) be incurred by him with whose concurrence my elder brother has gone into exile. (27) Let that wicked soul with whose concurrence my elder brother has gone into exile forget the sacred lore expounding the most esoteric truths, taught with (great) pains by an enlightened preceptor. (28) Let him with whose concurrence my elder brother has departed (for the forest) not (live to) see Śrī Rāma of muscular arms and shoulders, and possessing the splendour of the moon and the sun, willing to accept the kingship and installed (on the throne). (29) Let that merciless fellow with whose concurrence my elder brother has departed (for the

woods) incur the sin of partaking of milk boiled with rice and sugar, seasoned rice boiled with sesame seeds and Moong (a kind of kidney bean), and goat-milk in vain (without offering them in the first instance to the almighty Lord, gods and manes etc.) and of showing disrespect to his elders (by failing to rise on their arrival and greet them). (30) Let him with whose concurrence my elder brother has departed (for the forest) incur the sin of touching the body of cows with his feet, reviling his elders and bearing deep-rooted malice to a friend. (31) Let that evil-minded fellow with whose concurrence my elder brother has departed (for the forest) incur the sin of revealing to someone (else) a fault of another confessed in private out of reliance (that he will not divulge the secret before anyone). (32)

अकर्ता चाकृतश्च त्यक्तात्मा निरपत्रपः । लोके भवतु विद्विष्टे यस्यायोऽनुमते गतः ॥ ३३ ॥
पुत्रैर्दासैश्च भृत्यैश्च स्वगृहे परिवारितिः । स एको मृष्टमस्नातु यस्यायोऽनुमते गतः ॥ ३४ ॥
अप्राय सदृशान् दाराननपत्यः प्रमीयताम् । अनवाप्य क्रियां धर्म्यो यस्यायोऽनुमते गतः ॥ ३५ ॥
माऽत्मनः संतर्ति द्राक्षीत् स्वेषु दरेषु दुःखितः । आयुः समग्रमप्राप्य यस्यायोऽनुमते गतः ॥ ३६ ॥
राजस्त्रीबालवृद्धानां वधे यत् पापमुच्यते । भृत्यत्यागे च यत् पापं प्रतिपद्यताम् ॥ ३७ ॥
लक्ष्या मधुमासेन लोहेन च विषेण च । सदैव विभृयाद् भृत्यान् यस्यायोऽनुमते गतः ॥ ३८ ॥
संग्रामे समुपोद्दे च शत्रुपक्षभयंकरे । पलायमानो वध्येत यस्यायोऽनुमते गतः ॥ ३९ ॥

"Let the fellow with whose concurrence my elder brother has departed (for the woods) never (be in a position to) return a service;

(nay) let him prove ungrateful and shameless, let him be shunned (by good men) and hated by all. (33) Let the fellow with whose concurrence my elder brother has departed (for the woods) incur the sin of partaking of a savoury dish alone, at his own home, though surrounded by (a number of) sons, servants and dependants. (34) Let the fellow with whose concurrence my elder brother has departed (for the woods) die issueless failing to secure a wife becoming of him (in point of pedigree, disposition and so on) and (in this way) not enjoying the privilege of performing sacred duties (like Agnihotra etc., which can be performed only by a married couple). (35) Let the fellow with whose concurrence my elder brother has

departed (for the woods) not behold (the face of) a (male) child through his (wedded) wife and die full of agony without attaining the full age (of a hundred years). (36) Let him incur the same sin which is declared as attaching to the act of killing a ruler, woman, infant or aged man and forsaking a dependant. (37) Let him with whose concurrence my elder brother has departed (for the woods) always support his dependants through sale of lacquer, honey and flesh, iron and poison (which is prohibited in the Śāstras)*. (38) Let him with whose concurrence my elder brother has departed (for the woods) be killed while fleeing at a time when a battle inspiring terror into the adversaries has commenced. (39)

कपालपाणि: पृथिवीमटां

मद्यप्रसक्तो भवतु छीष्केषेषु च नित्यशः।
सात्य धर्मे मनो भूयादधर्मे स निषेवताम्।
संचितान्यस्य विचानि विविधानि सहस्राः।
उमे संध्ये शयानस्य यत् पापं परिकल्पते।
यदग्निदायके पापं यत् पापं गुरुत्वप्नो।
देवतानां पितृणां च मातापित्रोत्स्थैव च।

"Let him with whose concurrence my elder brother has departed for the woods roam about like a madman, clad in tatters and begging alms, bowl in hand. (40) Let him with whose concurrence my elder brother has departed (for the woods) be given over from day to day to wine as well as to women and dice and overpowered by lust and anger. (41) Let the man with whose concurrence my elder brother has departed (for the woods) indulge in unrighteousness and shower his wealth on the undeserving and let his mind never

चीरसंबृतः। यस्यार्योऽनुमते गतः ॥ ४० ॥

कामक्रोधाभिभूतश्च यस्यार्योऽनुमते गतः ॥ ४१ ॥

अपात्रवर्षी भवतु यस्यार्योऽनुमते गतः ॥ ४२ ॥

दस्युभिर्विप्रलुप्यन्तां यस्यार्योऽनुमते गतः ॥ ४३ ॥

तत्र पापं भवेत् तस्य यस्यार्योऽनुमते गतः ॥ ४४ ॥

मित्रद्रोहे च यत् पापं तत् पापं प्रतिपद्यताम् ॥ ४५ ॥

मा स कार्षित् स शुश्रूषां यस्यार्योऽनुमते गतः ॥ ४६ ॥

take delight in piety. (42) Let the possessions of every description, accumulated in thousands, of the fellow with whose concurrence my elder brother has departed (for the woods) be looted by robbers. (43) Let that (very) sin which is concluded as attaching to a man who sleeps during both the twilights be incurred by him with whose concurrence my elder brother has departed (for the woods). (44) Let him incur that (very) sin which attaches to the man who practises arson, to him who violates the bed of his teacher and to the fellow who plays a friend

* A Smṛti text says:-

लाक्षालुवणमासानि वर्जनीयानि विक्रये ।

"Lacquer, salt and flesh should be eschewed in sale."

foul. (45) Let the fellow with whose concurrence my elder brother has departed (for the woods) not (have an opportunity to) do service to gods (in

the form of Agnihotra etc.) and to the manes (in the form of periodical Srāddha) and likewise to his (living) parents. (46)

सतां लोकात् सतां कीर्त्यः सज्जुष्टात् कर्मणस्था ।	भ्रश्यतु श्विप्रमचैव यस्यार्थोऽनुमते गतः ॥ ४७ ॥
अपास्य मातृगुशूवामनर्थे ।	सोऽवतिष्ठताम् । दीर्घबाहुर्भवक्षा यस्यार्थोऽनुमते गतः ॥ ४८ ॥
बहुभूत्यो दरिद्रश्च ।	ज्वररोगसमचित्तः । समायात् सतं कलेण यस्यार्थोऽनुमते गतः ॥ ४९ ॥
आशामार्शसमानानां ।	दीनानामूर्धचक्षुषाम् । अर्थिनां वितथां कुर्याद् यस्यार्थोऽनुमते गतः ॥ ५० ॥
मायया रमतां नित्यं पुरुषः पितृनोदश्चित् ।	राशो भीतस्वधर्मत्वा यस्यार्थोऽनुमते गतः ॥ ५१ ॥
ऋतुखातां सर्तीं भार्यामृतुकालानुरोधिनीम् ।	अतिवर्तेत दुष्टात्मा यस्यार्थोऽनुमते गतः ॥ ५२ ॥

"Let the man with whose concurrence my elder brother has departed (for the woods) forfeit this very day, nay, at once (his claim to) the region inhabited by the virtuous (after their death), forfeit (his claim to) the reputation enjoyed by good men and fall from the course of conduct followed by the righteous. (47) Let the fellow with whose concurrence my elder brother, distinguished by long arms and a broad chest, has departed (for the woods) be devoted to the evil path, giving up service to his mother. (48) Let him with whose concurrence my elder brother has departed (for the woods) be a pauper though having many dependants (to support); let him be seized with ailment in the form of fever and suffer hardship continually. (49) Let the

man with whose concurrence my elder brother has departed (for the woods) falsify the hopes of destitute suppliants uttering his praises and looking upwards (in his face in expectancy). (50) Let him with whose concurrence my elder brother has departed (for the woods) ever delight in deception, remaining a backbiter and impure and afraid of the king (all his life), his mind being given to unrighteousness. (51) Let the evil-minded fellow with whose concurrence my elder brother has departed (for the woods) ignore his chaste wife who has attained purity after menstruation (and is thus fit to conceive) and approaches him (for union), the period being favourable for procreation. (52)

विप्रलुप्तप्रजातस्य दुष्कृतं ब्राह्मणस्य यत् ।	तदेतत् प्रतिपद्येत यस्यार्थोऽनुमते गतः ॥ ५३ ॥
ब्राह्मणयोद्यतां पूजां विहन्तु कलुषेन्द्रियः ।	बालवस्तां च गां दोग्धु यस्यार्थोऽनुमते गतः ॥ ५४ ॥
धर्मदारान् परित्यज्य परदारान् निषेवताम् ।	स्त्रक्तधर्मरत्मूढो यस्यार्थोऽनुमते गतः ॥ ५५ ॥
पानीयदूषके पापं तथैव विषदायके ।	यत्तदेकः स लभतां यस्यार्थोऽनुमते गतः ॥ ५६ ॥
तृष्णाते सति पानीये विप्रलम्भेन योजयन् ।	यत् पापं लभते तत् स्याद् यस्यार्थोऽनुमते गतः ॥ ५७ ॥
भक्त्या विवदमानेषु मार्गमाश्रित्य पर्यतः ।	तेन पापेन युच्येत यस्यार्थोऽनुमते गतः ॥ ५८ ॥

"Let him with whose concurrence my elder brother has departed (for the woods) incur that very sin which attaches to a Brahman whose offsprings have perished (for lack of nourishment). (53) Let that man of sinful mind with whose concurrence my elder brother has

departed (for the woods) interrupt the worship going to be offered to a Brahman (by another) and milk a cow which calved less than ten days ago. (54) Let the fool with whose concurrence my elder brother has departed (for the woods) enjoy another's wife, forsaking his

lawful wife and having given up his love for piety. (55) Let the fellow with whose concurrence my elder brother has departed (for the woods) incur all at once the sin that attaches to him who defiles the water (of a well or tank) as well as that which attaches to one who administers poison. (56) Let the sin which a man disappointing a person oppressed with thirst by recourse to deception (in the form of

giving a false report denying the presence of water), even though there is water (with him), attach to him with whose concurrence my elder brother has departed (for the woods). (57) Let him with whose concurrence my elder brother has departed (for the woods) be held guilty of the same sin which attaches to a man standing on the road and witnessing a dispute with partiality for one of the disputing parties." (58)

एवमाश्वासयन्नेव दुःखार्तोऽनुपापत् ह । विहीनां पतिपुत्राभ्यां कौसल्यां पार्थिवात्मजः ॥ ५९ ॥
 तदा तं शपथैः कष्टैः शपमानमचेतनम् । भरतं शोकसंतप्तं कौसल्या वाक्यमन्त्रवीत् ॥ ६० ॥
 मम दुःखमिदं पुत्र भूयः समुपजायते । शपथैः शपमानो हि प्राणानुपरुणत्सि मे ॥ ६१ ॥
 दिष्ठया न चलितो धर्मदात्मा ते सहलक्षणः । वत्स सत्यप्रतिज्ञो हि सतां लोकानवाप्यसि ॥ ६२ ॥
 इत्युक्त्वा चाङ्गमानीय भरतं भ्रातृवत्सलम् । परिष्वज्य महाबाहुं रुदो भृशदुःखिता ॥ ६३ ॥
 एवं विलपमानस्य दुःखार्तस्य महात्मनः । मोहाच्च शोकसंरम्भाद् बभूव लुलितं मनः ॥ ६४ ॥
 लालप्यमानस्य विचेतनस्य प्रनष्टबुद्धेः पतितस्य भूमौ ।
 मुहुर्मुहुर्निःश्वसतश्च दीर्घं सा तस्य शोकेन जगाम रात्रिः ॥ ६५ ॥
 इत्यार्थे श्रीमद्भाग्यणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चसप्ततिमः सर्गः ॥ ७५ ॥

Even while reassuring as aforesaid Kausalyā, who was bereft (both) of her husband and son, the prince (Bharata), they say, fell to the ground, stricken as he was with agony. (59) Thereupon Kausalyā spoke as follows to Bharata, who was solemnly pleading his innocence by means of oaths that were hard to take and had become unconscious, sore stricken as he was with grief:—(60) "The present agony of mine, my son, is aggravated all the more inasmuch as you are choking my breath while solemnly pleading your innocence by means of oaths. (61) Luckily enough your mind, endowed as it is with excellences, has not deviated from righteousness.

Since you are true to your promise you will attain to the realms of the virtuous, my child!" (62) Saying so and placing the mighty-armed Bharata, who was (so) fond of his brother, on her lap, and embracing him, Kausalyā (who felt sore distressed) wept (aloud). (63) The mind of the high-souled Bharata, who was wailing as aforesaid, stricken as he was with sorrow, got agitated through infatuation and excess of grief. (64) While Bharata was lamenting thus and lay fallen unconscious on the ground, sighing again and again through grief, his power of judgment having been lost, the aforesaid night passed. (65)

Thus ends Canto Seventy-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

पद्मसुतिमः सर्गः

Canto LXXVI

Removing his father's dead body from the vessel full of oil and cremating it with the help of articles befitting an emperor, and offering libations of water to the spirit of the deceased on the bank of the Sarayu as enjoined by Vasiṣṭha,
Bharata returns to Ayodhya.

तमेवं शोकसंतप्तं भरतं कैकयीयुतम् । उवाच वदता श्रेष्ठो वसिष्ठः श्रेष्ठवार्घ्यिः ॥ १ ॥
अलं शोकेन भद्रं ते राज्यपुत्रं महायशः । प्राप्तकालं नरपतेः कुरु संयानमुत्तमम् ॥ २ ॥
वसिष्ठस्य वचः श्रुत्वा भरतो धरणीं गतः । प्रेतकल्यानि सर्वाणि कारयामास धर्मवित् ॥ ३ ॥
उद्भूत्य तैलसंसेकात् स तु भूमौ निवेशितम् । आपीतवर्णवदनं प्रमुतमिव भूमिपम् ॥ ४ ॥
संवेश्य शयने चाऽयं नानारत्नपरिकृते । ततो दशरथं पुत्रो विललाप सुदुःखितः ॥ ५ ॥
किं ते व्यवसितं राजन् प्रेषिते मय्यनागते । विवास्य रामं धर्मं लक्षणं च महाबलम् ॥ ६ ॥
क यास्यसि महाराज हिवेमं दुःखितं जनम् । हीनं पुरुषसिहेन रामेणाङ्गिष्ठकर्मणा ॥ ७ ॥
योगक्षेमं तु तेऽव्यग्रं कोऽसिन् कल्पयिता पुरे । त्वयि प्रयाते स्वस्तात रामे च वनमाश्रिते ॥ ८ ॥
विद्वा पृथिवी राजस्त्वया हीना न राजते । हीनन्द्रेव रजनी नगरी प्रतिमाति साम् ॥ ९ ॥

To Bharata, the son of Kaikeyī, who was sore stricken with grief as aforesaid, Sage Vasiṣṭha, the foremost of speakers, spoke (as follows) in a most polite language.—(1) "Have done with grief, O highly illustrious prince! May good betide you! Perform (now) in an excellent way the funeral of the (deceased) king, which is (now) overdue." (2) Hearing the admonition of Vasiṣṭha, Bharata, who knew what is right, fell prostrate and ordered all obsequies (concerning his father) to be taken in hand. (3) Taking (the dead body of) the king out of the vessel in which he lay immersed in oil, and placing Daśaratha,—who was (first) laid on the ground and, though pale-faced, looked as though he were fast asleep,—on an exquisite bier decked with various jewels, his son (Bharata) lamented (as follows), sore distressed as he was:—(4-5) "Having

sent into exile Śrī Rāma as well as Lakṣmaṇa, who is possessed of great strength, at a time when I was away from home and had not yet returned, what did you intend to do, O king, knowing as you did what is right? (6) Where will you go abandoning this distressed servant (of yours), (already) bereft of Śrī Rāma, a (veritable) lion among men, who does great deeds without (the least) exertion, O great king? (7) Now that you have departed for heaven, O dear father, and Śrī Rāma has retired to the woods, (I wonder) who will quietly meet the needs of the people and ensure the safety of their person and property in this capital (of yours)? (8) Bereft of you and (thus) deprived of its lord, the earth does not look charming (any more); (nay), the city (too) appears to me (cheerless) as a night bereft of the moon." (9)

एवं विलपमानं तं भरतं दीनमानम् । अब्रवीद् वचनं भूयो वसिष्ठस्तु महामुनिः ॥ १० ॥
प्रेतकार्याणि यान्प्रस्य कर्तव्यानि विशाम्पतेः । तान्यव्यग्रं महावाहो क्रियन्तामविचारितम् ॥ ११ ॥
तथेति भरतो वाक्यं वसिष्ठस्यभिपूज्य तत् । कृत्विक्षुरोहिताचार्योस्त्वरथ्यामाम सर्वशः ॥ १२ ॥

ये त्वग्नयो नरेन्द्रस्य अग्न्यगाराद् बहिष्कृताः । ऋत्विग्भिर्यजकैश्चैव ते हृयन्ते यथाविधि ॥ १३ ॥
 शिविकायामथारोण राजानं गतचेतनम् । वाषपकण्ठा विमनसस्तमूहुः परिचारकाः ॥ १४ ॥
 हिरण्यं च मुवर्णं च वासांसि विविधानि च । प्रकिरन्तो जना मार्गे वृपतेरग्रतो ययुः ॥ १५ ॥
 चन्दनागुश्निर्यासान् सरलं पद्मकं तथा । देवदारुणि चाहृत्य चिता चकुस्तथापरे ॥ १६ ॥
 गन्धानुचावचाश्चान्वासत्र गत्वाथ भूमिपम् । तत्र संवेशयामासुश्रितामच्ये तमुविजः ॥ १७ ॥

To Bharata, who was lamenting as aforesaid, afflicted in mind as he was, the eminent sage Vasistha for his part spoke again in the following words—
 (10) "Whatever funeral rites in relation to this monarch ought to be done should be coolly and unhesitatingly gone through, O mighty-armed prince !"
 (11) Bowing to the aforesaid command of Vasistha in the words "Let it be so !" Bharata urged everyone, viz, the priests engaged for sacrificial purposes, family priests and the Achāryas to make haste. (12) The sacred fires maintained by the king, that had been taken out of the fire-sanctuary (on the latter's death) were being worshipped by the priests engaged for sacrificial purposes and superintending priests according to the scriptural ordinance.

तदा हुताशनं दत्वा जेपुस्तस्य तदविजः । जगुश्च ते यथाशास्त्रं तत्र सामानि सामगाः ॥ १८ ॥
 शिविकाभिश्च यानैश्च यथाहैं तस्य योषितः । नगरान्निर्युत्सत्र वृद्धैः परिवृतास्तथा ॥ १९ ॥
 प्रसव्यं चापि तं चकुर्त्विजोऽग्निन्चितं वृपम् । ल्लियश्च शोकसंतसाः कौसल्याप्रसुखास्तदा ॥ २० ॥
 कौश्चीनामिव नारीणां निनादसत्र शुश्रवे । आर्तानां करुणं काले क्रोशन्तीनां सहस्रशः ॥ २१ ॥
 ततो ददन्त्यो विवशा विलष्य च पुनः पुनः । यानेभ्यः सरयूतीरमवतेर्सृष्टपाङ्गनाः ॥ २२ ॥
 कृत्वोदकं ते भरतेन सार्धे वृपाङ्गना मन्त्रिपुरोहिताश्च ।
 पुरं प्रविश्याशुपरीतनेत्रा भूमौ दशाहैं व्यनयन्ते दुःखम् ॥ २३ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्सप्ततिमः सर्गः ॥ ७६ ॥

Setting fire to the pyre (through the instrumentality of Bharata) the aforesaid priests engaged for the benefit of the emperor then recited sacred texts (relevant to the funeral rites); while those among the officiating priests who could recite the hymns of Sāmaveda chanted them according to the rules. (18) Attended by elderly guards the king's consorts likewise

(13) Having placed the king, whose consciousness had departed (days ago), on a bier, the servants, who were feeling disconsolate, now bore him (on their shoulders to the cremation ground), their throats choked with tears. (14) Scattering flowers of silver and gold and pieces of cloth of every description on the road, people walked ahead of the king. (15) Fetching sandalwood, aloë, bdellium, the wood of Sarala (a species of pine) and Cerasus puddum and logs of deodar (the Himalayan cedar), others raised a funeral pile. (16) Nay, throwing other fragrant substances of various kinds into the funeral pile, the priests officiating at the obsequies laid the (deceased) emperor in the middle of the pyre at the cremation ground. (17)

went out of the city (to the cremation ground) in palanquins and chariots according to their rank. (19) Then the priests officiating at the obsequies too as well as the ladies led by Kausalyā, who were sore stricken with grief, went clockwise round the said monarch, who had performed sacrifices (culminating in Aśwamedha). (20) There was heard on that occasion

the noise of afflicted women wailing piteously in thousands like so many female cranes. (21) Having lamented again and again and crying helplessly, the king's consorts got down from their chariots at the bank of the Sarayu. (22) Having offered water (to the spirit of the

deceased) along with Bharata and entering the city (once more) the king's consorts as well as the counsellors and family priests spent the following ten days (of their impurity caused by the emperor's death) in agony, reposing on the ground, their eyes filled with tears. (23)

Thus ends Canto Seventy-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततिमः सर्गः

Canto LXXVII

Having performed with the help of Śatruघna all the obsequial rites relating to his deceased father on the twelfth day after his death,

Bharata gifts to the Brahmans abundant gold and jewels as a part of the obsequies. Overwhelmed with grief on reaching the funeral pile in order to pick up the principal bones of the deceased on the thirteenth day, the prince drops to the ground. Rolling on the ground, Śatruघna for his part wails in profusion. Comforted by Vasiṣṭha and Sumantra, the two brothers urge the ministers to expedite the work of picking up the bones.

ततो दशाहेऽतिगते	कृतशौचो नृपात्मजः । द्वादशोऽहनि सम्प्राप्ते श्राद्धकर्माण्यकारयत् ॥ १ ॥
ब्राह्मणेभ्यो धनं रत्नं	ददावनं च पुष्कलम् । ब्रास्तिकं बहु शुक्लं च गाश्चापि बहुशस्तदा ॥ २ ॥
दासीर्दासांश्च यानानि	वेशमानि सुमहान्ति च । ब्राह्मणेभ्यो ददौ पुत्रो राजस्तस्यैर्धवेदहिकम् ॥ ३ ॥
ततः प्रभातसमये	दिवसे च त्रयोदशे । विललाप महावाहुभरतः शोकमूर्च्छितः ॥ ४ ॥
शब्दापिहितकण्ठश्च	शोधनार्थमुपागतः । चित्तामूले पितुर्बाक्यमिदमाह सुदुःखितः ॥ ५ ॥
तात यस्मिन् निषुष्टोऽहं त्वया भ्रातरि राघवे ।	तस्मिन् वनं प्रत्रजिते शून्ये त्यक्तोऽस्म्यहं त्वया ॥ ६ ॥
यस्या गतिरनाथायाः पुत्रः प्रवाजितो वनम् ।	तामम्बां तात कौसल्यां त्यक्त्वा त्वं क्व गतोऽप ॥ ७ ॥

Having attained purity (by performing the obsequial rites pertaining to the eleventh day of his father's death) when ten days had elapsed the prince (Bharata) next performed the obsequial rites pertaining to the twelfth day when that day duly arrived. (1) On that occasion he gifted to the Brahmans abundant gold, jewellery and foodgrains,

a large herd of white goats and good many cows too. (2) The prince further gave away to the Brahmans, for the good of the king in the life beyond, female as well as male servants, chariots and very big houses. (3) Then on the thirteenth day at the time of daybreak the mighty-armed Bharata, overwhelmed as he was with grief, broke into a lament. (4)

Nay, having reached the foot of his father's funeral pile in order to collect the bones (for their immersion in the holy Sarayu river), the prince (who was sore distressed) addressed the following words (to his deceased father), his throat being choked through crying:— (5) "My celebrated (elder) brother, Sri Rāma (a scion of Raghu), to whose

care I was committed by you, having retired to the forest, O dear father, I have been (virtually) abandoned by you in a desolate place. (6) O dear father, O protector of men, where have you gone leaving Kausalyā, that mother of mine, whose son, the support of that forlorn lady, has been exiled to the forest ?" (7)

दृष्टा भस्मारुणं तत्र दग्धास्थि स्थानमण्डलम्
स तु दृष्टा रुदन् दीनः पपात धरणीतले
अभिषेतुस्ततः सर्वे तस्यामात्याः शुचिव्रतम्
शत्रुघ्नश्चापि भरतं दृष्टा शोकपरिष्कृतम्
उन्मत्त इव निश्चितो विललाप सुदुःखितः

Seeing that circular spot, the place where his father's remains had been burnt, (nay) which was (now) covered with ashes and red (because of its having been burnt with a blazing fire) and was (further) strewn with burnt bones, Bharata, they say, grew melancholy and began to cry. (8) Nay, afflicted to behold the spot, Bharata fell weeping on the ground as a tall banner would while being raised in honour of Indra with the help of a mechanical device. (9) Thereupon all his ministers rushed to Bharata (of holy resolve) as (royal) sages (Aṣṭaka

पितुः शरीरनिर्वाणं निष्ठन् विषसाद ह ॥ ८ ॥
उत्थाप्यमानः शक्त्य यन्त्रध्वज इवोच्छ्रुतः ॥ ९ ॥
अन्तकाले निपतिं यथातिमृषयो यथा ॥ १० ॥
विसंजो न्यपतद् भूमौ भूमिपालमनुसरन् ॥ ११ ॥
स्मृत्वा पितुर्गुणाङ्गानि तानि तानि तदा तदा ॥ १२ ॥

and others) hastily approached King Yayāti fallen down (from heaven) when the stock of his merits (that sustained him in heaven) had been exhausted. (10) Nay, perceiving Bharata overwhelmed with grief, Śatruघna too, who had all along been thinking of the emperor (his father), dropped senseless on the ground. (11) Sore distressed to remember the various gestures of his father born of his loving qualities and made by him from time to time, Śatruघna lamented (as follows) like a madman, bewildered as he was:— (12)

मन्थराप्रभवस्तीत्रः
सुकुमारं च बालं च सततं लालितं त्वया
ननु मोज्जेषु पानेषु वस्त्रेष्वाभरणेषु च
अवदारणकाले तु पृथिवी नावदीर्घ्यते
पितरि स्वर्गमापन्ने रामे चारण्यमाश्रिते
हीनो भ्रात्रा च पित्रा च शून्यामिक्षवाकुपालिताम्

कैकेयीग्राहसंकुलः । वरदानमयोऽक्षोऽभ्योऽमज्ज्ञोऽकसागरः ॥ १३ ॥
क तात भरतं हित्वा विलपन्तं गतो भवान् ॥ १४ ॥
प्रवारथति सर्वान् नस्तन्नः कोऽद्य करिष्यति ॥ १५ ॥
विहीना या त्वया राशा धर्मज्ञेन महात्मना ॥ १६ ॥
किं मे जीवितसामर्थ्यं प्रवेश्यामि हुताशनम् ॥ १७ ॥
अयोध्यां न प्रवेश्यामि प्रवेश्यामि तपोवनम् ॥ १८ ॥

"The violent and formidable sea of grief, released by Mantharā, which has appeared in the form of the boons (granted by my father in favour of Kaikeyī) and has been rendered fearful by alligators in the form of Kaikeyī's words, has overwhelmed us all. (13) Where have you gone, dear father, leaving Bharata,—who is (yet) a (mere)

stripling, tender of body, and was constantly fondled by you,—weeping ? (14) Indeed you made us all (the four brothers) have our best choice out of (a large variety of) eatables, drinks, articles of wearing apparel and ornaments (placed before us). (Since you have disappeared from our midst) who will discharge this function now ? (15)

(How strange that) this earth, even though it has been deprived of you, its high-souled ruler, who knew what is right, is not riven even at a time when it should have been riven ! (16) My father having reached heaven and Sri Rāma having retired to the forest, what energy has been left in me to

survive ? I shall (accordingly) enter the fire. (17) Bereft of my brother and father too I would not return to Ayodhya,—which, though ruled (so long) by scions of Ikṣwāku, has (now) become desolate,—but shall withdraw to a forest suitable for austerities.' (18)

तवोर्विलपितं श्रत्वा व्यसनं चाप्यवेक्ष्य तद् । भृशमार्ततरा भूयः सर्वं एवानुगमिनः ॥ १९ ॥
 ततो विषणौ श्रान्तौ च शत्रुघ्नभरतादुभौ । धरायां स्म व्यचेष्टेतां भग्नशृङ्गाविवर्षभौ ॥ २० ॥
 ततः प्रकृतिमान् वैद्यः पितुरेषां पुरोहितः । वसिष्ठो भरतं वाक्यमुत्थाप्य तमुवाच ह ॥ २१ ॥
 त्र्योदशोऽयं दिवसः पितुर्वृत्तस्य ते विभो । सावशेषास्थिनिचये किमिह त्वं विलम्बसे ॥ २२ ॥
 त्रीणि दृन्दानि भूतेषु प्रवृत्तान्यविशेषतः । तेषु चापरिहायेषु नैवं भवितुर्महसि ॥ २३ ॥
 सुमन्त्रश्चापि शत्रुघ्नमुत्थाप्याभिप्रसाद्य च । श्रावयामास तत्वशः सर्वभूतभवाभवौ ॥ २४ ॥
 उत्थितौ तौ नरव्याघौ प्रकाशेते यशस्विनौ । वर्षतपषरिग्लानौ पृथगिन्द्रध्वजाविव ॥ २५ ॥
 अश्रूणि परिमृद्धन्तौ रक्ताक्षौ दीनभाषिणौ । अमात्यास्त्वरयन्ति स तनयौ चापराः क्रियाः ॥ २६ ॥

इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये योध्याकाण्डे सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Hearing the lament of the two brothers and perceiving their extreme agony as aforesaid, all their attendants felt sore distressed even more. (19) Dejected and distressed, Satrughna and Bharata both now began to roll on the ground like a pair of bulls whose horns have been broken. (20) Raising Bharata up, the omniscient Vasiṣṭha, the family priest of their father as well as of them all, endowed as he was with an amiable disposition, spoke to him as follows, so the tradition goes:—(21) "Today is the thirteenth day since your father was cremated, my lord ! Why (then) do you lag behind now in winding up the remaining part of the ceremony of collecting the bones (viz, cleaning and washing the ground on which the king's body had been cremated and consigning the ashes to the river) ? (22) Three pairs of opposites (life

and death, joy and sorrow, gain and loss) prevail alike in (all) living beings. And they being unavoidable, you ought not to behave like this." (23) Raising up and pacifying Satrughna, Sumantra too, a knower of the Truth, told him how birth and death were inevitable for all created beings. (24) The two illustrious princes, who were (veritable) tigers among men and had (now) got up, shone like two banners severally raised in honour of Indra (the god of rain) and soiled through rain and the sun. (25) The ministers (now) urged the two princes,—who were wiping their tears and speaking in a piteous tone, their eyes reddened (through excessive grief),—to expedite the other rites (pertaining to the thirteenth day, viz, removing the ashes and throwing them into the river and so on). (26)

Thus ends Canto Seventy-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.



अष्टसप्रतितमः सर्गः

Canto LXXVIII

While Bharata is contemplating to undertake a journey to meet Śrī Rāma, Śatruघna blames Lakṣmaṇa for failing to restrain his father and forcibly prevent Śrī Rāma's exile. In the meantime Bharata catches sight of Mantharā standing at the door decked with ornaments and points to her as the root of all mischief.

Śatruघna thereupon pounces upon the maid-servant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyī too.

On the latter pleading for mercy on Mantharā's behalf,
Bharata intervenes and Śatruघna lets her go.

अथ यात्रां समीहन्तं शत्रुघ्नो लक्ष्मणानुजः । भरतं शोकसंतप्तमिदं वचनमब्रवीत् ॥ १ ॥
गतिर्यः सर्वभूतानां दुःखे किं पुनरात्मनः । स रामः सत्वसम्पन्नः स्त्रिया प्रवाजितो वनम् ॥ २ ॥
बलवान् वीर्यसम्पन्नो लक्ष्मणो नाम योद्यसौ । किं न मोचयते रामं कृत्वापि पितृनिग्रहम् ॥ ३ ॥
पूर्वमेव तु विग्राह्यः समवेक्ष्य नयानयै । उत्पथं यः समारुढो नार्या राजा वशं गतः ॥ ४ ॥
इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मणानुजे । प्राग्द्वारेऽभूत् तदा कुञ्जा सर्वाभरणभूषिता ॥ ५ ॥
लिप्ता चन्दनसारेण राजवस्त्राणि विभ्रती । विविधं विविधैस्तैर्भूषणैश्च विभूषिता ॥ ६ ॥
मेखलादामभिश्चित्रैरन्यैश्च वरभूषणैः । वधासे बहुभिर्वदा रज्जुभिरिव वानरी ॥ ७ ॥

To Bharata, who was sore stricken with grief and was contemplating to undertake a journey (to meet Śrī Rāma), Śatruघna, the younger brother of Lakṣmaṇa, spoke as follows:—(1) “(How strange that) the same Śrī Rāma who is possessed of (extraordinary) might and is the support of all created beings in distress, much more of himself and his own, was exiled into the forest by a woman ! (2) What a pity that even Lakṣmaṇa, who is full of might and rich in prowess, did not deliver Śrī Rāma (from distress), going the length even (if necessary) of restraining his father ! (3) In fact, fully considering what is just and what is unjust, the king, who had adopted a wrong course, having fallen into the

clutches of a woman, ought to have been restrained even before (matters came to a head).” (4) Even while Śatruघna, the younger brother of Lakṣmaṇa, was speaking as aforesaid, Mantharā (the hunch-backed maid-servant of Kaikeyī) appeared at that (very) moment decked with all (sorts of) ornaments at the eastern door. (5) Smeared (all over) with excellent sandal-paste and wearing royal costumes she was adorned in various ways with ornaments of every description pertaining to all limbs. (6) Adorned with lovely girdles and other excellent ornaments (worn round the waist), she looked like a female monkey bound with a number of strings. (7)

तां समीक्ष्य तदा द्वाःस्यो भृशं पापस्य कारिणीम् । गृहीत्वाकरुणं कुञ्जां शत्रुघ्नाय न्यवेदयत् ॥ ८ ॥
यस्याः कृते वने रामो न्यस्तदेहश्च वः पिता । सेयं पापा वृशंसा च तस्याः कुरु यथामति ॥ ९ ॥
शत्रुघ्नश्च तदाशाय वचनं भृशदुःखितः । अन्तःपुरचरान् सर्वानित्युवाच धृतव्रतः ॥ १० ॥

तीव्रमुत्पादितं दुःखं भ्रातृणं मे तथा पितुः । यथा सेवं नृशंसस्य कर्मणः फलमश्नुताम् ॥ ११ ॥
 एवमुक्त्वा च तेनाशु सखीजनसमावृता । गृहीता बलवत् कुब्जा सा तद् गृहमनादयत् ॥ १२ ॥
 ततः सुभृशसंतप्तस्याः सर्वः सखीजनः । कुद्धमाशय शत्रुघ्नं व्यपलायत सर्वशः ॥ १३ ॥
 अमन्त्रयत कृत्खश्च तस्याः सर्वः सखीजनः । यथायं समुपक्रान्तो निःशैषं नः करिष्यति ॥ १४ ॥
 सानुक्रोशां वदान्यां च धर्मसां च यशस्विनीम् । कौसल्यां शरणं यामः सा हि नोडिति श्रुता गतिः ॥ १५ ॥

Gazing on that humpback, who was responsible for the sinful deed (in the form of banishment of Śri Rāma and others, which had proved a terrible curse for the entire population of Ayodhya) and seizing her most heartlessly, the porter (on duty) delivered her to Satrughna (with the following words):—(8) “Here is that cruel wretch because of whom Śri Rāma is living in the forest and your father has cast off his body ! Deal with her as you please.” (9) Pondering the aforesaid submission (of the porter) and having determined his course of action, Satrughna, who was feeling sore distressed, spoke to all the inmates of the gynaecium as follows:—(10) “Let this wench reap the fruit of her cruel deed as acute agony has been caused by her to my brothers as well as to

my father.” (11) With these words the humpback, who was surrounded by her female companions, was violently seized by him at once; (and) she (in her turn) made that chamber (where he stood) resound (with her shrieks). (12) Extremely agonized to perceive Satrughna enraged, all her female companions forthwith ran away helter-skelter in all directions. (13) All her female companions as well as the entire menial staff said to one another, “From the way in which he has started dealing with us it can easily be concluded that he will put an end to us (all). (14) We shall fly for protection to Kausalyā, who is merciful, polite of speech and glorious and knows what is right; for she is our unfailing asylum.” (15)

स च रोषेण संवीतः शत्रुघ्नः शत्रुघ्नासनः । विन्कर्षं तदा कुब्जां क्रोशन्तीं पृथिवीतले ॥ १६ ॥
 तस्यां ह्याकृष्यमाणायां मन्थरायां तत्सतः । चित्रं बहुविधं भाण्डं पृथिव्यां तद् व्यशीर्यत ॥ १७ ॥
 तेन भाण्डेन विस्तीर्णं श्रीमद् राजनिवेशनम् । अशोभत तदा भ्रूः शारदं गगनं यथा ॥ १८ ॥
 स वली बलवत्कोवाद् गृहीत्वा पुरुषभः । कैकेयीमभिनिर्भर्तस्य बभाषे पश्चं वचः ॥ १९ ॥
 तैर्वाक्यैः पश्चैर्दुःखैः कैकेयी भृशदुःखिता । शत्रुघ्नभयसंत्रस्ता पुत्रं शरणमागता ॥ २० ॥

Nay, overwhelmed with anger, the said Satrughna, the chastiser of his enemies, then violently dragged the crying humpback along the floor. (16) While the notorious Mantharā was being dragged to and fro on the ground, her excellent ornaments of various kinds, mentioned above, were actually dashed to pieces. (17) Strewn with those (broken) ornaments, the splendid royal palace shone all the more at that moment like the (clear)

autumnal sky (spangled with stars). (18) Continuing to hold Mantharā in violent rage and sharply rebuking Kaikeyī (who had come to protect her maid-servant), that mighty prince, a (veritable) jewel among men, spoke harsh words (to her). (19) Greatly pained by those harsh and unpleasant words and overwhelmed with fear of Satrughna, Kaikeyī fled for protection to her (own) son. (20)

तं प्रेष्य भरतः कुद्धं शत्रुघ्नमिदमब्रवीत् । अवथ्याः सर्वभूतानां प्रमदाः क्षम्यतामिति ॥ २१ ॥
 हन्यामहमिमां पापां कैकेयीं दुश्चारिणीम् । यदि मां धार्मिको रामो नास्येन्मानुषात्कम् ॥ २२ ॥

इमामपि हतां कुब्जां यदि जानाति राघवः । त्वां च मां चैव धर्मात्मा नाभिभाषिष्यते ध्रुवम् ॥ २३ ॥
 भरतस्य वचः श्रुत्वा शत्रुघ्नो लक्ष्मणानुजः । न्यवर्तत ततो दोषात् तां सुमोच च मूर्छिताम् ॥ २४ ॥
 सा पादमूले कैकेया मन्थरा निपपात ह । निःश्वसन्ती सुदुःखार्ता कृपणं विललाप ह ॥ २५ ॥
 शत्रुघ्नविक्षेपमूदसंज्ञां समीक्ष्य कुब्जां भरतस्य माता ।
 शनैः समाधासयदार्तरूपां क्रौञ्चीं विलग्नामिव वीक्षणाम् ॥ २६ ॥

इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे७८स्तितमः सर्गः ॥ ७८ ॥

Perceiving Śatruघna enraged, Bharata spoke to him as follows— “Women are undeserving of death at the hands of all men. Let her be forgiven as such. (21) I (myself) would have slain this sinful Kaikeyī of vicious conduct had it not been for the fact that the pious Śrī Rāma is sure to get angry with me for my having killed my (own) mother. (22) (Nay) Śrī Rāma, whose mind is given to piety, will surely never speak not only with you but also with me if he (ultimately) comes to know even of this humpback having been killed (by us).” (23) Hearing the admonition

of Bharata, Śatruघna, the younger brother of Lakṣmaṇa, desisted from the aforesaid crime and left her (almost) unconscious. (24) The notorious Mantharā, it is said, fell at the soles of Kaikeyī's feet. (Nay) drawing a deep audible breath expressive of sadness, sore stricken as she was with sorrow, she piteously wailed: so the tradition goes. (25) Perceiving the humpback stunned because of her having been dragged to and fro by Śatruघna, and wearing a wretched look and looking on her boss like a female crane released from captivity, Bharata's mother slowly calmed her. (26)

Thus ends Canto Seventy-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनाशीतितमः सर्गः

Canto LXXIX

On the fourteenth day the foremost of counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śrī Rāma back to Ayodhya, urges them to detail expert engineers to construct a road, bridges and causeways etc. to facilitate his journey to the place of Śrī Rāma's abode.

ततः प्रभातसमये दिवसेऽथ चतुर्दशे । समेत्य राजकर्तारो भरतं वाक्यमब्रुवन् ॥ १ ॥
 गतो दशरथः स्वर्गं यो नो गुस्तरो गुरुः । रामं प्रवाज्य वै उद्येष्ठ लक्ष्मणं च महाबलम् ॥ २ ॥
 त्वंस्य भव नो राजा राजपुत्रं महायशः । संगत्या नापराधोति राज्यमेतदनायकम् ॥ ३ ॥
 आभिषेचनिकं सर्वमिदमादाय राघव । प्रतीक्षते त्वां स्वजनः श्रेण्यश्च दृपात्मज ॥ ४ ॥
 राज्यं गृहणं भरतं पितृपैतामहं ध्रुवम् । अभिषेचन्य चात्मानं पाहि चास्पान् नरर्षभं ॥ ५ ॥
 आभिषेचनिकं भाण्डं कृत्वा सर्वे प्रदक्षिणम् । भरतस्तं जनं सर्वे प्रत्युवाच धृतव्रतः ॥ ६ ॥

Coming together on the fourteenth day at daybreak, the king's counsellors forthwith spoke to Bharata as follows:—
 (1) "Alas, having sent into exile his eldest son (Śri Rāma) as well as Lakṣmaṇa, who is possessed of extraordinary might, Daśaratha, who was our most venerable sovereign, has ascended to heaven. (2) This kingdom being without a ruler, be you our ruler now, O highly illustrious prince ! There being justification (for your assuming the reins of government because your elder brother has been exiled under the command of your father and you have been nominated by him as his successor) you are not to blame (for

superseding the claims of your brother). (3) Taking all these requisites for your consecration, O scion 'of Raghu, your own people (the counsellors and ministers) as well as the citizens are awaiting your pleasure, O prince ! (4) Accept the throne (of Ayodhya), which has surely been inherited by you from your father and grandfather, O Bharata, and have yourself consecrated and (thereby) protect us, O jewel among men ! " (5) Going clockwise (as a mark of respect) round all the requisites for consecration, Bharata, who had taken the vow of propitiating Śri Rāma, replied to all those counsellors (as follows):—(6)

ज्येष्ठस्य राजता नित्यमुचिता हि कुलस्य नः । नैवं भवन्तो मां वक्तुर्महन्ति कुशला जनाः ॥ ७ ॥
 रामः पूर्वो हि ने भ्राता भविष्यति महीपतिः । अहं त्वरण्ये वस्त्यामि वर्षाणि नव पञ्च च ॥ ८ ॥
 युज्यतां महती सेना चतुरङ्गमहावला । आनयिष्याम्यहं ज्येष्ठं भ्रातरं राघवं वनात् ॥ ९ ॥
 आभिषेचनिकं चैव सर्वमेतदुपस्थितम् । पुरस्कृत्य गमिष्यामि रामहेतोर्वेन प्रति ॥ १० ॥
 तत्रैव तं नरव्याघ्रमभिषिन्य पुरस्कृतम् । आनयिष्यामि वै रामं हव्यवाहमिवाध्वरात् ॥ ११ ॥
 न सकामां करिष्यामि स्वामिमां मातृगच्छिन्म् । वने वस्त्याम्यहं दुर्गे रामो राजा भविष्यति ॥ १२ ॥
 क्रियतां शिखिभिः पन्थाः समानि विषमाणि च । रक्षिणश्चानुसंयान्तु पथि दुर्गविचारकाः ॥ १३ ॥

"Since (the practice of) conferring the kingship on the eldest brother has ever been regarded as commendable in our race, you, who are (all) clever people, ought not to make such a request to me. (7) Śri Rāma will be the ruler of the earth, since he is our eldest brother. I for my part shall reside in the forest for nine years and five (on his behalf). (8) Let a large and exceptionally powerful army consisting of (all) the four limbs be got ready (to accompany me to the forest). I shall bring back (in state) my elder brother, Śri Rāma (a scion of Raghu) from the forest. (9) Placing in the van all these requisites got together for the consecration ceremony, I shall

proceed in the direction of the forest in order to meet Śri Rāma. (10) Having consecrated that tiger among men in the forest itself I shall surely bring Śri Rāma (back to Ayodhya) with honour (even) as one would bring a sacred fire from a (big) fire-sanctuary (to one's own house). (11) I shall not allow this so-called mother of mine to realize her ambition (of seeing her son crowned king). I shall (on the contrary) reside in a forest difficult to cross, while Śri Rāma will be crowned king. (12) Let a passage be carved by masons (where there is none), let uneven roads be levelled, and let guards knowing the difficult and narrow passages duly follow us." (13)

एवं सम्भाषमाणं तं रामहेतोर्देवतमजम् । प्रत्युवाच जनः सर्वः श्रीमद् वाक्यमनुत्तमम् ॥ १४ ॥
 एवं ते भाषमाणस्य पद्मा श्रीरूपतिष्ठताम् । यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि ॥ १५ ॥

अनुत्तमं तद्वचनं नृपात्मजः प्रभाषितं संश्रवणे निशम्य च ।
 प्रहर्षजास्तं प्रति बाष्पविन्दवो निपेतुर्यानननेत्रसम्भवाः ॥ १६ ॥
 ऊचुस्ते वचनमिदं निशम्य हृष्टाः सामात्याः सपरिषदो विश्वातशोकाः ।
 पथानं नरवर भक्तिमाऽजनश्च व्यादिष्टस्तव वचनाच्च शित्पिवर्गः ॥ १७ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये योद्याकाण्डे एकोनशीतिमः सर्गः ॥ ७९ ॥

To the above mentioned prince (Bharata), who was talking as aforesaid in the interest of Śrī Rāma, all the counsellors made the following agreeable and excellent reply:—(14) "Let the Goddess of Fortune, known by the name of Padmā (so called because She has Her abode in a bed of lotuses), (ever) be with you, who are speaking in this strain and seek to restore (the sovereignty of) the globe to the eldest prince (Śrī Rāma)!" (15) The prince (Bharata) rejoiced to hear the excellent benediction poured by the counsellors into his ears. Nay, tear-drops born of excessive delight and

gratitude towards them flowed from the eyes of Bharata, whose countenance (too) was lit up with joy. (16) Rejoiced to hear the aforesaid proposal (of Bharata to proceed to the forest to bring back Śrī Rāma to Ayodhya after consecrating him as king in the forest itself) the counsellors including the ministers as well as those invited to take part in the assembly found their grief altogether vanished and said, "In obedience to your command, O jewel among men, engineers as well as guards, who are full of devotion (to you as well as to Śrī Rāma), have been told off to prepare the way." (17)

Thus ends Canto Seventy-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rishi and the oldest epic.

अशीतिमः सर्गः

Canto LXXX

The engineers detailed by Bharata's ministers construct a broad passage from Ayodhya to the bank of the Ganga and render it easy to tread by erecting pavilions and digging wells here and there on the roadside.

अथ	भूमिप्रदेशाः	सूत्रकर्मविशारदाः । सूत्रकर्मभिरताः शूराः खनका यन्त्रकास्तथा ॥ १ ॥
कर्मान्तिकाः	स्थपतयः पुरुषा यन्त्रकोविदाः । तथा वर्धक्यश्चैव मार्गिणो वृक्षतक्षकाः ॥ २ ॥	
सूपाकाराः	सुधाकारा वंशचर्मकृतस्थाः । समर्थाः ये च द्रष्टारः पुरतश्च प्रतस्थिरे ॥ ३ ॥	
स तु हर्षत्	तमुद्देशं जनौघो विपुलः प्रयान् । अशोभत महावेगः सागरस्येव पर्वणि ॥ ४ ॥	
ते स्वारं	समास्थाय वर्तमकर्मणि कोविदाः । करणैविविधोपेतैः पुरस्तात् सम्प्रतस्थिरे ॥ ५ ॥	
लता वलीश्च	गुल्मांश्च स्थाणूनश्मन् एव च । जनास्ते चक्रिरे मार्गं छिन्दन्तो विविधान् द्रुमान् ॥ ६ ॥	

Now men expert in divining the presence of subterranean water in a given plot of land, those adept in designing buildings, pavilions etc.,

gallant men vigilant in their duty (of guarding the roadways), workmen expert in sinking wells and digging tunnels etc., mechanics contriving devices for

crossing streams etc. or obstructing the flow of water, paid labourers, architects, men expert in making catapults etc., even so carpenters, those entrusted with the duty of clearing or guarding the way, hewers of trees and cooks, men expert in plastering and white-washing etc., those preparing mats and winnowing fans etc. from bamboos and making articles of leather (such as saddles), and capable guides set forth in advance. (1-3) Marching with

joy to the region where Sri Rāma was sojourning, that huge multitude of men really shone like a great upsurge of the ocean on a full moon. (4) Seeking the company of their own confreres, men skilled in constructing roads etc. marched ahead with implements of various kinds. (5) Removing boughs of trees as well as creepers and shrubs, stumps and rocks too and cutting down trees of every description (that obstructed the way), those men hewed out a path. (6)

अवृक्षेषु च देशेषु केन्द्रि वृक्षानरोपयन् ।	केन्द्रित कुठारैष्टङ्कैश्चदौत्रैश्चिन्दनं केन्द्रित् केन्द्रित् ॥ ७ ॥
अपरे वीरणस्तम्बान् बलिनो बलवत्तराः ।	विघमन्ति स्म दुर्गणि स्थलानि च ततस्ततः ॥ ८ ॥
अपरेऽपूरयन् कृपान् पांसुभिः श्वभ्रमायतम् ।	निम्नभागांस्तथैवाशु समांश्रकुः समन्ततः ॥ ९ ॥
वबन्धुर्वन्धनीयांश्च शोदान् संचुक्षुदुस्तथा ।	विभिन्नभेदनीयांश्च तांस्तान् देशान् नरास्तदा ॥ १० ॥
अचिरेण तु कालेन परिवाहन् बहूदकान् ।	चकुर्बहुविधाकारान् सागरप्रतिमान् बहून् ॥ ११ ॥
निर्जलेषु च देशेषु खानयामासुस्तमान् ।	उदपानान् बहुविधान् वेदिकापरिमण्डितान् ॥ १२ ॥
ससुधाकुञ्जितलः प्रपुष्टिमहीरहः ।	मत्तेऽद्युष्टद्विजगणः पताकामिरलङ्कृतः ॥ १३ ॥
चन्दनोदकसंसिको नानाकुसुमभूषितः ।	बहूशाभत सेनायाः पन्थाः सुरपथोपमः ॥ १४ ॥

Nay, some men raised trees in treeless areas (for providing shade); while others hewed the existing ones here and there by means of axes, hatchets and sickles. (7) (Still) others, who were stronger than the rest, tore by the roots (with their own hands) tufts of Virāga grass (a fragrant grass), that had got firmly rooted, and levelled uneven stretches of land at different places. (8) Others filled (waterless) wells (covered with grass etc., that fell on the way) as well as extensive pits with earth. Similarly they levelled low-lying lands all round in no time. (9) On that occasion the workmen bridged the streams that could be bridged, and likewise crushed the pebbles etc. that could be crushed and smashed the impediments that (obstructed the passage of water and) were worth

smashing. (10) (By constructing dams) they actually turned in a short time rivulets into many ponds of various sizes and shapes, containing plentiful water and resembling seas. (11) Nay, in waterless tracts they caused to be sunk excellent wells of every description embellished with platforms (for people to sit on). (12) The highway carved out for the army (to pass along) was paved with concrete mixed with lime and lined with trees laden with blossoms. Flocks of birds excited with sexual passion and giving out shrill cries were seen on those trees and the road was (also) decorated with bunting. The road, which was sprinkled with water mixed with sandal paste, and adorned with flowers of various kinds, looked most charming like a pathway of gods. (13-14)

आशाप्याथ यथाशसि युक्तास्तेऽधिकृता नराः ।	रमणीयेषु देशेषु बहुस्वादुफलेषु च ॥ १५ ॥
यो निवेशस्त्वभिप्रेतो भरतस्य महात्मनः ।	भूयस्तं शोभयामासुभूषणाभिर्भूषणोपमम् ॥ १६ ॥
नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः ।	स्थापयामासुभरतस्य महात्मनः ॥ १७ ॥

वहुपासुन्त्रयाश्चापि परिखाः परिवारिताः । तत्रेन्द्रनीलप्रतिमाः प्रतोलीवरशोभिताः ॥ १८ ॥
 प्रासादमाल्यसंयुक्ताः सौधप्राकारांवृताः । पताकाशेभिताः सर्वे सुनिर्मितमहापथाः ॥ १९ ॥
 विसर्पद्विरिवाकाशे विटङ्गाग्रविमानकैः । समुच्छ्रूतैर्निवेशास्ते बसुः शक्रादुरोपमाः ॥ २० ॥
 जाह्वर्णि तु समासाद्य विविधद्रुमकाननाम् । शीतलामल्पानीयां महामीनसमाकुलाम् ॥ २१ ॥
 सचन्द्रतारगणमण्डितं यथा नमः क्षपाथममलं विराजते ।
 नरेन्द्रमार्गः स तदा व्यराजत क्रमेण रम्यः शुभश्चिप्पिनिर्मितः ॥ २२ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये॒योद्याकाष्ठे॑शीतितमः सर्गः ॥ ८० ॥

Nay, having given orders (to the workers to fix tents etc.) as enjoined (by Bharata), the aforesaid officers (entrusted with the work of fixing tents etc.), who were (all) alert, got tents pitched forthwith in delightful areas abounding in luscious fruits. They further adorned with decorations the tent which was liked by the high-souled Bharata and in itself resembled an ornament. (15-16) The knowers of (the science of) architecture consecrated the camps erected for the high-souled Bharata at auspicious hours on days when the stars were propitious. (17) Many heaps of earth were raised and moats too excavated round these camps. Enclosed by those moats stood tents containing images of sapphire and adorned with excellent lanes. (18) Accompanied by rows of temples, the camps were bounded

by enclosures whitewashed with lime. They were all decorated with bunting and divided by well-designed roads. (19) Standing side by side with seven-storeyed mansions, the tops of which were provided with dove-cots and which flew about as it were in the air, the said camps shone like (so many) capitals of Indra. (20) Extending up to the bank of the (holy) Ganga (foster-daughter of King Jahnu).—which was hemmed in with forests consisting of trees of every description, was full of cool and limpid waters and infested with large fishes,—that delightful road, constructed in gradual stages by capable engineers, looked very charming at that time (even) as a cloudless sky adorned with a host of stars accompanied by the moon during the night. (21-22)

*Thus ends Canto Eighty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

एकाशीतितमः सर्गः

Canto LXXXI

The king's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatrughna of the ill turn done to the world by his own mother. In the meantime Sage Vasiṣṭha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatrughna and others, enters the assembly.

ततो नान्दीमुखीं रात्रिं भरतं सूतमागच्छाः । हुष्टुवुः सविशेषज्ञाः स्तवैर्मङ्गलसंस्तवैः ॥ १ ॥

मुवर्णकोणाभिदतः प्राणदद् वामदुन्दुर्भिः । दध्युः शशुंश्च शतशो वादांश्चावचस्वरान् ॥ २ ॥
 स तर्यवोगः सुमहान् दिवमापूर्यनिव । भरतं शोकसतप्तं भूयः शोकैररन्धयत् ॥ ३ ॥
 ततः प्रबुद्धो भरतस्तं धोपं सनिवर्त्य च । नाहं राजेति चोक्त्वा तं शत्रुघ्नमिदमत्रवीत् ॥ ४ ॥
 पश्य शत्रुघ्नं कैकेया लोकस्यापकृतं महत् । विसुज्य मथि दुःखानि राजा दशरथो गतः ॥ ५ ॥
 तस्यैपा धर्मराजस्य धर्मपूला महात्मनः । परिभ्रमति राजश्रीनैरिखाकर्णिका जले ॥ ६ ॥
 यो हि नः सुमहान् नाथः सोऽपि प्रवाजितो वने । अनया धर्मसुत्सुज्य मात्रा मे रात्रवः स्वयम् ॥ ७ ॥
 इत्येवं भरतं वीक्ष्य विलपन्तमचेतनम् । कृष्णा रुदुः सर्वाः सुस्वरं योषितसदा ॥ ८ ॥

Seeing the night preceding the Nāndimukha* and other festal ceremonies (proposed to be performed by Vasistha preliminary to Bharata's coronation the following morning) approaching its end, the bards and panegyrists well-versed in eulogizing kings and princes on special occasions extolled Bharata by means of benedictory encomia. (1) Struck with a gold stick, the drum which was beaten (at regular hours) to notify the end of every quarter of the day sounded loudly. Nay, the servants blew conches and sounded hundreds of musical instruments of various pitches. (2) Filling the space on all sides as it were, that very loud sound of musical instruments further oppressed with grief Bharata, who was (already) tormented with grief. (3) Causing that music to be completely stopped the moment he was roused as a result of it, and saying

that he was not the ruler, spoke to the celebrated Śatruघna as follows:—(4) "See, O Śatruघna, the great wrong that has been done to the world by Kaikeyī. (And) leaving (a legacy of) sufferings to my share, King Daśaratha (too) has departed (from this world). (5) This royal fortune, rooted in righteousness, of that high-souled monarch, who was an embodiment of piety, is drifting like a boat without a pilot in water. (6) Even the celebrated Śrī Rāma (a scion of Raghu), who was undoubtedly our very great protector and lord, has been sent in exile to the forest by this very mother of mine casting righteousness to the winds." (7) Perceiving Bharata lamenting as aforesaid in a distracted state of mind at that (critical) moment, all the women (present in the gynaeceum) piteously wailed at the top of their voice. (8)

तथा तस्मिन् विलपति वसिष्ठो राजर्घमवित् । सभामिक्षाकुनाथस्य प्रविवेश महायशाः ॥ ९ ॥
 शातकुम्भमयी रम्यां मणिरत्नसमाकुलाम् । सुधर्मामिव धर्मत्मा सगणः प्रत्यपद्यत ॥ १० ॥
 स काञ्छनमयं पीठं स्वस्त्यास्तरणसंबृतम् । अध्यास्त सर्ववेदज्ञो द्रूताननुशशास च ॥ ११ ॥
 ब्राह्मणान् क्षत्रियान् योधानमात्यान् गणवह्नभान् । क्षिप्रमानयताव्यप्राः कृत्यमात्यथिकं हि नः ॥ १२ ॥
 सराजपुत्रं शत्रुघ्नं भरतं च यशस्विनम् । युधाजितं सुमन्वं च ये च तत्र हिता जनाः ॥ १३ ॥
 ततो हलहलाशब्दो महान् समुदपद्यत । रथैरस्वैर्गजैश्चापि जनानामुपगच्छताम् ॥ १४ ॥
 ततो भरतमायान्तं शतक्रुमिवामराः । प्रत्यनन्दन् प्रकृतयो यथा दशरथं तथा ॥ १५ ॥
 हृद इव तिमिनागसंबृतः स्तिमितजलो मणिशङ्कशर्करः ।
 दशरथसुतशोभिता सभा सदशरथेव वभूव सा पुरा ॥ १६ ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये योग्याकाण्डे एकाशीतितमः सर्गः ॥ ८१ ॥

* The name of a Sraddha offered at the beginning of a festive occasion to one's departed ancestors to secure their blessings.

While Bharata was wailing as mentioned above, the highly illustrious Sage Vasiṣṭha, who was well-versed in the code of conduct prescribed for kings, entered the court of King Daśaratha (the ruler of the Ikṣvākuṣ). (9) Accompanied by his host of pupils, the sage, whose mind was given to piety, got into the delightful council-chamber, which was mostly built of gold and studded all over with pearls and precious stones (of various kinds) and looked like Sudharmā (the court of Indra, the lord of paradise). (10) The sage, who had mastered all the Vedas, occupied a seat of gold covered by a cloth bearing the design of swastika (denoting good luck), and commanded the messengers (as follows): so the tradition goes:—(11) "Since there is some urgent business to be disposed of by us, please bring (hither) promptly and quietly Brahmans, Kṣatriyas, warriors, ministers, troop commanders, Satrughna and the illustrious Bharata with (other) princes, Yudhājīt (one

of the chief counsellors, nicknamed Vijaya) and Sumantra as well as (all other) people who are friendly to Bharata" (12-13) A great noise then burst forth from men approaching in chariots as well as on horseback and on elephants. (14) The ministers and counsellors as well as the people cheered Bharata coming (to the council-chamber) as they used to greet Daśaratha and (even) as gods would greet Indra (who is believed to have performed a hundred Aśwamedha sacrifices as a condition precedent for his assuming the position of Indra). (15) Resembling a pool* (in the sea), having still waters and infested with Timis (a kind of fish credited with a length and breadth of many leagues) and sea-elephants and full of gems, conches and dust of gold, the aforesaid court graced with (the august presence of) Bharata (son of Daśaratha) looked as it did when adorned with (the presence of) Daśaratha in the past. (16)

Thus ends Canto Eighty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rsi and the oldest epic.

इच्छीतितमः सर्गः

Canto LXXXII

Sage Vasiṣṭha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhya. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence.

तामर्यगणसम्पूर्णे भरतः प्रग्रहं सभाम् । ददर्श वुद्धिसम्पन्नः पूर्णचन्द्रं निशामित्र ॥ १ ॥

* In this simile the figures of Timis and sea-elephants painted on the floor of the council-chamber are compared to aquatic creatures of the same name figuring in the sea, the sheen of the glittering pavement of the chamber to the still waters of the sea, the gems with which the floor is inlaid with those embedded in the depths of a sea, the figure of conches figuring in the pavement to conch-shells found in seabeds and the gold coating on the floor to the dust of gold found in gold mines in the bowels of a sea.

आसनानि यथान्यायमार्यणां विशतां तदा । वस्त्राङ्गरागप्रभया द्योतिता सा सभोत्तमा ॥ २ ॥
 सा विद्वज्जनसभ्युर्णा सभा मुख्चिरा तथा । अहश्यत घनापाये पूर्णचन्द्रेव शर्वरी ॥ ३ ॥
 राजस्तु प्रकृतीः सर्वाः स सम्प्रेक्ष्य च धर्मवित् । इदं पुरोहितो वाक्यं भरतं मृदु चाब्रवीत् ॥ ४ ॥
 तात राजा दशरथः स्वर्गतो धर्ममाचरन् । धनधान्यवर्तीं स्फीतां प्रदाय पृथिवीं तव ॥ ५ ॥
 रामस्तथा सत्यवृत्तिः सतां धर्ममनुस्मरन् । नाजहात पितुरादेशं शशी ज्योत्स्नामिवोदितः ॥ ६ ॥
 पित्रा भ्रात्रा च ते दत्तं राज्यं निहतकटकम् । तद् भुद्धक्ष्व मुदितामात्यः क्षिप्रमेवाभिपेच्य ॥ ७ ॥
 उदीच्याश्र प्रतीच्याश्र दक्षिणात्याश्र केवलाः । कोट्यापरान्ताः सामुद्रा रत्नान्युपहरन्तु ते ॥ ८ ॥

Bharata, who was rich in intelligence, beheld the aforesaid assembly, full of hosts of worthy men and attended by great souls (like Vasistha) and (as such) resembling a night illumined by a full moon and adorned with (other) major planets. (1) That eminent gathering was lit up with the splendour of the raiment worn and the pigment painted on the person of the worthies occupying their seats according to their deserts on that occasion. (2) That most brilliant conclave looked as charming as a night illumined by a full moon during the autumn (marked by the absence of clouds). (3) Looking intently on and reading the mind of all the king's ministers and the people (present there), the said Vasistha (the family priest of the rulers of Ayodhya), for his part, who knows what is right, spoke as follows and gently (too) to Bharata:—(4) "King Dasaratha, my child, has ascended to heaven practising virtue (in the form

of redeeming his plighted word) and bequeathing (the sovereignty of) the prosperous earth, full of gold and food-grains, to you. (5) Bearing in mind the duty of virtuous souls (*viz.*, obeying the command of their parents), Sri Rama, who is truthful of conduct like his father, did not disregard the command of his father any more than the risen moon quits the moonlight. (6) Sovereignty with (all) its thorns completely removed has been conferred on you by your father and (elder) brother. Assisted by ministers who are (all) pleased (with you), enjoy it and quickly get yourself consecrated (for the coronation). (7) Let the rulers of the north and the west as well as of the south and the east and the kings of the western borders near the Sahya mountains, who are without a throne (and therefore not enjoying sovereign rights), as well as seafaring traders bring countless jewels as offerings to you." (8)

तच्छ्रुत्वा भरतो वाक्यं शोकेनाभिपरिष्टुतः । जगाम मनसा रामं धर्मज्ञो धर्मकाङ्क्ष्या ॥ ९ ॥
 सवाध्यकलया वाचा कलहसस्वरो युवा । विललाप सभामध्ये जगर्हे च पुरोहितम् ॥ १० ॥
 चरितव्रह्मचर्यस्य विद्यास्नातस्य धीमतः । धर्मे प्रयत्नानस्य को राज्यं मद्विधो हैरत् ॥ ११ ॥
 कथं दशरथाजातो भवेद् राज्यापहारकः । राज्यं चाहं च रामस्य धर्मं वक्तुमिहार्हसि ॥ १२ ॥
 ल्येषुः श्रेष्ठश्च धर्मात्मा दिलीपनहुपोपमः । लब्धुमर्हति काकुत्स्थो राज्यं दशरथो यथा ॥ १३ ॥
 अनार्यजुषमस्वर्णे कुर्या पापमहं यदि । इक्ष्वाकूणामहं लोके भवेयं कुलपांसनः ॥ १४ ॥
 यद्दि मात्रा कृतं पापं नाहं तदपि रोचये । इहस्यो वनदुर्गस्थं नमस्यामि कृताङ्गलिः ॥ १५ ॥
 राममेवानुगच्छामि स राजा द्विपदां वरः । त्रयाणामपि लोकानां राघवो राज्यमर्हति ॥ १६ ॥

Overwhelmed with grief to hear the aforesaid advice (of his family priest), Bharata, who knew the right course (*viz.*, to restore the kingdom to his

elder brother), mentally betook himself to Sri Rama with intent (to get inspiration from him) to do the right thing (in the shape of waiting as a

servant on his elder brother rather than superseding his claim to the throne). (9) In a voice choked with tears, the prince, who was in the prime of his youth (and therefore incapable of renunciation), lamented (as follows) in the open assembly in tones resembling the cackling of a swan and reproached his family priest (for his unjust advice and offering the kingship to a cruel and unrighteous fellow like himself) — (10) "What (sensible and knowing) man like me can usurp the kingdom of a sagacious prince (like Śrī Rāma) who has (duly) studied the Vedas with a vow of celibacy (in the house of a teacher) and gone through the ceremony of lustration after completing his studies and is applying himself to (the practice of) virtue (in the shape of redeeming the plighted word of his father)? (11) How can I, sprung from the loins of Daśaratha (who renounced his very life on being told that Śrī Rāma had not returned to Ayodhya and had left for the forest), become a usurper of the throne (of my elder brother), when not only the throne but I too belong to Śrī Rāma? (Therefore) in this conclave you ought to speak what is right. (12)

Śrī Rāma (a scion of Kakutstha), who is not only the eldest (of us all) but the worthiest (too), whose mind is intent on piety and who vies (in eminence) with Dilipa and Nahusa (two most ancient and illustrious representatives of the solar and the lunar dynasty respectively) deserves to inherit the kingdom as did Daśaratha (in the past). (13) If I perpetrate this sin (of superseding the claims of my elder brother), which is resorted to (only) by unworthy men and does not lead to heaven, I shall bring disgrace to the line of Ikṣwāku in the world. (14) I do not even approve of (much less be a party to) the sinful act (in the shape of disinheriting and banishing Śrī Rāma) that has actually been committed by my mother. (That is why) even though present here, I salute with joined palms Śrī Rāma sojourning in a forest region difficult of access. (15) I shall (therefore) follow Śrī Rāma alone. Being the foremost of men, he (alone) is the ruler (of this kingdom). (Nay) Śrī Rāma (a scion of Raghu) deserves the sovereignty even of (all) the three worlds (viz., earth, heaven and the intermediate region)." (16)

तद्वाक्यं धर्मसंयुक्तं श्रुत्वा सर्वे सभासदः । हर्षन्मुचुरशूणि रामे निहितचेतसः ॥ १७ ॥
 यदि त्वार्यं न शश्यामि विनिवर्तयितुं बनात् । वने तत्रैव वस्यामि यथाऽर्थो लक्षणस्थथा ॥ १८ ॥
 सर्वोपार्यं तु वर्तिष्ये विनिवर्तयितुं बलात् । समक्षमार्यमिश्राणां साधुनां गुणवर्तिनाम् ॥ १९ ॥
 विष्टिकर्मन्तिकाः सर्वे मार्गशोधकदक्षकाः । प्रस्थापिता मया पूर्वे यात्रा च मम रोचते ॥ २० ॥
 एवमुक्त्वा तु धर्मत्मा भरतो आत्रवस्तलः । समीपस्थमुवाचेदं सुमन्त्रं मन्त्रकोविदम् ॥ २१ ॥
 तूर्णमुत्थाय गच्छ त्वं सुमन्त्र मम शासनात् । यात्रामाज्ञापय श्विष्यं बलं चैव समानय ॥ २२ ॥
 एवमुक्तः सुमन्त्रस्तु भरतेन महात्मना । प्रहृष्टः सोऽदिशत् सर्वं यथासंदिष्टमिष्टवत् ॥ २३ ॥
 ताः प्रहृष्टाः प्रकृतयो बलाध्यक्षा बलस्य च । श्रुत्वा यात्रां समाज्ञां राववस्य निवर्तने ॥ २४ ॥

Hearing the aforesaid reply, which was in full accord with righteousness, all those who sat in the assembly shed tears through joy, their mind being absorbed in Śrī Rāma. (17) "If, however, (Bharata continued)

I do not succeed in bringing my elder brother back from the forest, I shall continue in that forest itself in the same way as the noble Laksmana is doing. (18) In the presence of the (honourable) members of this assembly,

who are (all) impartial and practise good virtues, I for my part shall try every means to bring him back forcibly. (19) All expert road-clearers working on and without wages have already been despatched by me. (Hence) journeying (to the forest) alone finds favour with me." (20) Having spoken thus, the pious-minded Bharata for his part who was (so) fond of his (elder) brother, spoke as follows to Sumantra, who sat near him and was clever in giving counsel:—(21) "Getting up at once, O Sumantra, depart you under my command and issue orders (to

all) to proceed on a journey (to the place where Śri Rāma may be) and quickly send out the army too." (22) Sumantra for his part felt highly rejoiced when commanded in the foregoing words by the high-souled Bharata. He communicated (to all) everything as instructed (by Bharata) as something welcome. (23) The citizens present in the assembly as well as the generals were immensely delighted to hear of the departure (to the forest) of the army duly ordered (by Bharata) with the object of bringing Śri Rāma back (to Ayodhya). (24)

ततो योधाङ्गनाः सर्वा मर्त्न् सर्वान् घृहे घृहे । यात्रागमनमाज्ञाय त्वरयन्ति स्म हर्षिताः ॥ २५ ॥
 ते हयैर्गौरथैः शीत्रं स्यन्दनैश्च मनोजवैः । सहयोपिद् बलाध्यक्षा वलं सर्वमचोदयन् ॥ २६ ॥
 सज्जं तु तद् बलं दध्वा भरतो गुरुसंनिधौ । रथं मे त्वरयस्वेति सुमन्त्रं पार्श्वतोऽव्रवीत् ॥ २७ ॥
 भरतस्य तु तस्याशां परिगृह्ण प्रहर्षितः । रथं घृहीत्वोपयौ युक्तं परमवाजिभिः ॥ २८ ॥
 स राघवः सत्यघृतिः प्रतापवान् ब्रुवन् सुयुक्तं दृष्टसत्यविक्रमः ।
 गुरुं महारण्यगतं यशस्विनं प्रसादयिष्यन् भरतोऽव्रवीत् तदा ॥ २९ ॥
 तूर्णं त्वमुत्थाय सुमन्त्रं गच्छ बलस्य योगाय बलप्रधानान् ।
 आनेतुमिच्छामि हि तं वनस्थं प्रसाद्य रामं जगतो द्विताय ॥ ३० ॥
 स सूतपुत्रो भरतेन सम्यगाज्ञापितः सम्परिपूर्णकामः ।
 शशास सर्वान् प्रकृतिप्रधानान् बलस्य मुख्यांश्च सुहृजनं च ॥ ३१ ॥
 ततः समुत्थाय कुले कुले ते राजन्यवैश्या बृष्णलाश्च विप्राः ।
 अयूयुजन्नुष्ठरथान् खरांश्च नागान् हयांश्चैव कुलप्रसूतान् ॥ ३२ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकान्येऽयोध्याकाण्डे द्वयशीतितमः सर्गः ॥ ८२ ॥

Delighted to know of the expedition (of the army) on a pilgrimage (to the forest to bring back Śri Rāma), all the wives of soldiers thereupon urged (in their eagerness to see Śri Rāma and others back in Ayodhya) all the husbands in their own homes to make haste (to depart). (25) The aforesaid generals urged the entire army to march quickly with the womenfolk, on horseback, in bullock-carts as well as in chariots quick as thought. (26) Seeing that army ready (to depart), Bharata for his part said to Sumantra, standing by his side, in the presence of his preceptor (Sage Vasistha), "Get my chariot

ready soon." (27) Bowing to the command of the celebrated Bharata and taking a chariot driven by excellent horses, Sumantra for his part approached him highly delighted (at the prospect of meeting Śri Rāma and others as well as of their returning to Ayodhya). (28) Intending (to undertake a journey) to persuade his illustrious elder brother (Śri Rāma), staying in a dreary forest (viz, the Dandaka), to return (to Ayodhya) by arguing (with him) in a well-reasoned way, that glorious scion of Raghu, Bharata of unfailing firmness and unflinching veracity and prowess, spoke on that occasion (as follows):—

(29) "Getting up promptly, O Sumantra, approach you the generals of the army in order to get them equip the forces (for the journey), for, propitiating Śrī Rāma residing in the forest, I intend to bring him (back to Ayodhya) for the good of the world." (30) Commanded (as above) by Bharata and accounting (thereby) his ambition (of seeing Śrī Rāma) fully realized,

Sumantra duly issued orders (accordingly) to all the leading citizens and army chiefs as well as to the friends and relations of Bharata. (31) Springing on their feet (in great eagerness) people from every house,—Kṣatriyas and Vaiśyas, Śūdras and Brahmans,—thereupon got ready (for the journey) camels and chariots, donkeys and elephants, as well as horses of excellent breed. (32)

Thus ends Canto Eighty-two in the Ayodhyā-Kānda of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

ऋशीतितमः सर्गः

Canto LXXXIII

Leaving the capital early next morning, accompanied by the family priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Ganga at Śringaverapura ruled by Guha and, encamping the army, breaks journey in order to do Śrāddha and Tarpaṇa in honour of his deceased father on the bank of the Ganga and also to give rest to his followers.

ततः समुत्थितः	कल्यमासाथ्य	स्वन्दनोच्चमम् ।	प्रययौ भरतः	शीघ्रं	रामदर्शनकाम्यथा	॥ १ ॥
अग्रतः	प्रययुस्तस्य	सर्वे	मन्त्रिपुरोहिताः ।	अधिरुह्य	हयैर्युक्तान्	रथान् सूर्यरथोपमान् ॥ २ ॥
नवनागसहस्राणि	कल्पितानि	यथाविधि ।	अन्वयुभरतं	यान्त्मिक्षवाकुकुलनन्दनम् ॥ ३ ॥		
पृष्ठी	रथसहस्राणि	धनिनो	विविधायुधाः ।	अन्वयुभरतं	यान्तं	राजपुत्रं यशस्विनम् ॥ ४ ॥
शतं	सहस्राण्यश्वानां	समारूढानि	राघवम् ।	अन्वयुभरतं	यान्तं	राजपुत्रं यशस्विनम् ॥ ५ ॥
क्वैकेयी	च सुमित्रा	च कौसल्या	च यशस्विनी ।	रामानयनसंतुष्टा	ययुर्यानेन	भास्त्रता ॥ ६ ॥
प्रयाताश्रार्यसंघाता	रामं	द्रुष्टुं	सलक्षणम् ।	तस्यैव	च कथाश्रित्राः	कुर्वणा हृष्टमानसाः ॥ ७ ॥
मेघश्यामं	महावाहुं	स्थिरसत्त्वं	दद्रवतम् ।	कदा	द्रक्ष्यामहे	रामं जगतः शोकनाशनम् ॥ ८ ॥
दृष्ट	एव	हि	नः	शोकनपनेधति	राघवः ।	तमः सर्वस्य लोकस्य समुच्चान्वित भास्त्रः ॥ ९ ॥

Having got up from sleep at day-break, and mounting an excellent chariot, Bharata forthwith departed with expedition with a longing to see Śrī Rāma. (1) Mounting chariots drawn by horses and vying with the car of the sun-god, all the counsellors and family priests drove ahead of him.

(2) Nine thousand elephants duly caparisoned followed Bharata, the delight of Ikṣwāku's race, (even) as he moved on. (3) Sixty thousand chariots and archers armed with varied weapons (seated in them) followed the illustrious Prince Bharata (next) as he advanced. (4) A hundred thousand

horses mounted by cavaliers (next) followed Prince Bharata, an illustrious scion of Raghu, as he proceeded along. (5) Kaikeyī and Sumitrā and the illustrious Kausalyā too, who were highly gratified by the thought of bringing Śrī Rāma (back from the forest) drove in a splendid chariot each. (6) Hosts of members of the twice-born classes also set out with a delighted mind in order (to be able) to see Śrī Rāma along with Lakṣmana

(and Sītā) and saying various things about him alone (in the following strain).—(7) “When shall we (be able to) behold the mighty-armed Śrī Rāma, dark-brown as a cloud, stable of mind and firm of resolve, the dispeller of the grief of the world ? (8) As the sun disperses the darkness of the whole world (even) while fully appearing (in the horizon), Śrī Rāma (a scion of Raghu) will surely dispel our grief the moment he is seen (by us).” (9)

इत्येवं कथयन्तस्ते सम्प्रदृष्टाः कथाः शुभाः । परिष्वजानाश्रान्योन्यं युर्यनगरिकास्तदा ॥ १० ॥
ये च तत्रापरे सर्वे सम्मता ये च नैगमाः । रामं प्रतिप्रयुर्दृष्टाः सर्वाः प्रकृतयः शुभाः ॥ ११ ॥
मणिकाराश्च ये केचित् कुम्भकाराश्च शोभनाः । सूत्रकर्मविशेषपञ्च ये च शश्वोपजीविनः ॥ १२ ॥
माघूरूकाः क्राकचिका वेघका रोचकास्तथा । दन्तकाराः सुधाकारा येच गन्धोपजीविनः ॥ १३ ॥
सुवर्णकाराः प्रस्थातास्तथा कम्बलकारकाः । स्नापकोष्णोदका वैद्या धूपकाः शौणिङ्कास्तथा ॥ १४ ॥
रजकास्तुन्नवायाश्च ग्रामघोषमहत्तराः । शैलधाराश्च सह स्त्रीभिर्यान्ति कैवर्तकास्तथा ॥ १५ ॥
समाहिता वेदविदो ब्राह्मणा वृत्तसम्मताः । गोरथैर्भरतं यान्तमनुजग्मुः सहस्राः ॥ १६ ॥
सुवेषाः शुद्धवसनास्ताप्रमृष्टानुलेपिनः । सर्वे ते विमलैर्यानैः शनैर्भरतमन्वयुः ॥ १७ ॥
प्रहृष्टमुदिता सेना सान्वयात् कैकीयिस्तम् । भ्रातुरानयने यातं भरतं भ्रातृवत्सलम् ॥ १८ ॥

Saying many good things as mentioned above on that occasion and hugging one another, highly rejoiced as they were (over the prospect of being able to see Śrī Rāma), the citizens went forth (to meet Śrī Rāma). (10) Those merchants who were held in great esteem in Ayodhya and all others who were not so honoured and (even so) all (other) good citizens joyously proceeded to meet Śrī Rāma. (11) Whatever lapidaries there were (in the city) and skilled potters, those adept in weaving and those who lived by manufacture of arms, those who made fans etc. of peacock-feathers, those who lived by the saw, those who pierced gems and pearls etc., as well as polishers (of gems, ornaments and utensils etc.), those who made articles of ivory, those who prepared lime (by burning limestone etc.) and those who lived by perfumery, highly reputed goldsmiths and weavers of blankets and other woollen goods,

those who provided baths for others, masseurs, physicians, fumigators and distillers and vintners, washermen and tailors, chiefs of villages and hamlets and dancers with their womenfolk as well as boatmen joined the expedition. (12–15) Brahmans remaining absorbed in meditation, well-versed in the Vedas and highly respected for their conduct followed the departing Bharata in thousands on bullock-carts. (16) Decently dressed, clad in pure raiment and having smeared their body with sandal-paste mixed with red substances (like saffron), they all followed slowly in the wake of Bharata on stainless vehicles. (17) Thrilled with joy and delighted in mind, the aforesaid army (too) followed Bharata, the son of Kaikeyī, who was (so) fond of his (elder) brother and set out on the mission of bringing his (said) brother (back from the forest). (18)

ते गत्वा दूरमधानं रथयानाशकुञ्जरैः । समासेदुस्ततो गङ्गां शृङ्खवेरपुरं प्रति ॥ १९ ॥
 यत्र रामसखा वीरो गुहो ज्ञातिगणैर्वृतः । निवसत्यप्रमादेन देशं तं परिपालयन् ॥ २० ॥
 उपेत्य तीरं गङ्गायाश्रक्वाकैरलंकृतम् । व्यवतिष्ठत सा सेना भरतस्थानुयायिनी ॥ २१ ॥
 निरीक्ष्यानुथितां सेनां तां च गङ्गां शिवोदकाम् । भरतः सचिवान् सर्वानव्रीद् वाक्यकोविदः ॥ २२ ॥
 निवेशयत मे सैन्यमभिप्रायेण सर्वतः । विश्रान्ताः प्रतरिष्यामः इव इमां सागरंगमाम् ॥ २३ ॥
 दाहुं च तावदिच्छामि स्वर्गतस्य महीपते । और्ध्वदेहनिमित्तार्थमवतीर्थोदकं नदीम् ॥ २४ ॥
 तस्यैव ब्रुवतोऽमात्यास्तथेत्युक्त्वा समाहिताः । न्यवेशयस्तांश्छन्देन स्वेन स्वेन पृथक् पृथक् ॥ २५ ॥
 निवेश्य गङ्गामनु तां महानदीं चमूं विधानैः परिवर्हशोभिनीम् ।
 उवास रामस्य तदा महामनो विचिन्तमानो भरतो निवर्तनम् ॥ २६ ॥
 इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे व्यर्शीतितमः सर्गः ॥ ८३ ॥

Having covered a long distance from Ayodhya in chariots, on palanquins and on the back of horses and elephants, they reached (the bank of) the (holy) Ganga in the precincts of Śringaverapura, where dwelt the valiant Guha, a friend of Śri Rāma, surrounded by hosts of his kinsmen and ruling that area with vigilance. (19-20) Having arrived at the bank of the Ganga, adorned by Chakrawāka birds, that army following in the wake of Bharata halted. (21) Seeing the aforesaid army inactive and beholding the Ganga with its holy waters, Bharata, who was a master of expression, spoke to all his ministers (as follows):—(22) "Let my army encamp at will on all sides. Having taken rest

(today) we shall cross this sea-bound river tomorrow. (23) In the meantime, descending into the river, I wish to offer (libations of) water to (the spirit of) the emperor (my father), who has ascended to heaven, for happiness in his life after death." (24) Saying "Amen" to Bharata, who was speaking as above, the ministers, who were all attention, encamped the troops separately, each unit according to its liking. (25) Having caused that army, which looked charming with its equipage (in the shape of tents etc.), to encamp methodically along the bank of the great river Ganga, Bharata (too) halted then, reflecting (all the time) how to bring the high-souled Śri Rāma back (to Ayodhya). (26)

*Thus ends Canto Eighty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

चतुरशीतितमः सर्गः

Canto LXXXIV

Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Ganga, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention he entertains Bharata and his men with fruits and roots etc. brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance.

ततो निविष्टं ध्वजिनीं गङ्गामन्वाश्रितां नदीम् । निषादराजो दृष्टैव ज्ञातीन् स परितोऽव्रीत् ॥ १ ॥

महतीयमितः सेना सागराभा प्रदृश्यते । नास्यान्तमवगच्छामि मनसापि विच्चिन्तयन् ॥ २ ॥
 यदा तु खलु दुर्बुद्धिर्भरतः स्वयमागतः । स एष हि महाकायः कोविदारध्वजो रथे ॥ ३ ॥
 बन्धविष्यति वा पशैरथ वासान् विष्यति । अनु दाशरथिं रामं पित्रा राज्याद् विवासितम् ॥ ४ ॥
 सम्पन्नां श्रियमन्विच्छंस्तस्य राज्ञः सुदुर्लभाम् । भरतः कैकीपुत्रो हन्तुं समधिगच्छति ॥ ५ ॥
 भर्ता चैव सखा चैव रामो दाशरथिर्मम । तस्यार्थकामाः संद्वा गङ्गानूपेऽत्र तिष्ठत ॥ ६ ॥
 तिष्ठन्तु सर्वदाशाश्च गङ्गामन्वाश्रिता नदीम् । बलयुक्ता नदीरक्षा मांसमूलफलाशनाः ॥ ७ ॥
 नावां शतानां पञ्चानां कैवर्तानां शतं शतम् । संनद्वानां तथा यूनां तिष्ठन्त्वयभ्यचोदयत् ॥ ८ ॥
 यदि तुष्टु भरतो रामस्येह भविष्यति । इयं स्वस्तिमती सेना गङ्गामद्य तरिष्यति ॥ ९ ॥
 इत्युक्तोपायनं / गृह्ण मत्स्यमांसमधूनि च । अभिचक्राम भरतं निषादाधिपतिर्गुहः ॥ १० ॥

The moment Guha (the chief of the Niśādas) saw the army (of Bharata) encamped along (the bank of) the river Ganga, he now spoke (as follows) to his kinsmen sitting around him:—(1) “(Even) from this place this huge army appears like a sea. Though pondering deeply, I do not perceive its end even with the mind. (2) If Bharata,—who has surely come in person because here is seen that towering banner bearing the device of a Kovidāra tree on the chariot,—has evil intent, he will either cause us to be bound with chains or kill us, who are devoted to Śri Rāma, (the eldest) son of Daśaratha, exiled from his kingdom by his father. (3-4) Seeking to possess the entire fortune of that monarch (Śri Rāma), which is (otherwise) most difficult to get, Bharata, the son of Kaikeyi, has taken it into his head to

kill him. (5) Śri Rāma, son of Daśaratha, is my lord and friend too. (Therefore) seeking to advance his interests remain stationed on this bank of the Ganga, clothed with mail. (6) Let all (my) ferrymen, accompanied by troops, remain rooted to the bank of the river Ganga, guarding (access to) the river and living on meat, roots and fruits (stored in the boats). (7) And let one hundred youthful fishermen clothed with mail occupy each of the five hundred boats,” so did Guha issue his commands. (8) “If, however, Bharata proves to be favourably disposed towards Śri Rāma at this moment, this army will (be) safely (allowed to) cross the Ganga today.” (9) Saying so and taking sugar-candy, the pulp of fruits and honey as an offering, Guha, the chief of the Niśādas, proceeded to meet Bharata. (10)

तमायान्तं तु सम्प्रेक्ष्य सूतपुत्रः प्रतापवान् । भरतायाच्चक्षेऽथ समयशो विनीतवत् ॥ ११ ॥
 एष शात्रिसहस्रेण स्थपतिः परिवारितः । कुशलो दण्डकारण्ये बृद्धो भ्रातुश्च ते सखा ॥ १२ ॥
 तस्मात् पश्यतु काकुत्स्य त्वां निषादाधिपो गुहः । असंशयं विजानीते यत्र तौ रामलक्ष्मणौ ॥ १३ ॥
 एतत् तु वचनं श्रुत्वा सुमन्त्राद् भरतः शुभम् । उवाच वचनं शीघ्रं गुहः पश्यतु मामिति ॥ १४ ॥
 लब्ध्वानुजां सम्प्रदृष्टो शातिभिः परिवारितः । आगम्य भरतं प्रहो गुहो वचनमत्रवीत् ॥ १५ ॥
 निष्कुटश्चैव देशोऽयं वज्ज्ञिताश्रापि ते वयम् । निवेदयाम ते सर्वे स्वके दायगृहे वस ॥ १६ ॥
 अस्ति मूलफलं चैतनिषादैः स्वयमर्जितम् । आद्रें शुष्कं तथा मांसं वन्यं चोच्चावचं तथा ॥ १७ ॥
 आशांसे स्वाचिता सेना वत्सत्येनां विभावीम् । अर्चितो विविधैः कामैः श्वः ससैन्यो गमिष्यसि ॥ १८ ॥

इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोग्याकाण्डे चतुरशीतितमः सर्गः ॥ ८४ ॥

Vividly perceiving him coming, the glorious Sumantra (the son of a charioteer) for his part, who knew what is called for at a particular

time, forthwith spoke to Bharata (as follows) like an humble servant:—(11) “Attended by a thousand of his kinsmen, here comes Guha, the sovereign

lord of the Niśādas, who is a senior friend of your (elder) brother (Śri Rāma), and is closely acquainted with the Dandaka forest. Therefore, allow him to see you, O scion of Kakutstha ! Doubtless he knows well where the celebrated Śri Rāma and Lakṣmana may be." (12-13) Hearing this pleasing report from (the lips of) Sumantra, Bharata for his part made the following reply: "Let Guha see me at once." (14) Immensely rejoiced to receive permission (to see the prince) and approaching Bharata, Guha, who was surrounded by his kinsmen, meekly submitted as follows:—(15) "This territory is but a pleasure-grove attached to your palace and we have been taken

in (by our unwariness in failing to know of your visit beforehand and thus being deprived of an opportunity to receive you in advance). We (hereby) offer you all (that we have); (pray) dwell in the house of a ferryman, which is your own. (16) Here are roots and fruits, both green and dried, procured by the Niśādas (a tribe of fishermen, Guha's own clansmen) themselves as well as the pulp of fruits and wild cereals of various kinds. (17) I hope the army, being well fed (by us), will stay (here) tonight. Entertained with various objects of enjoyment, you (too, I hope) will leave with your army (only) tomorrow." (18)

*Thus ends Canto Eighty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana
of Vālmiki, the work of a R̄si and the oldest epic.*

पञ्चाशीतितमः सर्गः

Canto LXXXV

Highly praising Guha, Bharata, while departing, inquires of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śri Rāma and consoles the prince, who was constantly bewailing, till dusk.

एवमुक्तस्तु भरतो निषादाधिपतिं गुहम् । प्रत्युवाच महाप्राणे वाक्यं हेत्वर्थसंहितम् ॥ १ ॥
ऊर्जितः खलु ते कामः कृतो मम गुरोः सखे । यो मे त्वमीदशीं सेनामध्यर्चयितुमिच्छसि ॥ २ ॥
इयुक्तवा स महातेजा गुहं वचनमुत्तमम् । अब्रवीद् भरतः श्रीमान् पन्थानं दर्शयन् पुनः ॥ ३ ॥
कतरेण गमिष्यामि भरद्वाजाश्रमं यथा । गहनोऽयं भृशं देशो गङ्गानूपे दुरस्त्वयः ॥ ४ ॥
तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः । अब्रवीत् प्राञ्जलिभूत्वा गुहो गहनगोचरः ॥ ५ ॥
दाशास्त्वनुगमिष्यन्ति देशज्ञाः सुसमाहिताः । अहं चानुगमिष्यामि राजपुत्र महाबल ॥ ६ ॥
कच्चिन् दुष्टो व्रजसि रामस्याङ्किष्टकर्मणः । इयं ते महती सेना शङ्कां जनयतीव मे ॥ ७ ॥

Spoken to as above, Bharata, for his part, who was exceedingly wise, gave to Guha, the ruler of the Niśādas, the following reply, which was consonant with reason and purposeful:—(1) "Indeed your great object (of according a right royal reception to me) has been accomplished in that you

seek to entertain my army of such magnitude, O friend of my elder brother!" (2) Having spoken as above, the said illustrious Bharata, who was possessed of great splendour, once more addressed the following excellently-worded question to Guha, pointing to the way (ahead):—(3)

"By which of the two routes (appearing before me) shall I proceed to the hermitage of Bharadwāja ? This tract of land drained by the Ganga is most thickly set with trees etc. and (as such) difficult to cross." (4) Hearing the aforesaid question of that intelligent prince (Bharata), Guha, who used to roam about in the woods, replied with joined palms (as follows) :-(5)

तपेवमभिभाषन्तमाकाश
मा भूत् स काले यत् कष्टं न मां शङ्कितुमर्हसि
तं निर्वयितुं यामि काकुस्थं वनवासिनम्
स तु संदृष्टवदनः श्रुता भरतभाषितम्
धन्यस्त्वं न त्वया तुल्यं पश्यामि जगतीतले
शाश्वती खलु ते कीर्तिलोकाननु चरिष्यति
एवं सम्भाषमाणस्य गुहस्य भरतं तदा
संनिवेश्य स तां सेनां गुहेन परितोषितः ।

To the aforesaid Guha, who was talking as above, Bharata, whose heart was (absolutely) taintless as the sky, replied in sweet words as follows :-(8) "May that time never come when such wickedness appears (in me). You ought not to entertain any misgiving about me; for that scion of Raghu is my elder brother and is esteemed by me as equal to my father. (9) I go to bring back ŚRI Rāma (a scion of Kakutstha), who is dwelling in the woods. I tell you the (bare) truth, O Guha ! No other motive should be imputed to me." (10) With his face rendered extremely bright with joy on hearing Bharata's

"Ferrymen who are familiar with the region and very attentive will undoubtedly accompany you. I too shall follow you (in person), O exceptionally mighty prince ! (6) I hope you are not going with evil intent towards ŚRI Rāma, who does great deeds without any exertion ! This huge army of yours gives rise to apprehension in my mind as it were." (7)

इव निर्मलः । भरतः इलक्षण्या वाचा गुहं वचनमब्रवीत् ॥ ८ ॥
राघवः स हि मे भ्राता ज्येष्ठः पितृसमो मतः ॥ ९ ॥
बुद्धिरन्या न मे कार्या गुह सत्यं ब्रवीमि ते ॥ १० ॥
पुनरेवाब्रवीद् वाक्यं भरतं प्रति हर्षितः ॥ ११ ॥
अयत्नादागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि ॥ १२ ॥
यस्त्वं कुच्छगतं रामं प्रत्यानयितुमिहेच्छसि ॥ १३ ॥
वभौ नष्टप्रभः स्यौ रजनी चाभ्यवर्तत ॥ १४ ॥
शत्रुघ्नेन समं श्रीमाङ्ग्यनं पुनरागमत् ॥ १५ ॥

reply, Guha for his part joyfully spoke once more to Bharata as follows :-(11) "Blessed are you. I find none on the surface of this globe equal to you, who seek to relinquish a kingdom come (to you) without any effort (on your part) ! (12) Surely your lasting fame will extend to the spheres inasmuch as you wish to bring back (to Ayodhya) ŚRI Rāma, who has fallen in adversity." (13) While Guha was conversing thus with Bharata, the sun lost its splendour and night fell. (14) Lodging the said army in camps, and soothed by Guha, the glorious Bharata then went to bed with Satrughna. (15)

रामचिन्तामयः शोको भरतस्य महात्मनः । उपस्थितो ह्यनर्हस्य धर्मप्रेक्षस्य तादृशः ॥ १६ ॥
अन्तर्दृहेन दहनः संतापयति राघवम् । वनदाहाग्निसंतं गूढोऽग्निरिव पादपम् ॥ १७ ॥
प्रसुतः सर्वगात्रेभ्यः स्वेदं शोकानिसम्भवम् । यथा सूर्योशुसंतसो हिमवान् प्रसुतो हिमम् ॥ १८ ॥
भ्याननिर्दर्शैलेन विनिःश्वितवातुना दैन्यपादपसंधेन शोकायासाधिशृङ्गिणा ॥ १९ ॥
प्रमोहानन्तसत्त्वेन संतापौषधिवेणुना । आकान्तो दुःखैलेन महता कैकयीसुतः ॥ २० ॥
विनिःश्वसन् वै भृशदुर्मनास्ततः प्रमूढसंज्ञः परमापदं गतः ।
शमं न लेभे हृदयज्वरादितो नर्वर्षमो यूथहतो यर्थर्षभः ॥ २१ ॥
गुहेन सार्वे भरतः समागतो महानुभावः सजनः समाहितः ।
सुदुर्मनास्तं भरतं तदा पुनर्गुहः समाश्वासयदग्रं प्रति ॥ २२ ॥
इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकान्वेऽयोध्याकाण्डे पञ्चाशीतितमः सर्वः ॥ २५ ॥

Grief born of anxiety for Śrī Rāma and unique of its kind (now) overtook the high-souled Bharata, whose eyes were fixed on righteousness and who surely did not deserve this mental torture. (16) (Even) as a fire hidden in the hollow of a tree burns a tree (already) scorched by a forest-consuming fire, so did the fire of anxiety for Śrī Rāma inwardly begin to consume Bharata (a scion of Raghu), who was already scorched by the fire of grief caused by his father's death. (17) Bharata began to exude sweat, born of the fire of grief, from all his limbs in the same way as the Himalaya mountain heated by the sun's rays allows its snow to melt and flow. (18) Bharata (the son of Kaikeyī) was weighed down by a huge mountain of agony, consisting of a compact mass of rocks in the shape of (loving) contemplation on Śrī Rāma, which contained minerals in the shape of

sighs, was clothed with a cluster of trees in the shape of recoiling of the senses from their objects and was crowned with a tall peak in the shape of languor caused by grief, infested by numberless beasts in the shape of swoons and covered by herbs and bamboos in the shape of burning of the internal and external organs of sense. (19-20) Like a bull strayed from its herd, Bharata (a jewel among men),—who, having really fallen in extreme adversity, felt miserably disconsolate, his mind being utterly confused in consequence, and was heaving sighs, afflicted as he was with anguish of heart,—found no peace (in his bed). (21) When the noble-minded Bharata, who, though composed, felt very disconsolate, got united along with his men with Guha (again), the latter reassured him once more with reference to his elder brother. (22)

*Thus ends Canto Eighty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

षडशीतितमः सर्गः

Canto LXXXVI

Guha reports to Bharata how Śrī Rāma and his party broke their journey at Śṛngaverapura and reproduces before him the dialogue that took place between Lakṣmaṇa and himself at night and further tells him how the two brothers entangled their locks in to a thick mass, crossed the holy river with Sītā and left for the hermitage of Sage Bharadwāja.

आचक्षेऽथ सद्वां लक्षणस्य महात्मनः । भरतायाप्रसेयाय गुहो गहनगोचरः ॥ १ ॥
 तं जाग्रतं गुणैर्युक्तं वरचापेषुधारिणम् । भ्रातृगुप्त्यर्थमत्यन्तमहं लक्षणमत्रवम् ॥ २ ॥
 इयं तात सुखा शश्या त्वदर्थमुपकल्पिता । प्रत्याश्वसिहि शेषास्यां सुखं राघवनन्दन ॥ ३ ॥
 उचितोऽयं जनः सर्वे दुःखानां त्वं सुखोचितः । धर्मात्मस्तस्य गुप्त्यर्थं जागरिष्यामहे वयम् ॥ ४ ॥
 नहि रामात् प्रियतरो ममात्मि भुवि कश्चन । मोत्सुको भूत्रीवीम्येतदथ सत्यं तवाग्रतः ॥ ५ ॥
 अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद् यशः । धर्मावाति च विपुलामर्थकामौ च केवलौ ॥ ६ ॥
 सोऽहं प्रियसखं रामं शशानं सह सीतया । रक्षिष्यामि धनुष्णाणिः सर्वैः स्वैर्ज्ञतिभिः सह ॥ ७ ॥
 नहि मेऽविदितं किञ्चिद् वनेऽस्मिश्वरतः सदा । चतुरङ्गं द्वयि बलं ग्रसहेम वयं मुषि ॥ ८ ॥

Guha, who used to roam about in the woods, now reported to Bharata, who was immeasurably great, the praiseworthy attitude of the high-souled Lakṣmana (towards his eldest brother) :—(1) “I spoke (as follows) to Lakṣmana, who is endowed with excellences (of various kinds such as devotion and obedience to his eldest brother), and was keeping vigil for the safety of his (eldest) brother (and his beloved consort), wielding an excellent bow and arrows :—(2) ‘Here is a cosy bed prepared for you, O dear brother ! Be reassured (about the safety of Śri Rāma and Sītā) and repose on it with ease, O delight of Raghu’s race ! (3) All of us (your servants) are used to hardships, while you are deserving of ease. (As for Śri Rāma) we

shall keep awake for his safety, O pious-minded prince ! (4) Surely none on earth is dearer to me than Śri Rāma. No longer be anxious (about the safety of your eldest brother and sister-in-law): I tell you this truth in your presence. (5) Through his grace I hope to acquire very great renown in this world and to earn religious merit in abundance as well as wealth and enjoyment free from blemish. (6) As such I shall guard, bow in hand, with all my kinsmen, my beloved friend, Śri Rāma, reposing with Sītā. (7) Surely there is nothing unknown in this forest to me, who constantly roam about in it. In fact we can withstand (here) even an army consisting of (all) the four limbs on the field of battle.’ (8)

एवमसाभिरुक्तेन लक्ष्मणेन महात्मना | अनुनीता वर्यं सर्वे धर्ममेवानुपश्यता ॥ ९ ॥
 कथं दाशरथौ भूमौ शयाने सह सीतया | शक्या निद्रा मया लब्धुं जीवितं वा सुखानि वा ॥ १० ॥
 यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि | तं पद्य गुह संविष्टं तृणेषु सह सीतया ॥ ११ ॥
 महता तपसा लब्धो विविष्यैश्च परिश्रमैः | एको दशरथस्यैष पुत्रः सदृशलक्ष्मणः ॥ १२ ॥
 अस्तिन् प्रवाजिते राजा न चिरं वर्तयिष्यति | विघवा मेदिनी नूनं क्षिप्रमेव भविष्यति ॥ १३ ॥
 विनद्य सुमहानादं श्रमेणोपरताः ख्लियः | निर्वेषो विरतो नूनमद्य राजनिवेशने ॥ १४ ॥
 कौसल्या चैव राजा च तथैव जननी मम | नाशसे यदि ते सर्वे जीवियुः शर्वरीमिमाम् ॥ १५ ॥

“Spoken to by us as aforesaid, the high-souled Lakṣmana, who kept righteousness alone in view, politely replied to us all (in the following words) :—(9) ‘How can sleep be had, or (even) life or comforts be enjoyed by me when Śri Rāma (son of Daśaratha) is reposing on the ground with Sītā ? (10) Behold, O Guha, stretched on blades of grass with Sītā, him who cannot be withheld on the field of battle by all the gods and demons (gathered together) ! (11) This peerless son of Daśaratha, possessing characteristics like unto his own, was secured by virtue of

great austerities and through exertions (in the shape of sacrificial undertakings) of various kinds. (12) He having been exiled, the king will not survive long and Mother Earth will surely be widowed soon enough. (13) (Nay,) having uttered a very loud cry (consequent on the emperor’s death, which must already have occurred), the women must have ceased crying because of exertion; and the great noise in the palace must have surely died out by this time. (14) I do not expect that mother Kausalyā and the king and even so my (own) mother (Sumitrā)—all these will survive till this night. (15)

जीवेदपि च मे माता शत्रुघ्नस्यान्ववेक्षया | दुःखिता या हि कौसल्या वीरसूर्विनशिष्यति ॥ १६ ॥
 अतिकान्तमतिक्रान्तमनवाप्ति मनोरथम् | रात्ये राममनिष्टिष्य पिता मे बिनशिष्यति ॥ १७ ॥

सिद्धार्थः पितरं वृत्तं तस्मिन् काले शुपस्थिते । प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ १८ ॥
 रम्यचत्वरसंस्थानं सुविभक्तमहापथाम् । हर्म्यग्रासादसम्पन्नां सर्वरबविभूषिताम् ॥ १९ ॥
 गजाश्वरथसम्बाधां तूर्यनादविनादिताम् । सर्वकल्याणसम्पूर्णी हृष्टपुष्टजनाकुलाम् ॥ २० ॥
 आरामोद्यानसम्पूर्णी समाजोत्सवशालिनीम् । सुखिता विचरिष्यन्ति राजधानीं पितुर्मम् ॥ २१ ॥
 अपि सत्यप्रतिशेन सार्वे कुशलिना वयम् । निवृते समये द्यस्मिन् सुखिताः प्रविशेमहि ॥ २२ ॥

'Even if my mother survives in expectation of (the return of) Śatrughna, the afflicted Kausalyā, who has given birth to a hero (like Śrī Rāma) will surely die. (16) Failing to install Śrī Rāma on the throne (of Ayodhya) and (thus) without realizing his (long cherished) ambition, my father will expire exclaiming "Everything is past and gone!" (17) Accomplished of purpose indeed are they who will, when the time comes for it, consecrate my father, the deceased emperor, in the course of all the funeral rites. (18) And happy are they who will (in the event of my father's survival) move about in the capital of my father, the cross-roads of which are

located in beautiful spots, whose main roads are clearly defined, which is richly endowed with mansions as well as with temples and palaces and adorned with all sorts of precious things, which is crowded with elephants, horses and chariots and made resonant by the sound of clarionets, which is full of all blessings and peopled by joyous and well-fed men and women, and which is rich in gardens and pleasures and looks charming with a series of festivals. (19–21) When this term (of exile) is actually over, shall we (Sītā and myself) happily return to Ayodhya along with Śrī Rāma, who has safely redeemed his promise p' (22)

परिदेवयमानस्य तस्यैवं हि महात्मनः । तिष्ठतो राजपुत्रस्य शर्वी यत्यवर्तत ॥ २३ ॥
 प्रभाते विमले सूर्ये कारयित्वा जटा उभौ । अस्मिन् भागीरथीतीरे सुखं संतास्तिौ मया ॥ २४ ॥
 जटाधरौ तौ द्रुमचीरवाससौ महावलै कुञ्जरयूथपोपमौ ।
 वरेषुचापासिधरौ परंतपौ व्यपेक्षमाणौ सह सीतया गतौ ॥ २५ ॥

इत्थार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पठशीतितमः सर्गः ॥ ८६ ॥

"Even while that high-souled prince (Lakṣmaṇa), who remained sitting (all the while), was lamenting as aforesaid, that night actually slipped away. (23) Next morning, when a cloudless sun appeared (in the sky), both the brothers (along with Sītā) were safely ferried by me across the stream after helping them in entangling their locks into a mass of hair (as ascetics do) on this

(very) bank of the Ganga. (24) Wearing matted locks and attired in the bark-of trees, (nay) wielding an excellent quiver, bow and sword, (each) and looking all round (to scan the beauty of the landscape), the two princes, who were possessed of extraordinary strength and looked like a pair of lordly elephants, and were capable of tormenting their enemy, departed with Sītā. (25)

*Thus ends Canto Eighty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
 of Vālmiki, the work of a Rishi and the oldest epic.*



सप्ताशीतितमः सर्गः

Canto LXXXVII

Overwhelmed with grief to hear from the mouth of Guha how his two brothers got their hair entangled into a mass, Bharata falls unconscious on the ground. On regaining consciousness he despatches Guha to reassure mother Kausalyā, who is filled with apprehension about the safety of Śri Rāma and his party on hearing of Bharata's swoon, and apprise her of its real cause and also of Śri Rāma's welfare. While doing so Guha also tells her how Śri Rāma and Sītā lay down on a bed of Kuśa grass prepared by Lakṣmaṇa with his own hands when the party broke journey at Śringaverapura and how Guha with Lakṣmaṇa kept watch the whole night for the protection of Śri Rāma and Sītā.

गुहस्य वचनं श्रुत्वा भरतो भृशमप्रियम् । ध्यानं जगाम तत्रैव यत्र तच्छ्रूतमप्रियम् ॥ १ ॥
 सुकुमारो महासर्वः सिंहस्कन्धो महाभुजः । पुण्डरीकविशालाक्षस्त्रश्चः प्रियदर्शनः ॥ २ ॥
 प्रत्यश्शस्य मुहूर्ते तु कालं परमदुर्मनाः । सपाह सहसा तोत्रैद्विदि विद्ध इव द्विपः ॥ ३ ॥
 भरतं मूर्च्छितं दृष्ट्वा विवर्णवदनो गुहः । बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः ॥ ४ ॥
 तदवस्थं तु भरतं शत्रुघ्नोऽनन्तरस्थितः । परिष्वज्य हरोदोन्चैर्विंसंशः शोककर्शितः ॥ ५ ॥
 ततः सर्वाः समापेतुर्मांतरो भरतस्य ताः । उपवासकृशा दीना भर्तृव्यसनकर्शिताः ॥ ६ ॥

Hearing the report of Guha (about Śri Rāma's matted locks of hair), which was most disagreeable (to hear), 'Bharata began to think deeply of Śri Rāma alone, of whom that unpleasant news was heard by him (as it made him apprehensive that Śri Rāma might not return to Ayodhya now that he had entangled his hair into a mass). (1) Having remained composed awhile, the mighty-armed prince (Bharata), for his part—who, though tender (of body), was possessed of extraordinary strength, whose shoulders resembled a lion's and who had eyes big as a lotus, and who was (both) young and pleasing of

appearance,—suddenly sank to the ground extremely sad at heart, like an elephant pierced with goads in the heart. (2-3) Seeing Bharata unconscious, Guha felt shaken at that time like a tree during an earthquake, and his face grew pale. (4) Embracing Bharata, lying in that (unconscious) state, Satrughna, for his part, who stood near by, got non-plussed, stricken as he was with grief, and loudly cried. (5) Then rushed together all the mothers of Bharata. They were emaciated through fasting, looked miserable and felt afflicted due to separation from their husband. (6)

ताश्च तं पतितं भूमौ रुदत्यः पर्यवारयन् । कौसल्या त्वनुसृयैनं दुर्मनाः परिषस्वजे ॥ ७ ॥
 वत्सला स्वं यथा वत्समुपगृह्य तपस्विनी । परिप्रच्छ भरतं रुदती शोकलालसा ॥ ८ ॥
 पुत्र व्याधिर्न ते कच्चिन्धरीरं प्रति वाधते । अस्य राजकुलस्याद्य त्वदवीनं हि जीवितम् ॥ ९ ॥
 लां दृष्ट्वा पुत्र जीवामि रामे सप्तानुके गते । वृत्ते दशरथे राजि नाथ एकस्त्वमद्य नः ॥ १० ॥
 कच्चिन्न लक्ष्मणे पुत्र श्रुतं ते किञ्चिदप्रियम् । पुत्रे वा ह्येकपुत्रायाः सहभाये वनं गते ॥ ११ ॥
 स मुहूर्ते समाश्वस्य रुदन्नेव महायशाः । कौसल्यां परिसान्त्व्येदं गुहं वचनमब्रवीत् ॥ १२ ॥

Nay, shedding tears they surrounded Bharata fallen on the ground. Approaching him sad at heart, Kausalyā for her part hugged him.—(7) Pressing him to her bosom as a cow does its own calf, that exceedingly thoughtful lady, who was totally given up to grief, questioned Bharata (in the following words), shedding tears (all the time)—(8) “I hope no ailment (of any kind) afflicts your body. In fact, the life of this (entire) royal household hinges on you. (9) Looking on you alone, my son, do I survive. Rāma with his brother (Laksmana) having left (for

भ्राता मे क्वावसद् रात्रौ क सीता क च लक्ष्मणः ।
मोऽत्रवीद् भरतं हृष्टे निपादाधिष्ठितिर्गुहः ।
अन्नमुच्चावचं भक्षयाः फलानि विवशानि च ।
तत् सर्वे प्रथनुशासीद् रामः सत्यपराक्रमः ।
नद्यसामिभिः प्रतिग्राह्य सखे देयं तु सर्वदा ।
लक्ष्मणेन यदानीतं पीतं वारि महात्मना ।

“Where did my (elder) brother (Sri Rāma) stay during the night ? Where did Sītā spend the night and where Laksmana ? On what (kind of) bed and eating what did he repose ? Tell me this, O Guha ! ” (13) Questioned thus, Guha, the ruler of the Nisādas, thereupon joyfully told Bharata (in the following words) what kind of arrangement he had made for (feeding and reposing) his beloved and kind guest :— (14) “Boiled rice of various kinds, (other) foods requiring mastication and fruits of every description were brought by me in abundance to the presence of Sri Rāma for his repast. (15) Sri Rāma of

ततस्तु जलशेषेण लक्ष्मणोऽप्यकरोत् तदा ।
सौमित्रिस्तु ततः पश्चादकरोत् स्वास्तरं शुभम् ।
तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया ।
एतत् तदिङ्गुदीर्मूलमिदमेव च तत् तृणम् ।
नियम्य पृष्ठे तु तलाङ्गुलित्रवाजश्चरैः सुपूर्णविषुधी परंतपः ।
महद्दनुः सज्जमुपोह्य लक्ष्मणो निशामतिष्ठत् परितोऽस्य केवलम् ॥ २३ ॥
ततस्त्वर्ह चोत्तमबाणचापभृत् स्थितोऽभवं तत्र स यत्र लक्ष्मणः ।
अतन्दितैर्शतिभिरात्कार्मैर्हेन्द्रकल्पं परिपालयस्तदा ॥ २४ ॥
इत्यर्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तशीतिमः सर्वः ॥ ८७ ॥

“Then Laksmana too forthwith slaked his thirst by means of the water that

the forest) and King Daśaratha (your father) having expired, you alone are our protector today. (10) I hope nothing unwelcome has been heard by you regarding Laksmana or my own son (Rāma),—I having only one son,—who has proceeded to the forest with his consort.” (11) Returning to his normal self after an hour or so, and consoling Kausalyā (with the assurance that nothing unwelcome had been heard with reference to Laksmana or Sri Rāma), Bharata (the highly illustrious prince) spoke weeping all the same to Guha as follows.—(12)

अस्तपञ्चयने कस्मिन् कि सुकृत्वा गुह शंस मे ॥ १३ ॥
यद्विधं प्रतिपेदे च रामे प्रियहितेऽतिथौ ॥ १४ ॥
रामायाभ्यवहारार्थं वहुशोऽपहृतं मया ॥ १५ ॥
न हि तत् प्रथगृहात् स क्षत्रघर्ममनुस्मरन् ॥ १६ ॥
इति तेन वर्णं सर्वे अनुनीता महात्मना ॥ १७ ॥
औपवास्यं तदाकार्पाद् राघवः सह सीतया ॥ १८ ॥

unfailing prowess accepted all that (for my pleasure) and returned it to me. Bearing in mind the duty of a Kṣatriya (who is not permitted by the Sāstras to accept a gift, much less on the bank of a holy river), however, he did not partake of it. (16) ‘No gift in any case is to be accepted by us (Kṣatriyas), my friend: a gift can only be made by us.’ In these words were we all pacified by that high-souled prince. (17) (That) water (alone) which was brought by Laksmana was drunk by the high-souled prince. Along with Sītā Sri Rāma (a scion of Raghu) then observed a fast (for the day). (18)

वाग्यतास्ते त्रयः संस्थां समुपासन्त मंहिताः ॥ १९ ॥
स्वयमानीय वर्हीषि क्षिप्रं राघवकारणात् ॥ २० ॥
प्रक्षाल्य च तयोः पादौ व्यपाक्रामत् स लक्ष्मणः ॥ २१ ॥
यस्मिन् रामश्च सीता च रात्रिं तां शयितावृभौ ॥ २२ ॥
निशामतिष्ठत् परितोऽस्य केवलम् ॥ २३ ॥
तत्र स यत्र लक्ष्मणः ।
परिपालयस्तदा ॥ २४ ॥

was left over. (All) the three (viz., Sri Rāma, Laksmana and Sumantra)

duly worshipped (the deity presiding over) the evening twilight silently together. (19) After that, fetching blades of Kuśa grass himself, Lakṣmaṇa for his part promptly prepared a sacred bed for Śrī Rāma (a scion of Raghu). (20) Sri Rāma sat down on the bed with Sītā and, washing the feet of Śrī Rāma and Sītā (Śrī Rāma's with his own hands and Sītā's by giving water to her), the celebrated Lakṣmaṇa moved to a distance. (21) This is the foot of the same Ingudi tree and these are the same blades of Kuśa grass where and on which Śrī Rāma and Sītā both

reposed that night. (22) Fastening at his back (one on each side) a pair of quivers fully packed with arrows and donning gloves about his hands and wielding a large stringed bow, Lakṣmaṇa, a tormentor of his foes, for his part remained walking round Śrī Rāma during the night singly. (23) Wielding excellent arrows and bow, I too remained posted where the aforesaid Lakṣmaṇa kept moving carefully guarding Śrī Rāma (who vied with Indra) with my vigilant kinsmen carrying bows (in their hands)." (24)

*Thus ends Canto Eighty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Ṛṣi and the oldest epic.*

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Showing to Kausalyā and others the bed of Kuśa grass on which Śrī Rāma and Sītā spent their night, and contrasting it with the royal splendour and luxury in which he lived in Ayodhya, Bharata laments for him and, holding himself responsible for this turn of events and complimenting Lakṣmaṇa and Sītā for throwing their lot with Śrī Rāma and sharing his privations, makes up his mind henceforth to dwell in the forest as a representative of Śrī Rāma, wearing matted locks on his head like him.

तच्छ्रुत्वा निपुणं सर्वे भरतः सह मन्त्रिभिः ।	इङ्गुदीपूलमागम्य रामशथ्यामवैक्षत ॥ १ ॥
अब्रवीजननीः सर्वो इह तस्य महात्मनः ।	शर्वरी शयिता भूमाविदमस्य विमर्दितम् ॥ २ ॥
महाराजकुलीनेन महाभागेन धीमता । जातो दशरथेनोर्ध्वं न रामः स्वप्नुमहृति ॥ ३ ॥	
अजिनोन्तरसंस्तीर्णे वरास्तरणसंचये । शयित्वा पुरुषव्याघ्रः कथं शेते महीतले ॥ ४ ॥	
प्रासादाग्रविमानेषु वलभीषु च सर्वदा । हैमराजतभौमेषु वरास्तरणशालिषु ॥ ५ ॥	
पुष्पसंचयचित्रेषु चन्दनागुणग्निषु । पाण्डुराभ्रप्रकाशेषु शुकसंघरुतेषु च ॥ ६ ॥	
प्रासादवरवर्येषु शीतवस्तु सुगन्धिषु । उषित्वा मेरुकल्पेषु कृतकाञ्चनभिन्निषु ॥ ७ ॥	
गीतवादित्रनिर्घोषैर्वराभरणनिःस्वनैः । मृदङ्गवरशब्दैश्च सततं प्रतिवोधितः ॥ ८ ॥	
वन्दिभिर्विन्दितः काले बहुभिः सूतमागधैः । गाथाभिरनुरूपाभिः स्तुतिभिश्च परंतपः ॥ ९ ॥	

Hearing all that attentively and reaching the foot of the Ingudi tree with the (king's) counsellors, Bharata saw Sri Rāma's bed. (1) He said to all his mothers, "Here was the night spent

by that high-souled prince lying on the ground. These are the blades of Kuśa grass crushed by his body (while reposing on them). (2) Sri Rāma, who was procreated by the wise and highly

blessed Daśaratha born in the line of great kings, does not deserve to sleep on the ground (without any shade or couch). (3) Having reposed (all along) on a bed consisting of a pile of excellent rugs and covered with an outermost covering of (superb) deerskin (fit for kings), how does Śri Rāma (a tiger among men) sleep on the ground ? (4) Sleeping always on the topmost storey of palaces built after the style of aerial cars and in turrets and in the foremost apartments of excellent seven-storeyed buildings—which were provided with floors paved with gold and silver and furnished with excellent carpets, which looked picturesque with heaps of flowers and were fragrant

with the odour of sandalwood and aloë, which shone like white clouds and were noisy with the chatter of flocks of parrots, where (natural) coolness prevailed and which emitted a sweet fragrance (of camphor etc.), nay, which vied with Mount Meru (in height) and whose walls were inlaid with gold,—he was awakened every day by the strains of vocal and instrumental music, the tinkling of excellent jewels and the excellent sound of clay tomtoms. (5-8) (Again) Śri Rāma (the tormentor of his enemy) was glorified at the time of waking by a number of panegyrists, bards and minstrels through appropriate verses and songs of praise. (9)

अश्रद्धेयमिदं लोके न सत्यं प्रतिभाति मा ।
न वूनं दैवतं किंचित् कालेन बलवत्तरम् ।
यस्मिन् विदेहराजस्य शुता च प्रियदर्शना ।
इयं शश्या मम भ्रातुरिदमावर्तिं शुभम् ।
मन्ये साभरणा शुसा सीतासिङ्घश्याने शुभा ।
उत्तरीयमिहासर्कं सुव्यक्तं सीतया तदा ।
मन्ये भर्तुः शुखा शश्या येन बाला तपस्विनी ।

"This is incredible in the world and does not appear true to me. My mind is really confused. My conclusion therefore is that this is a dream. (10) Surely there is no deity more powerful than Time (the will of God), impelled by which the aforesaid Śri Rāma, son of Daśaratha, reposes on the ground in this way and by force of which the daughter of Janaka (the king of the Videha territory), who is (so) pleasing to the sight and the beloved daughter-in-law of Daśaratha, has to lie down on the ground. (11-12) This is the bed of my (elder) brother and here are the blessed marks of his changing sides in the form of all the blades of (Kuśa) grass crushed by his

मुहूर्ते खलु मे भावः स्वन्नोऽयमिति मे मतिः ॥ १० ॥
यत्र दाशरथी रामो भूमावेवमशेत सः ॥ ११ ॥
दयिता शयिता भूमौ स्तुषा दशरथस्य च ॥ १२ ॥
स्थण्डिले कठिने सर्वे गात्रैर्विमृदितं तृणम् ॥ १३ ॥
तत्र तत्र हि दृश्यन्ते सक्ताः कनकबिन्दवः ॥ १४ ॥
तथा होते प्रकाशन्ते सक्ताः कौशेयतन्तवः ॥ १५ ॥
सुकुमारी सती दुःखं न विजानाति मैथिली ॥ १६ ॥

limbs against the hard ground. (13) I suppose the blessed Sītā lay down decked with ornaments on this bed; for here and there are seen stuck (to the grass) particles of gold. (14) Sītā quite evidently had her upper garment entangled with these blades at that time. That is why these silk threads appear stuck to them. (15) I conclude the husband's bed (be it soft or hard) is comfortable (at all events to a devoted wife), as (is evident from the fact that) Sītā (the princess of Mithilā), though youthful and tender, experiences no smart (even while reposing on such a hard and rough bed), virtuous as she is and devoted to austerities. (16)

हा हतोऽस्मि नृशंसोऽस्मि यत् सभार्यः कृते मम ।
सार्वभौमकुले जातः सर्वलोकसुखावहः ।
कथमिन्दीवरश्यामो रक्ताक्षः प्रियदर्शनः ।
धन्यः खलु महाभागो लक्षणः शुभलक्षणः ।
सिद्धार्था खलु वैदेही पर्ति यानुगता वनम् ।
अकर्णधारा पृथिवी शून्येव प्रतिभाति मे ।

ईदृशीं राघवः शश्यामधिशेते ह्यनाथवत् ॥ १७ ॥
सर्वप्रियकरस्त्यक्षवा राज्यं प्रियमनुच्चमम् ॥ १८ ॥
सुखभागी न दुःखार्हः शयितो भुवि राघवः ॥ १९ ॥
भ्रातरं विषमे काले यो राममनुवर्तते ॥ २० ॥
वयं संशयिताः सर्वे हीनास्तेन महात्मना ॥ २१ ॥
गते दशरथे स्वर्गं रामे चारण्यमाश्रिते ॥ २२ ॥

न च प्रार्थयते कथिनमनसापि वसुंधराम् । वने निवसतस्य बाहुवीर्यमिरक्षिताम् ॥ २३ ॥
 शून्यसंवरणारक्षामयन्त्रितहयद्विपाम् । अनावृतपुरद्वारां राजधानीमरक्षिताम् ॥ २४ ॥
 अप्रहृष्टवलं शून्या विपस्यामनावृताम् । शत्रवो नाभिसन्यन्ते भक्षान् विपक्षतानिव ॥ २५ ॥

"Alas, I am ruined. Cruel am I in that on my account Śrī Rāma (a scion of Raghu) with his wife has to lie down on such a (hard) bed like a forlorn creature ! (17) Relinquishing his beloved rulership, which is unsurpassed, how did Śrī Rāma (a scion of Raghu), born in a line of universal monarchs, who brings happiness to the whole world and does good to all, who is blue as a lotus, has reddish eyes and is pleasing of appearance and who is deserving of happiness and unworthy of suffering, lie down on the ground ? (18-19) Blessed and highly fortunate indeed is Lakṣmana, endowed with auspicious bodily marks, who is following his (eldest) brother in a critical period (of his life) ! (20) Truly accomplished of purpose is Sītā (a princess of the Videha kingdom), who followed her husband to the forest ! We are (however) all plunged in doubt (as to getting a chance to

serve him), bereft as we are of that high-souled prince. (21) Emperor Daśaratha having ascended to heaven and Śrī Rāma having taken up his abode in the forest, the earth appears desolate to me like a boat without a pilot. (22) Nor does anyone lay claim even with his mind to (the sovereignty of) the globe, which stands protected on all sides by the (very) might of arms of Śrī Rāma dwelling in the forest. (23) The enemies do not claim as their own, any more than one would like to have articles made of poisoned food, the capital (Ayodhya), whose protective wall is lying undefended, the horses and elephants in which roam about uncontrolled, whose entrances are never closed and the troops stationed in which are cheerless, and as such which is (altogether) unprotected, unguarded, desolate and reduced to a wretched condition. (24-25)

अद्यप्रभृति भूमौ तु शयिष्येऽहं तृणेतु वा । फलमूलशनो नित्यं जटाचीराणि धारयन् ॥ २६ ॥
 तस्याहमुत्तरं कालं निवस्यामि सुखं वने । तत् प्रतिश्रुतमर्थस्य नैव मिथ्या भविष्यति ॥ २७ ॥
 वसन्तं ग्रातुरर्थाय शत्रुघ्नो मानुवस्यति । लक्ष्मणेन सहायेद्यामार्थो मे पालयिष्यति ॥ २८ ॥
 अभिषेक्यन्ति काकुत्थमयोध्यायां द्विजातयः । अपि मे देवताः कुर्यासि मे सत्यं मनोरथम् ॥ २९ ॥
 प्रसाद्यमानः शिरसा मया स्वयं वहुप्रकारं यदि न प्रपत्स्यते ।
 ततोऽनुवस्यामि चिराय राघवं वनेचरं नार्हति मासुपेक्षितुम् ॥ ३० ॥
 इत्यार्थं श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽप्योव्याकाण्डेऽष्टाशीतिमः सर्गः ॥ ८८ ॥

"From this day onward I shall lie down on the (bare) ground or on blades of grass, living on fruits and roots (alone) from day to day and wearing matted hair (on my head) and the bark of trees (on my person). (26) I shall comfortably dwell in the forest for the rest of the period of Śrī Rāma's exile (as his representative). (In that way) the well-known vow of my elder brother will not be belied. (27) Satruघna will dwell with me when I live (in the forest) on behalf of my (elder) brother;

while the latter with Lakṣmana will protect Ayodhya. (28) The Brahmans will install Śrī Rāma (a scion of Kakutstha) on the throne of Ayodhya. May the gods fulfil this desire of mine. (29) If he does not agree (to return to Ayodhya) even when being solicited by me personally in many ways with my head bent low, in that case I shall dwell with Śrī Rāma (a scion of Raghu) for any length of time so long as he roams about in the forest. He ought not to disregard me (I think)." (30)

Thus ends Canto Eighty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rishi and the oldest epic.

Spiritual Endeavour should also be made to gain full triumph over China

The treacherous and barbarous attack by the neighbouring country of China on the soil of Bharatavarsha,—who wishes well to all, loves all, is friendly to all and a staunch supporter of non-violence,—is a most unlucky and lamentable event. Gain and loss come to an individual as well as to a nation according to the dispensation of Providence; but such undesirable behaviour is very painful and, if not effectively counteracted, it may further accentuate such barbarism in future. Therefore this vile move on the part of China should be requited in such a way as to leave no courage, propensity and capacity in the aggressor to repeat such mischievous behaviour. No doubt from the cosmic point of view China too is a limb of the Cosmic Person and looked at spiritually China is none other than our own self and it behoves us to wish well even to the aggressor. But even as it becomes unavoidable to administer a bitter dose to a patient suffering from a fell disease and to subject a festering wound to incision, it is absolutely justifiable and imperative to administer a strong dose for his own good to this devil in the garb of China and if necessary to operate upon this diseased limb of the Cosmic Person. It is a matter for profound gratification that the Government as well as the people of India are unanimously engaged in a valiant and broad-minded endeavour with body, mind and money to give a crushing defeat and mete out condign punishment to this treacherous desperado attacking us as an intruder. A happy outcome of this unhappy event is that men and women of every sphere,

every community and every shade of opinion all over the country have joined hands in combating this evil, sinking their differences at this juncture. We appeal to all our countrymen carefully to do their duty by their motherland at this critical hour of national calamity by offering liberally in a spirit of service to God whatever they have till we succeed in fully repulsing the aggressor. Whatever we do should be done as an offering to God. Giving up all expectation of reward, the feeling of possession and the fever of desire let us propitiate the Lord by doing worship to Him in the form of military action on the field of battle.

It should be remembered that India never took the offensive nor was it ever inclined to do so. On the other hand the aggressor has by making an illegal encroachment on our territory imposed on us the unpleasant duty of gallantly taking up arms to defend our territorial integrity. We are sincerely grateful to the United States of America, Great Britain and all other countries that are helping us with arms and ammunition and showing sympathy to us.

While everyone should undoubtedly do his or her level best to meet all the exigencies of war wherever they may be felt, a country like India, which has always given the foremost place to religion, should also exert itself for consummate success in warfare through spiritual endeavour as well, so that all the unholy ambitions of rapacious China, who is casting an evil eye on the holy land of Bharatavarsha and the sacred Himalayas, may be frustrated.

and the soil of Tibet too, comprising our sacred spots of Kailas and Mansarovar, may be liberated from the grip of antitheistic and anti-religious China.

Nepal and India for their part are absolutely identical. India is Nepal and Nepal is India. In fact, Nepal is an object of great pride to India, the Hindu race and Hindu Religion; for it is the only Hindu state wedded to Sanatan Dharma in the whole world. Although the Government of India declares itself to be secular, the Indian union is really speaking a predominantly Sanatanist state. Nepal and India have a common faith, a common God and a common scripture. Lakhs of Indian Hindus undertake a pilgrimage to the shrines of Lords Pashupatinath and Muktinath in Nepal every year and the Government of Nepal generously provide them all facilities in their journey to these holy places; and lakhs of Nepali Hindus enter this land as their own home to visit their sacred places of pilgrimage and the abodes of the Lord. Truly speaking, Bharat is indivisible from Nepal in the matter of faith. We have, therefore, every reason to hope that at the present juncture, when India, who is predominantly Sanatanist by faith, is being invaded by the antitheistic and anti-religious China, Nepal, who has always been the defender of faith, will surely render all reasonable and possible help to India. Protection of faith has ever been a natural trait of Nepalese character.

I fervently and respectfully appeal to His Majesty King Mahendra of Nepal, the Defender of Faith, to render service to the Lord by lending support to India in this hour of need and playing the glorious role of the time-honoured and valiant defender and successful Guardian of Faith.

A countrywide wave of spiritual endeavour that came over this sacred land on the eve of the conjunction of eight planets, that took place the other day, was supremely benignant. Even though one may not believe it, it cannot be gainsaid that in consequence of that effort a crisis of very great magnitude for the world was averted for the time being at that moment. It was submitted on that occasion "that the devotional practices which are being carried on are sure to bring their result (and actually did so). But this chain of devotional practices and prayers and this observance of piety should be continued. The ominous effect of the conjunction of the eight planets itself will continue to be manifested for the coming two or three years more. The rare phenomena of the dropping of one whole month from the Indian calendar (क्षय मास) etc. are also predicted as foreboding evil. We therefore appeal to the generality of men to remain engaged in devotions and prayer."

At that time, however, no disaster of a serious type took place. (According to our belief, at any rate, the crisis was averted in consequence of the spiritual endeavours alone.) The result was that even outstanding personalities ridiculed the spiritual practices, aspersions were levelled against them and the sacred chanting of Divine Names itself was condemned. Our belief, however, is that, had the religious atmosphere that prevailed at that time thanks to the spiritual and godly practices that were being carried on at the moment continued, the world would have been spared the appalling calamities that shortly followed all over the world in the form of floods, earthquakes, landslips,

plane and railway accidents etc. almost in every country, or they would have been considerably minimized and the Chinese aggression against India and the gathering clouds of a third world war etc. too would have possibly been staved off. Even now my humble prayer is that depending on the All-powerful and All-merciful Providence we would do well at this hour of dire calamity to engage in spiritual endeavour. The dreadful consequences of the conjunction of the eight planets in the shape of an appalling holocaust and destruction of wealth and prosperity may ensue in the course of the coming two years or two years and a half more. Hence everyone should betake oneself to the worship of Lord Rudra, Mother Durgā, Lord Ganeśa, Lord Nārāyaṇa and so on. The reading of Durgā-Saptaśati, Japa of the Mahāmṛtyuñjaya-Mantra, the reading of the Śiva-Kavacha and the Nārāyaṇa-Kavacha published in the columns of the 'Kalyan' and Japa of the holy Gāyatrī-Mantra etc. should be undertaken personally or got done through Brahman priests. If nothing else is possible every individual should according to one's belief repeat holy Mantras such as "Hariḥ Saranam", "Namah Śivāya", "Gam Gaṇapataye Namah", "Durgāyai Namah" and "Namo Nārāyaṇaya" and undertake the reading of Tulasidas' Rāmacharitamānasa and the Rāmāyaṇa of Valmiki. The least one should do is to repeat singly or collectively the holy Divine Name, which wards off all evil forces and showers all blessings. Let the air as well as the quarters resound with the sacred and tumultuous sound of Hari-Nāma issuing from the vocal chords of crores of men and women. Let the whole

atmosphere be surcharged with the sound of the holy Name.

At the same time let the people of all denominations such as Christians, Muslims and Zoroastrians pray to God, according to their own faith, church or creed, that India, whose very life-breath is Dharma, may come out victorious in its present struggle, unrighteousness may be obliterated, the terrible crisis facing the world may be averted and peace and love may reign throughout the world.

The following memorable words of Mahatma Gandhi regarding Prayer and the Divine Name should be carefully noted:—

"God is the support of the supportless. If you feel inclined to pray to Him for succour, approach Him in your true colours, fall back on Him without any demur and reserve and never let any doubt enter your mind as to how He will succour—how He will be able to redeem a vile and fallen creature like you. Can He who has helped lakhs and crores of suppliants, that sought refuge in Him, betray you? He has no partiality or discrimination. You will see that He listens to every prayer of yours. God will listen to the prayer of the vilest sinner. Undoubtedly I make this assertion on the strength of my own experience.

"I can unhesitatingly say that the power of 'Rāmadhun' which is chanted with a guileless heart in chorus is quite different from and many times greater than the display of military strength. By repeating the Name of God the present-day ruin will be replaced by lasting peace and joy."

Editor's Apologia

We feel highly gratified and deem our labours immensely repaid in being able to present to our kind readers Vol. III of the Vālmiki-Rāmāyaṇa Number of their Kalyana-Kalpataru. As will be seen, and as it was announced in the last (November) issue, the volume contains a close and faithful translation along with the Sanskrit text of fifty Cantos more, *viz.*, Cantos XXXIX to LXXXVIII, of Book Second, the Ayodhyā-Kāṇḍa, of the great and glorious Rāmāyaṇa of Sage Vālmiki. The story proceeds to tell us in the inimitable style of the world's oldest and greatest poet how Śrī Rāma, Sītā and Lakṣmaṇa proceed to the forest in a chariot driven by Sumantra, the charioteer-minister of King Daśaratha, leaving the gynaeceum as well as the entire populace of Ayodhya plunged in grief. Unable to bear the painful separation from their beloved princes and princess, the citizens of Ayodhya follow them *en masse*. Śrī Rāma, however, cleverly puts them off the scent by asking Sumantra to drive in a circle, leaving no clue for the citizens to judge in which direction the chariot has gone. The party leave the chariot as well as Sumantra on the bank of the holy Ganga and proceed on foot to Prayag, where they pay their respects to Sage Bharadwāja and in consultation with him take up their abode at Chitrakoot. When Sumantra returns to Ayodhya and apprises the king of Śrī Rāma's departure for Chitrakoot, the king falls into a swoon and ultimately dies in utter despair and desolation the same night. Consigning the emperor's body to a trough filled with oil, Vasiṣṭha sends for Bharata and Satrughna from their maternal grandfather's and offers the throne to Bharata on his return to Ayodhya. Bharata, however, scornfully declines the offer and, after cremating the

dead body of his father and concluding all the obsequial rites, leaves for Chitrakoot with a large following in order to bring back Śrī Rāma and restore the patrimony to its rightful heir. In due course he reaches the bank of the holy Ganga at Śringaverapura, where he meets the Niṣāda chief, Guha, who, after satisfying himself about the good intentions of Bharata, offers to guide him personally to the hermitage of Sage Bharadwāja and thence to Chitrakoot. Bharata is filled with grief to see the bed of Kuṣa grass on which Śrī Rāma had reposed with Sītā for the night before leaving for Prayag and finally makes up his mind to bring his elder brother back to Ayodhya or, in the event of his declining to return, to live with him in the forest. Here ends Canto Eighty-eight of the Ayodhyā-Kāṇḍa. We hope, God willing, to take up the rest of the story of the Ayodhyā-Kāṇḍa in the next volume.

In spite of our best efforts to publish the volume in time we are again late by a couple of months and crave the indulgence of the readers for the unconscionable delay. We hope, however, to make up the delay and regularize the issue of the journal in the coming few months.

In the end we shall be failing in our duty if we omit to acknowledge the unstinted help and valued co-operation we have received from our friends and co-workers in revising and editing the translation and correcting the proofs. For the merit, if any, in the translation the credit goes to them, while the omissions and shortcomings are ours, for which we hope to be excused. We have no words to express our heartfelt gratitude to the benign Lord, to whom we owe our all, nay, our very existence and who has sustained us throughout our labours.

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12. The annual subscription of the Kalyana-Kalpataru (Rupees four and fifty n.P. in India and Ten Shillings abroad) is payable strictly in advance. Subscribers are not enrolled for less than a year. The period of subscription extends from January to December and is not counted from any intervening month.

13. Specimen copies can be had on payment of 0.31 n.P. in India and 8d. abroad.

Manager, "Kalyana-Kalpataru", P. O. Gita Press (Gorakhpur), U. P., India.

Sādhaka-Sangha

In order that the standard of life of men and women of this country may be raised in the true sense of the term, an organization under the name of Sādhaka-Sangha has been working under the auspices of the Gita Press. In all there are 28 rules to be observed by the members of this Sangha, 12 of an obligatory character and 16 of a prohibitory type. Every member is supplied with a diary which he is required to fill every day. They are further expected to feel remorse for their violations, if any, and to remain alert in future to avoid their repetition. The following are the rules to be observed by the members of this Sangha:—

A. OBLIGATORY

1. As far as possible to view everyone with whom we have to deal within or outside our house as an image of God;
2. To remember the Lord after every 15 minutes;
3. To wake up before sunrise;
4. To turn one's thoughts towards the Lord immediately on waking, and to bow to the all-supporting Mother Earth;
5. To greet one's parents and other elders;
6. To perform one's morning and evening devotions according to one's faith and creed;
7. To read one chapter of *Śrīmad Bhagavadgītā* daily;
8. To attend a religious discourse or to read from some scripture;
9. To repeat the Divine Name of one's choice as long as possible;
10. To discharge one's duties and responsibilities with zeal and devotion;
11. To use only hand-woven textiles for one's wearing apparel;
12. To examine one's conduct in the light of the above and the following rules.

B. PROHIBITORY

1. To refrain from deliberately harming anyone;
2. Never to tell a deliberate lie;
3. Never to misappropriate deliberately what rightly belongs to others;
4. To refrain from deliberately touching the person of anyone belonging to the opposite sex;
5. Never to lose one's temper;
6. Never to indulge in deliberately slandering others;
7. Never to give false evidence;
8. Never to indulge in indecent jokes;
9. To give up the use of leather in any form whatsoever;
10. To abstain from smoking and the use of intoxicants;
11. To give up the tendency of killing one's time;
12. Never to witness the dance of a courtesan;
13. Never to see unhealthy pictures on the screen;
14. To abstain from gambling in any form;
15. To eschew prohibited foods and drinks of all kinds;
16. To give up the use of shoes made of leather obtained from slaughter-houses.

Manager—Sādhaka-Sangha, P. O. Gita press (Gorakhpur)

